

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 1, 1847.

NO. 1.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

ANSWER TO GERA GETHER.

OR EXPOSITION OF 1 KINGS xix. 9 & 13.

BROTHER BEEBE:—I see by the Signs, (Vol. xiv. No. 23,) that *Gera Gether*, or a *pilgrim in the valley of trial*, or *searching*, requests from me an exposition of the inquiry "What doest thou here, Elijah?" (1 Kings xix. 9.) (I wonder if bro. Leachman's *Scrutator*, or *Searcher*, derives his name from the same valley that *Gera* inhabits?) It seems a little singular that one inhabiting the *Hill country of Judea*, so nigh Jerusalem, should ask an exposition of one who has never got any nigher to the temple than the *valley of Achor*, or at most to visit Bethel to prophecy against the altars and calves there. And there being now as in the days of Amas some *Amuziahs* that object to prophesying at Bethel because it is the *king's chapel*; and I not liking as did Amas to turn and prophecy against them, I have been disposed like Elijah to flee; and it may be that as in the case of another prophet who prophesied against the altar at Bethel, a lion may meet and slay me. For if I have ever received any commission from the Lord as more immediately impressed upon me, it is to prophecy or bear testimony against the errors which I find in Israel. But this produces discussion, and discussion being forbidden in the *king's court*, the Signs, I choose not to appear there, unless when called there by some one; and then if discussion follows I shall have one to share the blame with me. But if spared I may drop my word in Judea or in some other place. Thus far may suffice, as a reply to any reproof which this *pilgrim* may have intended to administer to me by his text; and as it may be a vain fancy of mine, that he designed any such thing, but really desires from me an exposition of the text, I will give such as I have. As Melchisedec was designed to foreshadow the kingly and priestly offices of our Lord as combined and as having the *counsel of peace between them both*; so Elijah seems to have foreshadowed the ministry of John as precursory to

the manifestation of the Messiah, or the setting up of the kingdom of heaven, or gospel dispensation, and the consequent downfall of the legal dispensation. Hence John was prophesied of under the name of Elijah; Mal. ix. 5; and it was said of John by the angel, "He shall go before him in the spirit and power of Elias &c. Luke i. 17. As Elijah stood at the mount of God, Horeb, which signifies, *alone, solitary or desolate*, he was a complete illustration of the law, and legal dispensation and their termination as a ground of acceptance with God. As representing the legal dispensation and its bearing, he had called down a three year's drought and famine on the land, he had been miraculously fed with temporal food during that time; he had been answered in his vindication by the fire of the Lord which consumed his sacrifice and the wood and the stones, and the dust, and licked up the water that was in the trench, as though nothing would satisfy its craving appetite; he had slain the priests of Baal; he had proclaimed the sound of abundance of rain, and had gone up to the top of Carmel, and placed himself in a suppliant waiting posture, until a little cloud was seen rising like a man's hand. But when threatened with death by Jezebel he finds himself without power to resist, without a shield or sanctuary to protect him; he has to flee for his life; and whilst abundance of rain came to water the parched earth & dispel the famine, he is found traveling forty days, through a desert on the strength of the bread and water with which he had been fed by the angel under the Juniper-tree, and at length finds himself at the mount of God and is met with the searching question, "What doest thou here, Elijah?" So the legal dispensation, or Sinai covenant, could give temporal mercies, and miraculous supplies of food, & deliverances; it consumed the many sacrifices offered, and still called for more to feed its fire, no creaturely offering could satisfy its demand, "For it is not possible that blood of bulls & goats should take away sin;" (Heb. x. 4.) Hence it ultimately consumed the temple, the city and the nation. No offering but the Lamb which God had provided for sacrifice could satisfy its demands. For a long time before the coming of John, there had been a drought & famine in the land; "Not a famine of bread, nor a thirst for water; but of hearing the word of the Lord;" in the meantime, like Elijah on the top of Carmel those who looked for consolation in Israel, were in a waiting posture expecting the coming of Messiah, like Simeon & Anna; A sight of the very budding of the Messiah's reign, like the little cloud of the size of a

man's hand, led old Simeon as he took the child Jesus in his arms, to cry out, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation," &c. Luke ii. 25—28. As Elijah previous to his long famine or fast was fed by an angel in the strength of which food he went his long journey, so the last of the prophets was named *Malachi* or *my angel*, and on the strength of his prophecy the Jews continued looking for the coming of Elijah, and he who was called Christ. But alas when he came to his own they did not receive him, and though there was abundance of the rain of gospel grace, they as a nation dwell in a dry land and desolate; their legal righteousness, and zeal for God as declared in the law of Moses, never could enable them to take hold of gospel grace or to receive Christ as he was revealed. And when they come to the mount of God, the full manifestation of the mount Zion or kingdom of God, the doctrine of Christ was more searching to them, than the inquiry to Elijah, "What doest thou here," it was like a *refiner's fire* and like *fuller's soap*. Mal. iii. 2 & 3. And as the name Horeb signifies, desolation—so *their house was left unto them desolate*. Luke xiii. 35. And as Elijah instead of being able to say in reply to that inquiry, Lord I have come to restore Israel to thy favor, makes intercession against them, saying "The children of Israel have forsaken thy covenant, thrown down thine altars &c." So the Sinai covenant instead of giving them a right to the blessings of Messiah's reign; required that the wrath of God should come upon them to the uttermost; and that the fire thus kindled against them *should burn unto the lowest hell*. Deut. xxxii. 22; & 1 Thess. ii. 16. Thus were we to pursue the figure in reference to the sinner laboring under the law until he comes to the mount of God we should find the parallel holding good. I will just glance at some of the particulars. First; however much others may get their passions excited &c., this poor creature goes for months & sometimes for years without any meltings of heart which he can acknowledge as such; he can obtain neither dew nor rain, all seems to be a famine and parched up within him. Second; Every thing he brings forward reformation, prayers and all, is consumed by the fire of the law, water them as he may by his tears, the fire or demands of the law, consumes all, and calls for more, even his own destruction. Sometimes he tries to flee from the whole, concludes that it is of no use, there is no hope for him, and wishes to die; yea may be strongly tempted to take his own life. Third; As he thus lays as one alone, and

For the Signs of the Times.

tries to find rest, an angel or some sweet power awakes him, sets food before him, and bids him to eat, that is, applies some scripture or some circumstance to his case, and perhaps repeats it and in the strength of this, that is in the hope of yet finding mercy, he goes, sometimes for a longer period than Elijah did, till he comes to the mount of God. This figure of the angel thus administering food and strength to Elijah appears to me a most lovely representation of that secret strengthening and encouragement the poor soul meets with at times when he is about to faint by the way. If it might be proper for me to mention my own experience or any part of it in the *King's court*, I would say that I look with admiration at the encouragement I received from a part of the words of the text, Phil. i. 6, being presented with some force to my mind. "He which hath begun a good work in you will perform it until the day of Jesus Christ." I was strengthened by it to persevere, and do not recollect of receiving either dew or rain from the cloud for nearly three years after, nor any other moisture excepting what arose from my own perspiration from hard labour under the law, that is, my self gratification which I at times felt at my great zeal and attention in what I then considered religious duties, but which I afterwards saw to be the greatest sins of my life. Fourth; When the sinner comes to the mount of God it is *Horeb* to him, he is as one alone and desolate, as I have already noticed the import of that word to be; he stands before God as one by himself, justly condemned and lost, whoever else may be saved. To the enquiry "What doest thou here?" he has nothing to say but to cry for mercy, whilst the law as did Elijah pleads for punishment. See Rom. xi. 2 & 3.

But Elijah had another lesson to learn, that he might know something of the distinguishing nature of gospel grace as having a power above the law. He is ordered to "Go forth and stand upon the mount before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake, a fire; but the Lord was not in the fire." Thus the law with all its tremendous display of authority and power, leaving man to his own will, often passes by and leaves him unmoved, though when Christ summons him to judgment he will then sink under its curses; but, "After the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering in of the cave." He felt that the Lord was in it, and therefore in self-abasement he hid his face, as did Moses when God called to him out of the burning bush, &c., (Ezek. iii. 6,) and as did the *seraphim with twain of their wings*, Isa. vi. 2. It was a still small voice; still, not outwardly heard; small, not boisterous; yet it was a voice in which the power of the Lord was heard and took effect. Herein is the mystery of the operation of

gospel grace; men cannot learn it by the outward ear; neither the excitements of the passions nor the power of eloquence, nor the thunderings of the law, can affect and humble the creature as does this still small voice. "Not by might nor by power but by my Spirit saith the Lord of hosts." But further, Elijah being thus prepared for the information, is told of the Lord, that what he had not known as representing the Sinai covenant, and what he had not been able to accomplish by prophesying against the sins of Israel, and denouncing upon them the judgments of God, distinguishing, reigning grace, had accomplished; "yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him; ver. 18. See also Rom. xi. 2—4. Paul after quoting this, says, "Even so at this present time also there is a remnant," according to what? according to John's preaching repentance, and baptizing with the baptism of repentance? No! "According to the election of grace." "And if by grace, then is it no more of works;" no more of the works of the preacher nor the works of the law performed by the hearer. See Rom. xi. 5 & 6. The connexion of the subject would seem here to call for a few remarks illustrative of the fact of John's coming in the spirit and power of Elijah or Elias, but I forbear. The enquiry, "Why did the prophet of the Lord flee before Jezebel?" may be taken in two ways. First; Why did the Lord leave his prophet thus to flee? To this I would answer; because it was necessary to carry out the figure as I have shown. Second; Why Elijah, in reference to himself after having obtained such a victory over the priests of Baal and of the grove, and having received such a distinct manifestation that he was owned of God as his prophet, did flee at the threat of Jezebel? The answer to this is, he was then left of God to himself; and the consequence was, he showed himself, in himself, to be a poor, weak, cowardly fellow, like any of us. Hence it was manifest that it was not by any power or holiness of his own, those wonders had just been wrought; but that it was God working in him. Well might James say that "Elias was a man subject to like passions as we are," and bring him to view as showing that the *effectual fervent prayer of a righteous man*, is something more than mere creaturely desires and petition. James v. 16—18. Elijah showed his being of like passions with us, not only in fleeing from Jezebel, but also in that because he had been left to himself and was confounded, he wished to die, and prayed the Lord to take away his life, for he was no better than his fathers, ver. 4.

Perhaps Gera will not thank me for the exposition given, as not being satisfactory; but I perhaps ought to thank him for proposing the subject to me, for in reflecting on it, I have been led to some views concerning Elijah, &c., which I had not had before.

Yours affectionately,

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 16, 1846.

DEAR BROTHER BEEBE:—In my long confinement I have endeavoured to divide my time, after deducting what seemed to be necessary to devote to domestic sensual concerns, in reading, writing and meditation. In the latter exercise my thoughts have been turned toward Zion, and upon her condition. I have thought much of some sore and grievous things which we have seen in the Signs and collateral publications for the last year or so, and I am pleased with your remarks in the last No. of the Signs, received this evening, upon the "Gospel Commission," and which has stirred me up to this effort to write what I had intended some time ago. And first I wish to transcribe and submit some extracts from John Newton; and whilst the brethren will see my design, let them remember, that Newton was not a Baptist, but was attached to the Episcopal church of England, though rather loosely, & therefore they may readily account for some words and forms of expression which critical Old School Baptists would consider exceptionable. In a letter to a young minister he says. "The longer I live, the more I see of the vanity and the sinfulness of our unchristian disputes: they eat up the very vitals of religion. I grieve to think how often I have lost my time and my temper that way, in presuming to regulate the vineyard of others, when I have neglected my own: when the beam in my own eye has so contracted my sight, that I could discern nothing but the mote in my neighbor's. I am now desirous to choose a better part. Could I speak the publican's words with a proper feeling I wish not for the temper of men nor angels to fight about notions and sentiments. I allow that every branch of gospel truth is precious, that errors are abounding, and that it is our duty to bear an honest testimony to what the Lord has enabled us to find comfort in, and to instruct with meekness such as are willing to be instructed; but I cannot see it my duty, nay, I believe it would be my sin, to attempt to beat my notions into other people's heads. For often I have attempted it in time past; but I now judge that both my zeal and my weapons were carnal.

When our dear Lord questioned Peter, after his fall & recovery, he said not Art thou wise, learned, & eloquent? but this only, "Lovest thou me?" An answer to this was sufficient then, why not now? any other answer we may believe would have been insufficient then. If Peter had made the most pompous confession of his faith and sentiment, still the first question would have recurred, "Lovest thou me?" this is a scriptural precedent. Happy the preacher whoever he be, my heart and my prayers are with him, who can honestly and steadily appropriate Peter's answer. Such a man I say I am as ready to hear, though he should be as much mistaken in some points as Peter afterwards appears to have been in others. What a pity it is, that christians in succeeding ages should think the constraining force of the love of Christ too weak, and suppose the end better answered by forms, subscriptions, and questions of

their own devising! I cannot acquit even those churches who judge themselves nearest the primitive rule in this respect; alas! will worship and presumption may creep into the best external forms. But the misfortune both in churches and private christians is, what we are too prone rather to compare ourselves with others, than to judge by the scriptures, and while each can see that they give not into the errors and mistakes of the opposite party, both are ready to conclude that they are right: and there it happens that an attachment to a supposed gospel order will recommend a man sooner and farther to some churches, than an eminency of gospel practice. * * * *

For the pride of our hearts insensibly prompts us to cast about far and near for arguments to justify our own behaviour, and makes us too ready to hold the opinions we have taken up to the very extreme, that those amongst whom we are newly come may not suspect our sincerity. In a word, let us endeavour to keep close to God, to be much in prayer, to watch carefully over our hearts, and leave the busy warm spirits to make the best of their work. The secret of the Lord is with them that fear him, and that wait on him continually; to these he will show his covenant, not notionally but experimentally. A few minutes of the Spirit's teaching will furnish us with more real useful knowledge, than toiling through whole folios of commentators and expositors; they are useful in their places, and are not to be undervalued by those who can perhaps in general do better without them; but it will be our wisdom to deal less with the streams, and be more close in applying to the fountain head.

The scripture itself, and the Spirit of God, are the best and the only sufficient expositors of scripture. Whatever men have valuable in their writings, they got it from hence; and the way is as open to us as to any of them. There is nothing required but a teachable, humble spirit, and learning, as it is commonly called, is not necessary to this."*

In a letter to another person who was somewhat weak in faith and wavering, he says, "I went yesterday into the pulpit very dry and heartless. I seemed to have fixed upon a text, but when I came to the pinch, it was so shut up that I could not preach from it. I had hardly a minute to choose, and therefore was forced to snatch at that which came first upon my mind, which proved; 2 Tim. i. 12. Thus I set off at a venture, having no resource but in the Lord's mercy and faithfulness, and indeed what other can we wish for? Presently my subject opened, and I know not when I have been favoured with more liberty. Why do I tell you this? only as an instance of his goodness, to encourage you to put your strength in him, and not to be afraid even when you feel your own weakness and insufficiency most sensibly. We are never more safe, never have more reason to expect the Lord's help, than when we are most sensible that we can do nothing without him. This was the lesson Paul learned, to rejoice in his own poverty and emptiness,

that the power of Christ might rest upon him. Could Paul have done any thing, Jesus would not had the honor of doing all. This way of being saved entirely by grace, from first to last, is contrary to our natural wills; it mortifies self, leaving it nothing to boast of, and through the remains of an unbelieving, legal spirit, it often seems discouraging; when we think ourselves so utterly helpless and worthless, we are too ready to fear that the Lord will therefore reject us; whereas in truth such a poverty of spirit is the best mark we can have of an interest in his promises and care." This sounds like Jacob's voice though it may be Esau's hand. I will close with another short extract, which somewhat suits my own case at present.

"How wise his management in our trials! how wisely adjusted in reason, weight, continuance, to answer his gracious purposes in sending them! how unspeakably better to be at his disposal than at our own! you trust in him, and shall not be disappointed. Help me with your prayers that I may trust him too and be at length enabled to say without reserve. What thou wilt, when thou wilt, how thou wilt. I had rather speak these sentences from my heart, in my mother tongue than to be master of all the languages in Europe."

I remain your brother and companion in tribulation.

JOHN CLARK.

Fredericksburgh, Va., Dec. 12, 1846.

P. S. My health is improving, but I have not been from home as yet, though I expect to leave for one of my meetings in a few days, if the Lord will.

J. C.

* In another letter to the same, he says—"Alas! the people of God have enemies enough: why then will they weaken their own hands? why will they help their enemies to pull down the Lord's work? why will they grieve those who wish them well? cause the weak to stumble, the wicked to rejoice, and bring a reproach upon their holy profession?"

For the Signs of the Times.

Meadow Grove, Ten., Nov. 29, 1846.

BROTHER BEEBE:—Enclosed are four dollars to pay for subscribers, I will name to you at the foot of this letter. This is Sunday, or what is called by some the holy Sabbath. I thought this morning, O Lord, could it be a Sabbath to my poor afflicted soul? could it but be a day of rest, a day when the Lord would but send me a refreshing from his presence; for in truth I am brought very low; I seem to be walking in darkness and have no light, my heart is so hard, I can't feel; nor can I soften it; I have no heart to write, nor confidence in my poor imperfect prayers, I sometimes say to myself I will cease to go to worship before my family, thinking they feel as I do, that my prayers are such a sameness and are but a chattering noise, I can't please myself, I think I cannot please them, and how can I expect to please a Holy God, who requires those that worship him, to worship him

in Spirit and in truth; for he is a Spirit, and seeketh such to worship him; and this seems just and reasonable; I seem, my brother, to be a mystery to myself, and of course must be so to others, I sometimes feel a desire to feel the influence of the Spirit and power of God upon me, but I can't feel it, then again when I am not thinking about or seeking it, something comes over me, and gets in me, and casts me down, that I not only feel willing to prostrate myself on the earth, but I feel as if I ought to get under it. Oh, I have thought if the Lord Jesus, the mighty God was now on the earth, that I might, like a Mary, lie at his feet and worship him and beg for mercy and grace. I have sometimes in riding the road alone, thought I did not know God, for if I knew him I would love him, for none could know him but must love him, and I could not feel that I loved him, which would cause me to weep with sorrow; when I go to our church meetings and see my brethren and sisters look cheerful and smiling, while my heart is cast down, I think, surely the Lord is always with them, to comfort and console them, while I am a poor mourning and deceived worm. I was riding out yesterday and saw on the road most of my neighbours, pressing on to a protracted meeting, near here; I thought, what is the religion of the Lord Jesus? these people seem zealous & profess to be the worshippers of God; while to me, their meeting was distracting and gave me the worst of feelings, without a crumb of comfort. When I first joined the church I thought, if such a godly man as old brother Ambrose Dudley would say to me, Mr. Buck I am sure you are a christian, I would have no more doubts. I thought it would content me; but, brother Beebe, I can't think so now; for it seems to me if all the preachers on earth were now to tell me so, it could not comfort me. I think if they did but know my wicked, corrupt, and deceitful heart, they would not think so. Well some who call themselves Baptists might say to me, are you not then afraid to die? I can say no, my hope for salvation is in Jesus, and him only, it is yet a mystery to me, from my earliest youth up to the time of my joining the church I was afraid to die, and of the terrors of hell, for I was sure if I died I would go to hell; but since the time I joined the church, I can't bring my self to feel afraid of torment. Indeed my brother, my mind has been exercised thus—Take away all the joys my poor heart anticipates in dwelling with Jesus when I go hence, and take away all the torments of hell, yet my great desire is and would be to love, reverence & serve God continually, irrespective of consequences, and this is my grief and mourning from day to day, that I can't have a closer walk with God.

Brother Beebe; perhaps the Lord has appointed you and the other dear brethren a smoother pathway; so whether I have ever been born again, or whether I have ever known God as I should know him; yea whether I am a Christian or not; these are the exercises and feelings of a poor unworthy worm. Tell me, my dear brother, is it thus with you?

Yours in much affliction.

PETER C. BUCK.

For the Signs of the Times.

Shelby County, Ia., Dec. 3, 1846.

BROTHER BEEBE:—I have been an occasional reader of the Signs for about 10 years, but being jealous of religious papers, I did not become a subscriber until the commencement of the last Volume; I have now come to the conclusion that the Lord hath need of the Signs, and if my conclusion be correct, he will keep the editor and enable him to contend earnestly for the faith of God's elect. May the Lord be with and influence all who write for the Signs, that they may all express the same things; that they may be perfectly joined in the same judgment, and that there be no divisions among them; and that old Mr. Big I, may not be permitted to dictate for any of them. May each esteem others better than himself, I wish my subscription continued, and I herewith send you the names of SEVENTEEN NEW SUBSCRIBERS, which with my own will make eighteen, for the volume, xv. They all wish to commence with the new year.

As I am a stranger to you, you may wish to know who and what I am. Well, I will tell you who and what I profess to be, I profess to be a poor depraved sinner, and freely acknowledge that in my flesh dwelleth no good thing. In relation to my natural father, I am a child of wrath, even as Judas Iscariot, & prone to evil, but to do good I have no power; justly condemned by God's holy law, and in that relation, without one gleam of hope. But thanks be to the God of all grace, and Father of all mercies, I trust I have a good hope through grace. One thing I think I cannot be mistaken in, that is, if the Lord Jesus Christ is not my hope, I have none; for if I am not of that blessed people, to whom Christ is of God, made Wisdom, and Righteousness, and Sanctification, and Redemption, & unto whom the Lord imputeth righteousness without works, I never can be saved; for God will by no means clear the guilty. It is many years since I trust that the Lord quickened my poor soul, which was dead in trespasses and sins, and brought me to feel that sin was exceedingly sinful, and made me cry, "God be merciful to me, a sinner." And when I was ready to perish, he opened to may view the fountain, for sin and uncleanness, for the house of David and inhabitants of Jerusalem, the efficacious blood of Christ which cleanseth from all sin. But I am the same poor sinner yet, carnal and sold under sin: what I would do, I do not: but that which I hate I do. I hope that to will, is present with me, but how to perform that which is good, I find not.

"So, when I count up all the cost,
Without free grace, I know I'm lost."

But lest I weary you with my poor scribbling,
I will close, subscribing my self a poor Sinner.

J. B. BARTLEY.

N. B. I did not intend this for publication,
nor do I think it worthy a place in the Signs; but
it is at your disposal.

J. B. B.

For the Signs of the Times.

Milford Mills, Dec. 9, 1846.

DEAR BROTHER BEEBE:—In the communication over the signature of *Scrutator*, in the last number of the Signs, I find that, while I am thanked for my compliance with his former request, I am rebuked (though mildly) for the severity of my manner. In reference to which, I will only say that when a friend or brother assumes the guise of an enemy, he must expect to meet with an enemy's reception. But having cried out like Jehoshaphat when he was taken to be Ahab and pursued by the Gileadites, I will leave off persuing him and draw a bow at a venture.

In complying with his second request, I begin with reluctance, seeing that the waters are deep. The passage upon which he now requests my views, is Ephesians, iv. 11—16; and reads as follows, "And he gave some apostles; and some prophets and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" &c. As it would require too much space in your paper for me to attempt a particular illustration of every point contained in this lengthy text; I shall content myself with giving some general views of the whole subject. The church of Christ is in this, and other passages of scripture, spoken of as a body—the body of Christ. In the 12th chapter of the Epistle to the Romans; the Apostle Paul illustrates the symmetry of this body by reference to the animal body and shows by his use of that figure that though there are many members it is nevertheless but one body; that these members have not all the same office; and that the difference of gifts is in consequence of the measure of grace that is given to each. See also 1 Corinthians xii. chapter, which will throw a great deal of light upon this whole subject. In it we find that God has set the members in the body as it hath pleased him, and none have a right to say, Because I do not occupy the most honorable place I am not therefore of the body. Though men might suppose at times if they had an additional member to their animal bodies, they might use it to advantage, infinite wisdom has set the members in the body as it hath pleased him, both as to number and position: and could they by their inventions manufacture one, they would find it a useless incumbrance. So when the church undertakes the business of increasing the members of Christ's body, they are but loading themselves down with useless lumber. Human wisdom might suggest the propriety of a certain member occupying a different position in the body; but whenever we attempt to make the hand perform the office of the foot, or the eye that of the ear, we find them entirely incapacitated for the performance of the office. When the apostles concluded it was needful that they should manufacture an apostle to supply the place of Judas they would take Matthias or Barnabas, (not particular which,) from where God had placed him and ordained him an apostle. That it might look like the Lord's work, they cast lots between

them. As it must fall on one or the other, it fell on Matthias and he was numbered with the apostles; but this is the last we hear of his apostleship. In the Lord's own time he called Paul, not to fill the place of Judas but to fill his own place. Are not the churches at the present day too apt to ordain Bishops or Elders out of members whose measure of grace only fits them for some other office? Too little attention is paid to the qualifications necessary for a Bishop, as laid down by the apostle in one of his letters to Timothy. Too little attention is paid to the requirement that they should be ensamples to the flock. If the flock should follow the example of some ministers who are reputed sound in the faith they would be more streaked than Jacob's cattle. There are some peculiarities belonging to this body which are not found in the animal body. Instead of the members being joined together by tendons and stringy substances of flesh, they are united together by the bands of divine love. Instead of receiving nourishment from or through the stomach, they have it ministered from Christ the Head, and increase with the increase of God. (See Col. ii. 19.) There is such symmetry in this body, that there is not a useless or superfluous member in it, nor is there room for a single additional one. Christ being "Head over all things to the church," that is, Head to the church over all things, has the exclusive right and power to direct and regulate the movements of the body of which he is the Head. Does that body need vitality? he gives it. Does it need clothing? he furnishes it. Does it require nourishment? he ministers it. And whilst the whole body is dependent upon Jesus, the Head, for every thing, its members are made of him to be mutual helpers of each other's joys. It is the "fulness of him that filleth all in all." Having an existence therefore in all time and eternity too, all the ministrations that God has ever sent into the world were for her benefit; and he has at all times and in every age of the world given her such gifts as were most needful under the circumstances that surrounded her: hence the variety of gifts spoken of in the first verse of my text, as also in the 12th chapter of first Cor. The gifts spoken of in the text, I do not understand to be descriptive of the qualifications of different preachers living in the same age of the world, although there are some gifts far superior to others, many of which I have often earnestly coveted. But in reference to the different ages of the world through which the church has been called to pass; "He gave gifts unto men," to some, that is, to some men he gave apostles, &c. all the prophets and the law prophesied until John. (Mat. ii. 13.) "To whom it was revealed that not unto themselves, but unto us, they did minister the things that are now reported unto you by those that preach the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels (or ministers) desire to look into." (1 Pet. i. 12.) So that whilst they ministered the same things, they did it by prophecy; but gospel

ministers do it by report. Of the prophets there were many: but of the apostles there were but thirteen including Jesus Christ, the Apostle and High Priest of our profession, and not including the one the rest made. These were not only apostles and preachers of the gospel but they are also Judges judging the twelve tribes of Israel, and to them is given the keys of the kingdom of heaven. They had also given them the power of performing miracles, casting out devils, healing the sick, and many other things which were not and are not performed by ordinary ministers of the gospel. What the peculiar office of the Evangelists was, as differing from apostles, prophets and teachers I do not know, and will not undertake to define it. The writers of the four gospels are called evangelists, and some of them were also apostles; but it could not be the bare circumstance of their being inspired to write the sayings and doings of Christ, that constituted them evangelists, for Philip is also called an evangelist; and Timothy is required to do the work of an evangelist. Apostles, prophets and evangelists have finished their labours and do not now minister to the body of Christ other than by their writings. But with these the church is now ministered unto by all these different gifts that the Lord has given to men; pastors and teachers having nothing to communicate but what they find in these sacred writings. Those than who teach some new system of religion or a system different from that which is found in the scriptures whether old or new, are not sent of God; neither are those who have no aptness to teach at all. The apostles, prophets and evangelists were all teachers, but all teachers are not apostles, &c. When our Lord gave his disciples the commission to go and preach, or teach, he told them what to teach, "Teaching them to observe all things whatsoever I have commanded you." These gifts are all given, not sold, and in bestowing them the Lord suits the gifts to that part of the body they are called to minister unto; hence those gifts that are sometimes reputed small (only in a comparative sense) are as useful as those that are called large. They are all given for a special purpose. "For the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ," all these I understand to be different forms of speech to express what is contained in the last clause, "The edifying of the body of Christ."

As to the perfection of this body, it is not by the Levitical priesthood nor by the performance of any rites and ceremonies, but by the offering of the blood of Jesus once for all. Yet there is a rule of faith and practice laid down in the Scripture's for them to observe as the servants of Christ and the work of the ministry is to teach and instruct them in that rule, without an observance of which, they cannot be perfect saints. Hence, says Paul, Col. i. 28. "Whom we preach warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ." There are those who seem to think the work of the minister is to make a body; but we are informed that he is to edify the body—not that hy-

dra-headed, lifeless body that needs no edifying, but is wise already above what is written; but the body of Christ. There gifts are to be displayed for this purpose, for a limited time: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. The fulness of Christ is his body, the church; that church was in him from everlasting; corresponding with that fulness or measure must be the gathering in of the children of God. So long as one member remains shut up in the womb of futurity so long must time go on, and preachers preach. If there be one member lacking the body is deficient; it is not perfect. And all the arminians in the world can never make a monster of it by adding a single member more than belongs to it.

But how do they come? Some by believing one system and some another, some by knowing Christ and some without knowing him? No. They must all come in the unity of the faith and of the knowledge of the Son of God, as it is written. There is one Lord, one faith, and one baptism, even as ye are called in one hope of your calling. When they all thus comes there will then be no longer any use for the ministry, no longer any need that the world should stand. They will then have dropped mortality, and be caught up together to meet the Lord in the air. They will then rejoice in immortal vigor and shine in undying glory, no more subject like children to be tossed to and fro and carried about with winds of doctrine, but far beyond the reach of all that afflicts them here, they shall be forever blessed.

Notwithstanding I have studied brevity, yet I find my letter getting so long that I shall have to forbear, at least for the present, from making any remarks upon the remainder of the text; indeed I do not know that it is at all necessary after what has been written. Many ideas have struck my mind since I have been writing which I have forbore to pen, because I did not wish to weary your readers. * * I wish all fault finders to understand distinctly that I am responsible for all erroneous sentiments that may be in it, and not Gilbert Beebe.

"A worm and no man."

ROBERT C. LEACHMAN.

For the Signs of the Times.

Montrose, Susquehannah co., Pa., }
Dec. 7, 1846. }

DEAR BROTHER BEEBE:—Through the kindness of my heavenly Father and covenant keeping God, I am still in the land of the living; my health of body is good, and through the rich, free, and sovereign grace of God, I feel some degree of that peace of mind which flows like a river into the heart of the child of grace. I have been in this county most of the time since the 15th of last June, and have been trying to maintain the glorious and blessed truth of God, according to the light and knowledge which the Lord has given me—to tell the people of the electing love of

God, in the choice of his people—the calling of them into his kingdom by the power and influence of the Holy Spirit, and that they will be kept by the power of God, through faith unto salvation. But the providence of God has cast my lot where anti-christ seems to reign with great power, and where he has not met with much opposition; for the doctrine taught here, has been so pleasing to carnal nature that the people have felt no disposition to find fault with it: the preaching has fed them to the full. But amidst all this, I find there are a few scattered sheep and lambs of Christ in this part of the land, who have long been praying that God would send some one this way who would feed them with the sincere milk of the word, that they might grow in grace thereby. And there are others here who have long been entangled in the yoke of bondage, and who are ready to receive the truth when they hear it, (their hearts being prepared for it by grace,) and can see the plan of salvation by Jesus Christ.—But, O how much I lack wisdom and grace to guide me in this great work, and to enable me to pursue a course consistent with the gospel of Christ, in this day of new things, with which the church is surrounded. I can say with the Apostle, "Who is sufficient for these things?"

I make it my home with brother Elijah Bunnell, and here I have the privilege of reading your paper, which is a source of comfort to me, to hear from the saints of the Most High that are scattered abroad through the land; and I rejoice that God has raised up a man and given him moral courage sufficient to publish such a paper. May your bow abide in strength and your hands be made strong by the power of the mighty God of Jacob, to whom be glory forever. Amen.

Brother Beebe, I feel unworthy to ask anything of you; but, feeling a desire to be instructed in the ways of righteousness, and to understand the truth as it is, I request your views on Rev. xi. 3 and 4. These witnesses seem to be the same as the two olive trees spoken of by Zechariah in the fourth chapter of his prophecy. Who are they? how are they used? and when is that chapter in Revelations to be fulfilled?

Your friend, and unworthy brother in Christ,
HARVEY ALLING.

For the Signs of the Times.

Chambers Co., Ala., Dec. 8, 1846.

BROTHER BEEBE:—Having to make a remittance to you for your paper, I will take the liberty to offer a few extemporaneous remarks which I submit to your disposal. I am a young member and have not long been an observer of the religious world, but according to what observations I have made, the present seems to be a time of great worldly conformity amongst a great portion of the professional world, and there is no small display of "man's wisdom" which naturally leads to "will-worship" and to being vainly "puffed up by a fleshly mind," while those who worship God in Spirit and in truth having no confidence in the flesh, are denounced by those will-worshippers as

blasphemers and heretics. These self-willed characters are such as Jude speaks of, who "separate themselves, sensual, not having the Spirit," who say they wish to unite all their energies, by which *means* they will evangelize the world, and in order to come to a more perfect understanding of what will be the most effectual *means*, the world's Convention is gotten up, and truly it may be said of them, in accordance with divine inspiration that "they are of the world, therefore speak they of the world, and the world heareth them." 1 John iv. 5.

The wisdom of the world will, no doubt, be concentrated at this Convention, and for what purpose? Why to devise *means* for the expulsion of those who hold the faith of God's elect, for "the world by wisdom knows not God." Why are not the Old School Baptists mentioned as component members of this World's Convention, which was held in London city last August? I answer, because Jesus has said of them (if they are what they profess to be) "ye are not of the world, but I have chosen you out of the world, therefore (that is, for this reason) the world hateth you." John xv. 19. These things, my brethren, coming to pass as they do in our day, should be to us an additional testimony of the certain fulfilment of God's word by his holy Apostles and prophets. Satan's ministers, in the days of the Apostles, transformed themselves as ministers of righteousness, (2 Cor. xi. 15,) and did not appear in their true character but seemed to have the *outward* clothing of a sheep, (that is, a *form* of godliness) while *inwardly* they were ravening wolves. What other reason can these sensualists assign for hating the disciples of Christ, than that which Jesus Christ himself has given, "Because I have chosen you the world hates you," and because those who have felt the witness within them of being included in this choice, are contending that salvation is in none other than Jesus Christ, and is not of works but of him that calleth, those "haters of God" are, as in the days of Paul, "contradicting and blaspheming." Acts xiii. 45. And now let me for a moment address myself to the ministers of Jesus Christ. I know that the servant of God who will "reprove and rebuke" a wicked and perverse generation according to the direction given in God's word, can never be a popular man with the world; but remember, says Jesus, "if the world hates you, you know it hated me before it hated you." John xv. 18. If then, your everlasting Head was hated and suffered for you, are you not willing to suffer the loss of all things for his sake, especially when you know it is said "Blessed are they who are persecuted for righteousness' sake." God has said "he that hath my word, let him speak my word faithfully" and it does seem to me that every true minister of Christ should see the necessity (and I believe they do) of speaking the word faithfully, and God is faithful and will give you strength from above, and furnish you with weapons which are not carnal, but mighty through God to the pulling down of strong holds. No weapon, says God by Isa. that is formed against thee, shall prosper, & every tongue that riseth against thee in judg-

ment, thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me saith the Lord of Hosts, Isa. liv. 17.

Why did Paul under the direction of the Holy Ghost so emphatically enjoin it on Timothy to "*Preach the word*?" Was it not because he saw, under the guidance of the same Teacher, that some would give heed to seducing spirits and *doctrines* (in the plural) of devils, and would turn away from the truth and after their own lusts would heap to themselves teachers? Brethren, I ask, have we not lived to see that day of which the Holy Ghost through Paul then spake? Do they not now heap to themselves teachers according to their own lusts? that is, they educate, manufacture, and make their own teachers to preach such *doctrines* as are suitable to their own lusts, "vainly puffed up by their fleshly minds." O then ye servants of God, the charge to Timothy rests on you, and you are summoned before the same great and terrible tribunal of God and the Lord Jesus Christ, and there charged to "*preach the word*" "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii. 13. This is the kind of preaching that will feed and console the lambs and sheep of Christ. Let them know the things that are *freely given* of God, and if the Holy Ghost teaches the *words*, the pure doctrine of the cross of Jesus Christ is certain to shine forth. Comparing spiritual things with spiritual,—how is this? Let us see. Christ says, "My kingdom is not of this world," plainly denoting that it is a spiritual or invisible kingdom to the natural man or carnal mind. He says also of the subjects of this kingdom, "Ye are not of the world, as I am not of the world," plainly showing that his children are spiritual subjects, born of the Spirit of God, for, "Except a man be born again he cannot see the kingdom of God." I say then, when the preacher under the direction of the Holy Ghost that knows the mind of God, speaks of the fullness and excellencies of Christ it precisely corresponds with the experience of every heaven born soul, who has the principle of the new and everlasting covenant written in his mind and heart, not with ink, but with the Spirit of the Living God; the same Spirit that communicates the doctrine of the cross from the preacher's mouth, and the spiritual subject is fed, and in his very soul he responds to the doctrine and says, like doubting Thomas, "My Lord and my God."

Farewell.

WM. M. MITCHELL.

EDITORIAL.

NEW VERNON, N. Y., JANUARY 1, 1847.

INTRODUCTION TO VOLUME XV.

Wishing a Happy New Year, to all our readers, we present them with the first number of our Fifteenth Volume, and with it we tender our grateful thanks to those kind patrons whose subscriptions and communications have enabled us, thus far to sustain the publication. With

deep humility, we would acknowledge our obligations to God for his supporting mercy and grace, not only in enabling us to survive the toils, oppositions, and difficulties which we have been called to encounter, but for giving us favor in the hearts of a goodly number of our brethren scattered throughout the States and territories of this vast Republic. Whatever we may suffer from the enemies of our common Lord, it is truly consoling to enjoy the fellowship and kind approval of those who are, above all others, dear to us. It is true, we have during the past year experienced some stormy winds and tempestuous seas, which have occasioned to us and to many of our readers much grief and sorrow. Inured as the Old School Baptists are to the hardships of war, they would not complain of war vigorously prosecuted, against the open enemies of the kingdom, but when there is strife and contention within the borders of Zion, they are dismayed. If we bite & devour one another, we are admonished to beware lest we be consumed one of another. It is true there may be occasion for a justifiable war, even within the bounds of the brotherhood of Old School Baptists. Error is not to be winked at because held by brethren. One error in the church is more to be dreaded by christians, than all that are held by anti-christ. But we conclude that the mode of warfare, is more productive of disorder in our ranks than war abstractly considered. If our brethren could direct their warfare against error without assailing each other, and avoid all personal reflections, our warfare could not fail to be profitable to all the readers of the Signs. But it has been too frequently the case when a brother has discovered what he has considered error in the communications of another, that in pointing it out, he has betrayed an unkind feeling, or impugned the motive of the brother supposed to hold the error. This course, so far from convincing or reclaiming the erring delinquent, has generally aroused a corresponding feeling on the part of the implicated brother, and with but little aid from the old adversary, every man's sword is employed against his fellow. Another difficulty grows out of an unwarrantable sensitiveness on the part of those whose positions are questioned. They cannot feel satisfied to have their positions critically reviewed; or they, at least, do not feel prepared to take it kindly in any one to point out what is thought to be incorrect.

For all these evils we believe there is a remedy. Avoid fulsome flattery on the one hand and unfeeling animadversion on the other; write as kindly, feelingly and affectionately, in exposing error as when approving the sentiments of brethren. Kind expressions will find a ready response; but hard censorious unfriendly expressions are calculated to greatly injure the usefulness of the Signs. Our object in alluding to the past is not to attach blame to any, but rather to admonish all who may favour us with communications for the future.

We have not the vanity to suppose that there has been nothing reprehensible in our own course, in conducting the past volumes of the Signs, but

we must plead that we have discharged our duty according to our limited ability, with an ardent desire to make the paper useful and edifying to its readers.

For the regulation of our self and our correspondents, we deem it proper to lay down the following

RULES,

to be inviolably observed by us, and by all the writers for our new volume; viz.

1. Communications on doctrine, discipline, exhortation, admonition and encouragement, if in the judgment of the editor, calculated to edify, will be cordially admitted.

2. War, offensive and defensive, may be carried on against all religious inventions of men, provided always that the weapons used be not carnal, and that the conflict be conducted as the scriptures of truth direct.

3. Any subject connected with the faith and order of the gospel, as held and practiced by Old School Baptists, may be discussed through our columns, provided, that no personal reflections shall be allowed; and the discussion be conducted in a spirit of christian courtesy and with a view to edify, comfort and encourage the saints, and to maintain purity of doctrine and practice among the children of God.

4. All discussion of any particular subject shall be suspended, when in the judgment of the editor, the general peace and prosperity of Zion shall require it.

5. When any article or communication shall appear in the Signs, it shall no longer be regarded as the personal property of its writer, but shall be considered as common stock to be criticised, reviewed, animadverted or approved by any brethren who may write agreeably to the foregoing rules, without giving any cause of complaint on the part of their authors. But in no case shall the provisions of the 3d rule be violated.

6. The editor will hold himself responsible for the orthodoxy of all articles published in this volume to which he may affix his endorsement, but for no others; and will hold himself bound to give the name, if necessary, of the writer of any anonymous original communication.

7. No original article shall be admitted unless the editor be put in possession of the author's real name.

8. The principles laid down in our original Prospectus fourteen years ago, will be strictly observed, viz.

"Maintaining inviolably, the following scriptural sentiments:

1st. The existence, sovereignty, immutability, omnipotence, and eternal perfections of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. "These three are one." 1 John, v. 8.

2d. The absolute predestination of all things.

3d. Eternal, and unconditional election.

4. The total depravity, and just condemnation of fallen man.

5th. That the atonement and redemption of Jesus Christ, are for the elect only.

6th. The sovereign irresistible, and (in all cases) effectual work of the Holy Ghost in quickening, and regenerating the elect of God.

7th. The final preservation, and eternal happiness of all the sons of God, by grace.

8th. The resurrection of the dead and eternal judgment.

9th. That the church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

"THE SIGNS OF THE TIMES"

will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the mother, Arminianism, and her entire brood of institutions.

REFLECTIONS ON THE NEW YEAR.

It becomes us, to acknowledge with grateful hearts the goodness and mercy of our God who has manifested his kind regard for us, in sparing our lives and permitting us to enter upon this new year, under circumstances of comfort and prosperity. In common with our fellow men, and especially with those of our highly favored America, we have great reason to acknowledge the goodness of God in granting us so many temporal blessings. The earth has unbosomed to our use her wonted treasures; a fruitful season and an abundant harvest has met the returning necessities of men and beasts. Seed time and harvest have followed in their accustomed succession; and so far as outward circumstances are considered, we are as near an earthly paradisaic state, as in our present sinful state we may ever expect to approach. We have reason indeed for humiliation and abasement, in the conviction that so strong a propensity exists among us to abuse and pervert the blessings so abundantly granted us. To the antediluvians was given every green herb, they were restricted to subsist upon the vegetable production, of the earth; to which the animal creation was added in the days of Noah, after the flood. And the children of Israel were also restricted to certain kinds of food; but now, under the gospel dispensation, none of the creatures of God are to be refused by christians; but all are to be received with thanksgiving, being appropriated by the word of God and prayer. No pledges of total abstinence from any of the things which God has created, is required; but we are bound by our love to God, & allegiance to Christ, to use all things without abusing them, or abusing ourselves in the use of them. And it should not be forgotten that they are to be received with thanksgiving.

While gratitude and praise to God are due from us, for all the temporal mercies which fall to our lot; for food and raiment, for homes and friends; for civil, social, and religious liberty; above all, it becomes the children of God to praise and adore the great Author of salvation, for the gift of his dear Son, and for all New Covenant blessings, so

richly bestowed through him, and for the evidence we enjoy that he has included as in the company of his redeemed family. If, during the last year we have not witnessed unusual ingatherings of redeemed sinners, nor special outpourings of the Holy Spirit in reviving the churches, we have great cause for gratitude for the preserving faithfulness of our God, in supporting his people in their hours of temptation and trial. We have witnessed the truth and faithfulness of our God, in the fulfilment of his promises. He has not left nor forsaken his church. In passing through the fire, it has not been suffered to kindle upon her, like the bush which Moses saw, she is not consumed, but out of the fire, God has caused his glorious Voice to be heard, proclaiming himself the God of Abraham, Isaac, and Jacob, and, as the angel of his presence in form like unto the Son of God, was seen in the midst of the burning furnace, with the Hebrew children, making them equal to the trial, so has he manifested himself in the midst of his poor and afflicted children and suffered all the fire and rage of the prince of darkness only to burn off some of the cords of error & manacles of tradition, whereby they had been bound by the servant of Nebuchadnezzar, the king of Babylon. In how many instances, this has been illustrated, among the children of the captivity within the past year, cannot be written with certainty. But many there are who can witness that they had been held in Babylonish captivity, having been led away from the order and simplicity of the gospel, by the seducing charms of New Schoolism; and by the revelation of God to them in the midst of the burning bush, or fiery furnace they have realized his delivering power and grace. The fiery trials through which they have passed have burned off their manacles, and proclaimed to them the God of the patriarchs, without singing a hair of their heads.

TO OUR DELINQUENT SUBSCRIBERS.

We have erased more than Two Hundred names of non paying subscribers from our list; and unless we hear from others some four or five hundred more will soon share the same fate. We can not afford to furnish so great a number of copies where there is so little prospect of remuneration. Necessity compels us to relieve our subscription from time to time of an incubus that would not only embarrass but ultimately break down the Signs of the Times. We have, from the commencement supplied as many indigent brethren gratuitously, as our amount of patronage would justify, and shall continue to do so. Many, we doubt not, who receive the paper gratuitously, could with a little exertion procure five subscribers for us, and then receive the sixth copy gratis, and those who are able could probably, by prompt payment, and by exerting their influence in increasing our circulation, enable us to supply many more of the poor, who would appreciate the favour and realize much comfort by the perusal of the paper.

Those who receive this number, and do not wish to continue their subscription, should write their name, and the name of their post office on the margin, and remail it to us, directed, "Signs of the Times, New Vernon, Orange Co., N. Y."

It is of no use to send back any papers without writing the name of the person, and that of his post office, on them.

POETRY.

This seventh day of October,
Eighteen hundred and forty six;
Finds me at home, well and sober,
Just fifty four years old, and six.

Nearly twenty six years I roamed,
Ignorant of my lost estate;
Then nine long months I mourn'd,
Was made my sinful life to hate.

So wretched, so undone and lost,
I felt, and saw myself to be,
With shame I did, my friends accost,
From God, in haste, I sought to flee.

I mourn'd, I wept, I groan'd, I pray'd,
But still no better could I feel;
I had, the whole law disobeyed,
This truth, the Spirit did reveal.

Justly condemned, and doomed to die,
I saw no way for my escape;
In sore distress I long did lie,
And mourned indeed, my lost estate.

I traversed the forest in sad despair,
The mountain's top I oft did scale;
To valley deep, I would repair,
And there, again, in anguish wail.

The law did justly damn my soul;
I thought to hell I soon must go;
Heaven, no longer seemed my goal,
My soul, I thought, was doomed to woe.

Woe! woe!! is me, I am undone,
In anguish deep, I'd often cry;
Eternal misery's now begun,
I'd oft repeat, and deeply sigh.

Deranged he is, some did insist,
And pity my sad condition;
But ah! the law so hotly hissed,
I was, I thought, near perdition.

Guilty, guilty, O! guilty me,
In bitterness, I oft did cry;
Where shall I go, or which way flee,
Ah! hell to 'scape, 'tis vain to try.

My load of guilt did weigh me down,
And sorrow was my companion;
Heaven and earth both seemed to frown,
And all hope did me abandon.

I spent the day in bitter grief,
The night no comfort did impart;
I strove, in vain, to find relief,
Deep were the sorrows of my heart.

I, tempted was to suicide,
But strong preserving grace did reign
I thought, at last, I must abide,
The consequence of my sin.

I, sinful self was made to hate,
Righteous self, yet more, to abhor;
Conscience did so loudly prate,
All seemed tempest, trouble, war.

For peace and rest my soul did pant,
But trouble and gloom prevailed,
No peace, no rest, would justice grant,
My case, I daily, hourly wailed.

In darkness dear I felt shut up,
No sun, no light, to me appeared,
Till suddenly I felt roused up
And made, no more, to feel afraid.

I felt a change, all nature too
With me, seemed strangely changed;
I, glory! glory!!! true
In accents loud, yes loud, proclaimed.

My load of guilt was now removed,
My guilty soul a pardon found;
Of all my sorrows now relieved,
Glory, to Jesus, I did resound.

Trouble, I thought, was at an end,
Joy and gladness my heart did fill;
I felt that Jesus was my friend,
And I submissive to his will.

But, ah! temptations soon did come,
And I, a sinner, still, I found;
Of all I've learn'd this is the sum,
Grace, to save, must still abound.

If changed by grace I'll be content,
Yet, with Erskin, make complaint
"To good and evil equal bent,
I'm both a Devil, and a saint."

With this, the volume, you may close,
I hope there 'll be no disaster;
I'll write, in future, only prose,
For I'm but a poetaster.

WADE.

MARRIED.

Near Finchville, on Thursday evening, the 24th, ult. by Eld. G. Beebe, Mr. EZEKIEL LANGDON, to Miss MARY ESTHER RAYMOND.

DIED.

DIED, in this place on Monday the 14th, ult. Miss Elizabeth daughter of Mr. Eli Roberts, aged, 35 years.

In Mamakating, on Wednesday the 23d. Mrs. Deborah, consort of Mr. Abraham Harding, in the 67th year of her age.

At Walkkill on the 25th, ult. Elizabeth, only child, of Wm. & Hannah Horton, aged 4 years 1 month & 5 days.

OLD SCHOOL MEETING.

Westmoreland, N. Y., Dec. 15, 1846.

BROTHER BEEBE:—Will you please to give the following notice an insertion in your paper?

The Old School Baptist church of Westmoreland have appointed a General Old School Meeting, to commence on Friday, January 29, 1847, and to continue until Sunday evening following. We affectionately invite as many of our brethren and sisters, who are in fellowship with us, as feel disposed, to attend; especially our brethren in the ministry. Will brethren Choate, Hair, Hill, Blakesley, Smith, and as many more as can conveniently, attend?

Br. Beebe, I would invite you if I thought there was the least prospect of your being able to comply with the invitation.

JAMES BICKNELL, Jr.

APPOINTMENTS.

Lebanon, Warren Co., O., Dec. 1, 1846.

I expect to be in Brook co., Virginia in next month; providence not preventing, I will be at Wellsbury on the Friday night before the third Sunday in January and continue with the brethren in that region on Saturday & Sunday following. Brother Gest, may make what appointments he pleases for Saturday and Sunday; and in Wellsbury on Friday night. I expect to be in Zanesville on Friday night after the Second Sunday in January, and leave there on the next morning for Wellsbury. If there are any of the old order of Baptists residing between Zanesville and Wellsbury, it is likely I might visit them on my return, if I knew where to find them. If any of them see this, and wish me to visit them, they can direct a letter for me to Zanesville.

SAMUEL WILLIAMS.

RECEIPTS.

NEW YORK:—Mrs. Mary Bloom, \$1; Col. N. Begea, 1; H. P. Roberts, 1; Wm. Ray, 1; L. Everett, 1; B. Horton, 1; N. T. Terry, 2; by Eld. James Bicknell, Wm. Jackson, 1; D. Bicknell, 1; B. Smith, 1; A. D. Ellis, 1; E. Woolnough, 1.50. \$13 50

VIRGINIA:—P. McInturff, 3; by Elder S. Trott, John Kennedy, 3; (to end of Vol. xvi.) J. Cockeral, 1; Harriet Lee, 1. 8 00

OHIO:—Dea. I. Sperry, 1; Geo. Hammond, 2. 3 00

NEW JERSEY:—E. G. Pyatt, 1; Eld. C. Suydam, 4; G. Slack, 2. 7 00

MICH.:—Jas. Foster, 1; Wm. Older, 1. 2 00

PENN.:—Wm. H. Crawford, 17; H. Russell, 2. 19 00

D. Cobb, Ct., 1; R. Manning Esq. Fla., 1; Eld. A. A. Cole, Ia., 6; Eld. D. T. Foster, Ky., 1; A. L. Holgate, Iowa, 1; P. C. Buck, Ten., 5; Eld. Tho. Kennedy, Ill., (to & of Vol. xv.) 3; S. N. Washburn, D. C. 1; E. C. Eames, Ala., 2; H. McSimmons, Ill., 1.25 by Wm. M. Mitchell, L. Pickard, 1; Jesse Taylor, 1; Mary A. C. Payne, 1; Jas. W. Richard, 1; himself 1. 27 25

Total

\$79 75

For Mrs. Jewett, — E. Woolnough, N. Y., 50
Mrs. Butler, per Eld. J. M. Watson, Ten., 5 00
Eld. Jno. Snead, for Monitor, 2 00
Mrs. E. P. Landish, Ia., by Eld. S. Williams, on Monitor, 5 00

Total,

\$12 50

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper.

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leves.

INDIANA.—Elders W. Thompson, Dr. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, M. Hargrave, A. Hauser, Peter Caras, J. Romine, W. Spiller, H. D. Bama, J. F. Bartley.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, M. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. F. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gooney, P. S. Nance, A. Van Meter, J. Gentermon, James M. Clarkson, John Lawe, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Feague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware, and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—John Gilmore, [36 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp.

B. Pitcher, D. Blakesley; and brethren J. H. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Hampshire, B. D. Daubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. M. Miller, S. Drake, Jesse Miller, T. Barnes.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGraw.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony, J. L. Parmer, J. Harper, A. Moore, E. Moreland, F. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Holleslaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 15, 1847.

NO. 2.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

POETRY.

For the Signs of the Times.

SCENES ON MOUNT CARMEL,

OR

JACOB'S GOD GLORIFIED, AND BAAL CONFOUNDED.

From Gilead's mountains once a prophet came,
The Tishbite he—Elijah was his name;
He liv'd in days when Jacob's guilty race,
Did by their crimes their father's name disgrace—
Seduc'd by Ahab's vile Zidonian bride,
Forsook their God—to Baal turn'd aside,
Jehovah saw, and with vindictive hand,
Seal'd up the heavens, and smote Samaria's land;
The time drew near when He designed to show
His sov'reign power in heav'n and earth below.
Thus saith the Lord, unto his honor'd seer,
Go meet the king, and quickly I'll appear
As Israel's God, in truth and righteousness,
And Jacob's sons shall my great name confess.
Elijah heard—he went without delay,
And met the haughty monarch on his way.—
Then hell and heaven both represented stood,
By prince and seer, the evil and the good.
With stern and angry brow proud Ahab said,
"Art thou the man who fille the land with dread?"
Fearless and firm, "Lay not the charge to me,"
The seer reply'd, "it is thy house and thee,
Who have departed from the laws of God;
And Baal's prophets have profanely trod
Upon those altars sacred to his name,
And clothed the chosen tribes with lasting shame.
Now let those tribes to Carmel's mount repair,
And in Jehovah's name, I'll meet them there.
With all their vile blasphemous priesthood too;
And there it shall be seen what God can do."
Conviction seiz'd that base and impious heart,
Elijah's voice had pierc'd with keenest smart;
The tyrant quail'd—he answer'd not again—
He saw the truth upon the withering plain.
Now matter's stand revers'd, in God's own way's,
The subject gives the law—the king obeys!
The time was set, and Israel called to stand
Before God's servant at his high command.
See with undaunted mien the prophet rise,
With sharp reproofs expressive in his eyes,
"Why halt ye thus?" the holy prophet cried,
If Baal be God, then in that God confide;
But if Jehovah only be your fear
Then let your hearts his sacred name revere."
Silence prevailed throughout the guilty host,
Nor dared one voice in Baal make its boast.
"I am but one, a prophet of the Lord,
Alone I stand dependant on his word!"
Exclaim'd Elijah; and still further said,
Now let your offering first on wood be laid.
But fire unhallow'd at a distance keep,
And then, with prayer, your favorite idol seek.
Then I, for God, will one more bullock slay,
And on his holy name, will call to day;
And when we thus before our Gods enquire,
Let him be God, who answers prayer by fire."
The thrilling sentence echo'd through the crowd,
"The word is good; the people answer'd loud."

Now Baal's priests their sacrifice prepare,
And to their idol god, their altar rear;
From morn to noon they call upon his name,
But faithless Baalim puts his sons to shame.
No voice was heard, nor seen the burning flame;
The silent altar mocks their frantic cries,
The lifeless victim all their rage defies.
With keen reproach, behold the seer assail
Those heathen priests, when all their efforts fail.
"Your God perhaps may at some distance be,
But call aloud; will he not hear your plea?
Or he may be engaged with some rear friend,
Then beg that he may your sad case attend,
Or if he sleeps, 'tis needful you should cry,
For he's a God! and you must bring him nigh."
Again they rave, with knife and lancet tear,
But ah! no God have they to answer prayer;
With worship so profane they struggled hard,
But Baalim slumbers and pays no regard.
Mid-day is past—The solemn time arrives,
The time ordained for evening sacrifice;
Still on the mount the faithful prophet stands,
And calls around him all the chosen bands,
That all the people might their witness bear
That Israel's God, in truth was present there.
Twelve stones in number now the Tishbite rears,
And with those stones God's altar he repairs,
Instructive scene! as we the meaning trace
In emblematic signs, 'tis Jacob's race.
His victim slain, was in true order laid,
While he to God his solemn reverence paid,
"Thou God of Abraham hear my fervent cry,
Let it be known to day that thou art nigh,
Display thy power, thy glorious name defend,
Forthwith from heav'n let holy fire descend."

His prayer prevails! behold the shining blaze
In burning tones express Jehovah's praise.
Thus all the priests of Baal confounded stood
And Israel own'd, "The Lord indeed is God."
Now seize these men the holy prophet cries,
Whose institutes are cruelty and lies,
And lead them forth, (not one among them spare)
To Kishon's brook, and slay the rebels there.

Such scenes presented once on Carmel's brow,
Figured things we often witness now;
'Tis true old Baalim is somewhat reprov'd,
But that his worship is of similar kind
Is also true—His votaries the same.
Who scorn the Saviour's high exalted name;
And trample under foot his precious blood,
And introduce in lieu their seats of wood,
Then tell deluded mortals, they may find
In these, religion, fraught with peace of mind.
They boast of numbers! We admit 'tis true
Compar'd with them, there are but very few
Who dare refuse the knee to Baal's shrine,
And say with holy faith, the Lord is mine.
A remnant these, but feeble, faint, and small,
Yet in Jehovah's might, are strong withal
Sev'n thousand they, a number quite complete,
Who love to worship at Immanuel's feet.
And like Elijah they shall also stand
Approv'd of God, before the hostile band,
For ever bless'd, they cry, "God over all,"
And Baal confounded, shall before them fall.

ZEBEDEE.

COMMUNICATIONS.

For the Signs of the Times.

Milford Mills Va., Dec. 28, 1846.

DEAR BROTHER BEEBE:—I am so inert in matters of religion as to require some stimulus to put either my tongue or pen in motion: and seeing that the subject is hot I have concluded to pen a few thoughts in relation to *means*. Not that I de-

sire or intend to interfere in the controversy now going on between yourself and Br. Sperry, & thus subject myself to the charge of being "as one that taketh a dog by the ears" nor because I imagine myself able to throw any additional light upon the subject, for my views have already been ably written by others; but simply for the relief of my own mind, I now write.

The term "*means*" is not with me an objectionable one seeing that it is scriptural; but in most places where it occurs it is used in a negative sense or in relation to works or performances that are the result of means. Thus it is written Jer. v. 31. The prophets prophecy falsely and the priests bear rule by their *means*. To its application to the work of regeneration I do most earnestly object, because such an application would be at war with all Bible teaching upon the subject, and whilst we admit and contend for the truth that man is "dead" it would also be at war with the dictates of common sense, but the advocates for the doctrine of means are not I find agreed among themselves. Some maintain that it is for man to employ the means and for God to bless them, others that God must ordain the means and man must use them, and there is just about the same difference between these two sentiments as there is between *raccolledum* and *twocollade*, for they agree as to what the means are, and that it is the preaching of the gospel. Now I have no more idea that the preaching of the gospel ever quickened, or was the means of quickening a soul dead in sin, than I have that the rattling artillery of heaven disturbs the slumbering tenents of the ground. A work to be the result of means must be a progressive work. Thus by the means of my pen and other materials I am enabled to write this letter, and all the works of nature that are progressing to their final accomplishment are, (under the fixed laws of nature) the result of means or concurrent circumstances. But is the quicking of a dead soul a progressive work? If it is, I would like to know, if, by the use of means, a soul was made half alive and the means then withheld, what would become of that soul? I suppose it would be on the fence, neither fit for hell or heaven. But for my part, I know of no medium between life and death, no time intervening in the passage from one state to another, consequently no room for the operation of means. But perhaps the advocates of means all think like some western novice who has said that, the sinner is not dead like a stone, but dead like an egg. If so, they can be hatched by steam as well as by the setting and hissing of a goose; but if they are dead like a stone, they can neither be sung, preach-

ed or prayed into life; God only being able of stones to raise up children unto Abraham. Means have wrought wonders in the world, but they never peopled Heaven. It was by the use of means of old Sarah's devising that an Ishmael was born. By the use of like means the world is overspread with Hagarines, and the means users vainly attempt to father all these illegitimates upon the Lord; but they only are his who are born of his Spirit. The work performed upon Lazarus I regard as an illustration of God's manner of quickening the dead, and what part, let me ask, had the disciples in raising him? I may be told they were required to roll away the stone from the sepulchre; so they were, but Lazarus was as dead when the stone was rolled away as he was before, and he was also dead before the stone was placed there and would have remained dead until this time had not Jesus said, Lazarus come forth. Being quickened into life there was then work for his disciples, "Loose him and let him go."

If I believed that the preaching of the gospel was the means of quickening the dead, with the evidence I have of being called to the ministry I would preach without ceasing, but never twice to the same congregation for if it would quicken one it would have the same effect upon all within the sound of my voice. You have fully shown already that the gospel is a proclamation to the living and not to the dead. Feeling, seeing, hearing, and desiring, are effects and signs of life, and no more the cause or means than was Cornelius' sending to Joppa the cause of his desiring to hear Peter preach.

Every moment of our lives we are surrounded by circumstances of some sort or other, and whatever it is that first arrests the attention of a quickened soul, whether of sound, sight, or touch, it is calculated to make a lasting impression upon the mind. He may be under the sound of the gospel, he may hear a profane woman swear, as in the case of Bunyan, but whatever it be, whether of profanity or religion it makes a deeper impression than formerly because he hears with new ears, or sees with new eyes, and every such soul can remember circumstances of a like character that produced no emotion of soul. A soul just quickened into life is however slow to believe that what he feels is the work of God. It is so different from any thing his carnal reason ever suggested that he is ready to ascribe it to any and every cause rather than to God. But it is written "they shall be all taught of God." He teaches them the lessons recorded in his word, and what does that say? "It is the Spirit that quickeneth, the flesh profiteth nothing." If there were not another text in the Bible to the point, this would be sufficient for the exclusion of all means; but there are others such as "You hath he quickened who were dead in trespasses & sins." "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." To notice them all would be to transcribe a large portion of the New Testament. When the natural child is born, it may then enjoy the provisions of nature already provided, and

not before he is born: so the spiritual babe enjoys the provisions of the gospel which, though all there before he had no relish for. I know it is written that faith cometh by hearing, and how shall they hear without a preacher? but it is no where written that faith is life, but rather that it is the fruit of the Spirit, and as the tree must always and of necessity exist before the fruit, so the Spirit must be there before faith which is one of its fruits. Nor is it any where written that the dead can hear any thing save the voice of the Son of God, either with or without a preacher.

When the soul is made alive, the gospel, which to him was once as an idle foolish tale, becomes as a gentle cordial, reviving his drooping spirit. Though it might have been as a stone of stumbling, and rock of offence, it is now Christ the power of God, and the wisdom of God. But even the living cannot always receive the word with joy, it is only when it comes in power and in the Holy Ghost. Here again arminians always have "the cart before the horse" and will have it that the Holy Ghost is in the gospel, and not the gospel in the Holy Ghost. My sheet is full and I must stop short.

Yours affectionately,

R. C. LEACHMAN.

For the Signs of the Times.

Horse Shoe Bend, Ala., Nov. 19, 1846.

MR. BEEBE:—I will give you a short history of a couple of sisters, daughters of James Gray, of Chambers County, Ala., whom I was acquainted with, who were both taken sick on the same day in the fall in 1840, and that day week they both died. Their father and mother were both Old School Baptists, but the two daughters appeared to be about to die without a hope; and on Sunday morning, the day of their dissolution, when it was plain that they were both dying, Mr. Gray observed to Eld. Moses Gunn, that they were dying, and had given, no evidence that they were prepared. Mr. Gunn went into one room where one of the sick girls lay dying, and their father in the other room where the other was dying.

When the one that was in the room where Mr. Gunn was sitting died away and appeared to be entirely gone, Mr. Gunn got up and closed her eyes, and they were preparing to lay her out; when she heaved a deep sigh, and came to,—and her first words were, "Thanks to my blessed Jesus, who has spoken peace to my troubled soul." Just at that instant her sister who was dying in the other room, spoke up, & said, Well, sister has turned back to wait for me, and we will both cross Jordan together." But she died a few hours before her sister that turned back to wait for her. Her parents did not know her sister had died away in the other room until after she told them her sister had turned back to wait for her; but this second daughter, just before the breath went out of her to return no more for ever, began to sing these words,

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

Both gave satisfactory evidence that they were making a happy exchange.

If you think this worthy a place in the Signs of the Times, you can do as you please with it, the name of the Sister who swooned away was Faithy Gray, & the other who died first, was Anna Gray.

JAMES W. BAILEY.

For the Signs of the Times.

Carmel, Eaton co., Mich., Nov. 24, 1846.

BROTHER BEEBE:—The Bible and Signs are the only preachers in my reach, therefore I watch with care the approach of each paper. My lot is cast in a new country, and I have no knowledge of any Old School Baptists within thirty miles, I am surrounded with professors of almost every name but why they should not all bear one name is more than I am able to comprehend.

Brother Beebe, not thinking it best to send you too much blank paper, and hearing and reading much about the means of getting religion, I undertake very briefly to inform you how means has used me. From the age of four to thirteen, I was brought up with a very rigid Presbyterian; after that I occasionally attended meetings of other denominations until about 20 years old. After that, I became an instructor in music and attended the Presbyterian meeting generally, and began more to think of a future state. I was as well convinced that the doctrine of Election was true as perhaps a creature in the state of nature could be, for I saw it in the things of nature yet there was something for me to do. I listened attentively to what the preacher said, (for I verily thought they were the people,) in order that I might obtain that pearl of great price. They told me I must repent and believe the gospel; but then came the rub, for I knew not how to repent, or what to repent of, neither did they tell me in what the gospel consisted. At length I took me a partner that was a Baptist before I became acquainted with her; and then my lot was cast at a distance from any church of her profession, & she attended meeting with me; but she could not understand the preaching to be correct. My preacher, a very worthy man, often visited us, & on one occasion I requested him to explain his mode of Baptism; this I did, not on my own account, but to convince my wife that their way was a good as hers, for I had thought the Baptists, so far as I knew them, were no great affair. But before he got through I was convinced that he had no Bible authority for sprinkling; yet we continued to attend their meetings for many years, until I became so disgusted with their contradictory preaching that I left them altogether: for they told me that it required no more strength to love God than it did to hate him. And on the same day they would tell me that I could do nothing, that God must do the whole work. I then went to hear the Methodists occasionally, but here I fared no better. All this time I was in the chaos of nature. At length I quit all their meetings and said I did not believe any of them knew any thing about the matter; thus I continued for several years. While in this situation

I was struck with the conviction that I was a sinner, this I knew before, as a natural creature, but now I began to feel that which I only knew before; for "by the law is the knowledge of sin;" yet my conviction was not as pungent as many others. At this time there were several of my neighbours under conviction, & we began to have meetings; the Methodists flocked in from all quarters, and at one of our meetings, an old professor, in his prayer said, "God, I do not ask you to give us a blessing, I will reach up and take it." This I thought was going a great length. At another meeting, we were told by an old professor, that we "must not go to the Bible to know what people to join; there are hard sentences there; you will get tangled." And I concluded that was no home for me, for my mind was led to the Bible; I then went to the Baptist church, at Plymouth and offered myself, & travelled with them about two years, until many of the old members had left the church, and I found their articles and practice contradicted each other; and we then left them.

I am compelled to close.

Yours, JAMES FOSTER.

For the Signs of the Times.

Near Lynnville, Ten., Dec. 16, 1846.

BROTHER BEEBE:—I was much gratified in reading your remarks in reply to Elder G. R. Hoge's communication in the 21st number of the current Vol. of the "Signs" They seem almost like words from one possessing the "gift of discerning of spirits." I do not wish to add a word to what you have so ably said; but simply to state a few facts, that you and your readers may see that you have struck on the true key, and that you may also judge of the designs of the "designing men in Middle Tennessee" or both sides of this question. I have, been a member of Richland Association for fourteen years; and therefore ought to "know" something too. But I will pass over all the former part of the history of the "excitement on the subject of a non-resurrection" and come down to the last session of the Association held at Richland creek meeting house in Marshall county Ten. on the Saturday preceeding the 1st Lord's day in September 1846, and two succeeding days.

It appears from the minutes that this body was composed of fifty one members, from twenty seven churches. I was not a member of the body; but was present and an eye witness to all its transactions. It appears from various votes taken at different times, that there were ten delegates representing five churches holding to the old fashioned doctrine of a future resurrection of the dead, both of the just and unjust. From three of these churches, Fountain Creek, Lynn Creek, and Rock Creek, letters were sent on the subject of the resurrection.

The following is an extract from the letter from Fountain Creek. "Dear brethren, we deeply lament the existence of doctrinal differences amongst us, but it is too true that they do exist & it is deman-

ded of us by every consideration to meet them fairly; and enquire into them in a spirit of candor and love. It is contended by some amongst us, that, Regeneration, or the new birth, is the 'resurrection' of the believer in the sense of the scriptures. We therefore submit the following queries.

1st. Is the doctrinal idea intended and meant in the 7th article of our abstract of principles, the same as that in the 1st clause of the 10th article, or a different one?

2nd. Was the resurrection of the dead bodies of all that are in the graves, and that, at a future period, meant and intended by the 10th article of our abstract of principles, at the time of its adoption?

It is also contended by some that there is now no such thing as a future 'General Judgment;' but that the day of judgment the end of the world and the second coming of Christ, in the sense of the scriptures are already past. We therefore submit the following query.

3rd. Was it a "General Judgment" then, and yet a future intended, meant, & understood by the 10th article of our abstract of principles, termed 'General Judgment' at the time of its adoption? The foregoing queries we submit under the provision of the 11th article of our associational constitution, & request answers to them. "The letter from Lynn Creek, stated that this question concerned the union or state of the church at large, and referred to the 11th article in the constitution and requested some action on it. The letter from Rock Creek requested the passage of a Resolution explanatory of the 10th article of the abstract of principles, for the satisfaction of sister associations and distant brethren who had become jealous that we were cloaking a heresy in our bosom. But all would not do. "Designing men" if they cannot always hide their designs, yet, can sometimes when they have the power, thrust before the eyes of a distant community a plausible pretext for their acts. I here insert the articles referred to in our abstract of principles and constitution for the information and satisfaction of your readers.

10th art., Abstract of principles. "We believe in the resurrection of the dead and 'General Judgment.'"

11th art., Of constitution: "Queries which immediately concern the Union or the state of the churches at large, when sent by a particular church as from them, or handed in by proper motion made and seconded by an individual, shall be taken up and decided on as soon as opportunity will permit."

After reading the foregoing, and then reading the following extract from the minutes of the association; will you brother Beebe, or any one else need be told what were the "designs" of the majority that passed it; and that they also held doctrinal views which they were unwilling to put down in "black and white," and publish to the world in unequivocal language?

Extract from Minutes, page 6.

"8th. It was motioned and seconded to examine the request of Lynn Creek church, the queries sent by Fountain Creek church & the request sent by Rock Creek church; which requests and queries after being discussed for some considerable time were decided to be unconstitutionally brought before the association." It is true as stated in the foregoing extract that there was considerable discussion" and also "considerable" tact and ingenuity displayed at evasion and dodging—but not a great deal of light (to my understanding) thrown upon the subject "discussed"—no simple, clear, and full avowal of the views of the majority. In the course of the discussion, however Elder Fain stated that Elder Brownlow had on the preceding evening declared that he (B.) did not believe that the body of Jesus ever went to heaven. That he (Fain) then asked what became of it: and that Brownlow replied that it was dissolved. Elder F. then called on Elder B., to say whether he had misunderstood, or misrepresented him, and he made no reply—neither was there any disavowal of the sentiments in any way by any of the majority.

Brother Beebe, I believe you will serve the cause of truth by publishing this communication in your paper.

I am perfectly willing for the impartial reader to compare it with Elder Hoge's statement and draw his own conclusions.

Your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.

ALBERT MOORE.

P. S. In reading over what I have written I discover that I have omitted to insert the 7th art. of the abstract of principles. As you have a copy sent be Elder Hoge please insert the 7th article in publishing just before the 10th. A. M.

We have mislaid the Minutes alluded to; but we presume the omission can be of but little consequence. (Ed.)

For the Signs of the Times.

Columbia county, Ten., Nov. 26, 1846.

BROTHER BEEBE:—I have been a constant reader of your paper for the last four years. The communications published in them have been a solace to me since I was made acquainted with them, and I cannot help thinking while reading the epistles, that they express the belief of every christian. When I read those truly valuable communications from brethren and sisters at a distance, I often think that "we are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." I feel an anxious desire to let you know how I have been brought to hope that I am an heir of salvation. When I was in my seventeenth year, the Lord was pleased to show me that I was travelling down the broad road to ruin. My mind became very much troubled, and my serious impressions often made me weep, and cry out as did the poor publican, "God be merciful to me, a sinner." Frequently when in some lonely place I attempted to pour out my complaints

and prayers to God, these beautiful lines would come in my mind,

"Lord let me hear thy pardoning voice,
And make my broken heart rejoice."

For some length of time I continued to go from bad to worse, as I thought, until I began to think there was no hope for one so vile as me. I had sinned with a high hand. I thought that if I only knew that I was under conviction, I could bear my trouble patiently, but I could not think that I was, or ever could be one of the elect of God. I often went to hear preaching, and it appeared to me that the preacher knew my awful state, and that I was a gazing spectacle. I would return home with a heavy heart and with downcast eyes. I was mocked by my relatives and buffeted and scorned by all. I knew that God was just, and I gave myself up to be disposed of according to his sovereign will, believing that,

"If my soul were sent to hell,

His righteous law approves it well."

It was on the first day of May when I think the Lord spoke peace to my troubled soul, and gave me peace of mind. It was on a Saturday night when I was reflecting upon my lost and ruined state, when unexpectedly "a still small voice," came to me, with these words, Thy sins are forgiven; pray for sinners! I raised up from my chair, and left the room to obey what I thought the Lord had commanded me; and while uttering my poor petition, I looked up and found myself praising God in the highest strains, for what he had done for me. My joy was unspeakable and full of glory. That was a glorious night to me. My theme was, Glory, honor, and salvation to my God, and Savior, who had suffered on Mount Calvary and bore my sins in his own body on the tree. The next morning when I arose and went to the door, all appeared beautiful, and every thing seemed to be praising God. The heavens seemed to wear a smiling aspect, and the trees on the hills appeared to be waving their loftiest branches in his praise. This was indeed a time never to be forgotten, I beheld such glory in the whole plan of salvation through Jesus Christ, that I could in truth say with the apostle Peter, "I believe, and am sure that thou art the Son of God," and the King of Israel. The evidence of the truth of the christian religion, bore away all doubts. Before this I had not seen form or comeliness in Christ, that I should desire him; and the glorious gospel of his grace & mercy in saving guilty sinners, had been a sealed book to me in all my former attempts to praise God. The blood of Christ had composed no part of my former religion; or at most, it was regarded only as auxiliary to it. But now the language of my soul was like that of Paul, "Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." And my utmost wish, like that of the apostle was, "That I might be found in him, not having my own righteousness." To myself, I appear to be one snatched from the gates of hell and translated to the gates of heaven, and if my transport had not vented itself in a flood of tears, it seemed that my frame

would have dissolved. I had such exalted views of the fulness and freeness, of redemption, that if all the sins of the whole human family had centred in my person, I should have considered the blood of Christ an all sufficient atonement for them all. Prayer and praise became my constant employment, at home and abroad, awake and asleep. I united with the Old School Baptist church, where I was received, and baptized on the 6th day of June, 1821, in Giles Co., Ten. In 1829 I removed to the place where I now reside, and here I united with the Old School Baptist church, called Hephzibah; but since that time I have passed through trials, troubles, and afflictions, too numerous to be mentioned here. Still I have reason to bless God, that he has comforted me in all my afflictions, and I have reason to say, with all the children of God who have suffered in his cause, that as the sufferings of Christ abound in me, so my consolation also aboundeth by Christ. The christian may rest assured, there is an infinite difference between being corrected for his faults, & his suffering for good conscience. What are all the reproaches and revilings of his fellow mortals to one who is rejoicing in God, through our Lord Jesus Christ. Such an one is a brazen wall against which all the artillery of hell can make but very little impression. I now know, my dear friend, experimentally, what caused Paul and Silas to sing praises to God at midnight, when their feet were fastened in the stocks. True I have not been literally used as these holy men were; but my name is cast out as evil, and I am looked on as more vile than the reptile that crawls on the earth, and by those too whom I have affectionately loved, and whom I still love and pray for daily. So I have passed through a mixture of joy and sorrow for twenty five years.—Brother Beebe, I hope you, & all the sisters and brothers who may read this, will pray for me, that I may be found among the ransomed of the Lord.

May the Lord be with you and all his children while travelling through these low grounds of sorrow, and bear you up in all your trials, is the prayer of your unworthy but sincere sister, as I hope, in the Lord.

TABITHA B. BOSTWICK.

For the Signs of the Times.

Auburn, Ohio, Dec. 12, 1846.

BROTHER BEEBE:—Having to write you on business I have a desire to communicate to you some of my feelings, I am, in my own estimation a poor creature dependent on God for all blessings, spiritual and temporal, and yet I cannot feel that dependence as it seems to me I ought; but notwithstanding my coldness, I think I am sometimes made to rejoice that God rules according to his own good pleasure, among all the nations of the earth, but more especially that he is the King of saints, that he is the Good Shepherd, to lead and guide and protect his wandering sheep and lambs. O, that we all could feel our dependence on Jesus, in these days of error & delusion! When, in this country, have the minds of men been so completely

under the captivating power of the prince of darkness? or when have the real saints of God been more harrassed by anti-christ, than at this time? But thanks be to God, that he has assured us, "Because I live, ye shall live also," and again, "Fear not little flock, it is your Father's good pleasure to give you the kingdom," a kingdom which is not of this world, and therefore anti-christ has nothing to do with it, neither does anti-christ wish to have to do with it farther than to worry and perplex these subjects of it whom he is not able to destroy.

That which is boasted of as a great religious light at this day, and which is relied on by many to illuminate the whole world, and with a little of God's help, give repentance to all the people on earth, I think to be thick darkness; and when by the brightness of the revelation of Jesus, it is to be swept away, God only knows.

Toward you, brother Beebe, my mind is often turned, your task is a hard one, you have so many to suit, (and some of them are not agreed among themselves,) In conducting your valuable sheet, I hope God will give you a mind to do right and that you will act that mind independently.

Brother, I should like to read your views on Isaiah lvi. 7—9. What does Zion, there spoken of mean, I often heard the church called the Zion of God. It is a mystery with me who the children of Zion are, if Zion is the church. May the Lord deliver us all from the man of sin, and preserve us in Christ Jesus, is my humble desire.

Yours affectionately,

GEORGE HAMMOND

For the Signs of the Times.

Colchester, Nov. 13, 1846.

BROTHER BEEBE:—Having a remittance to make, I have thought of making a few remarks to the brethren, upon the subject of mutual forbearance; upon the principles of holy writ. "Bear ye one anothers burdens, and so fulfil the law of Christ:" is the injunction of the Apostle. And many passages of like import, are to be found in the Bible; such as, "Behold how good and how pleasant it is for brethren, to dwell together in unity." If God so loved us, we ought also to love one another. Charity, covereth a multitude of sins. "Let the righteous smite me, it shall be an excellent oil." And, brethren, when we read what Christ said to the man, that would cast the mote out of his brother's eye, when a beam was in his own eye, it is calculated to lead our minds, to consider, whether we may not be too harsh in our expression, even when we speak or write the truth: and when we are reprov'd, to thank God, that he has provided for us, in the person of a beloved brother or sister, one to point out to us the error of our way. Would we but consider that God the Father is at the helm, and that he brings all our evils upon us, as a correction for sin; and that it is needful for us to humble ourselves, under the mighty hand of God; perhaps there would not be so much cause for complaint, and less disposition to complain.

While we are contending for the faith once delivered to the saints; let us remember what it is, in all its peculiar features. While contending for its formalities let us not forget its essence, that it works by love and purifies the heart.

Brethren, suffer a word of exhortation from one of the least of all saints; let us love as brethren & see that we fall not out by the way; let those that write or talk, choose such expressions as may be considered the least exceptionable; and when we read let us not be too severe in our criticisms in regard to the personality of the remark; but cast a mantle of charity over it. (I do not mean that universal charity which sees no difference between the sheep of Christ's flock and the bulls of Bashan, but that which can behold a beauty & loveliness in those that belong to the household of faith and can bear, hope and believe, all things, in regard to such, because they reflect the image of Jesus.) Let us remember that unity is strength; & that the world is looking upon us and the daughters of the old Mother are looking upon us; and when they behold disunion and contention among us they say, "so we would have it; they love contention so well that they quarrel among themselves; no wonder they are always ready to contend with others." Brethren, let us strive to give no occasion to the enemy. I have no doubt but that much that has been published in the Signs and received as casting personal reflection, was written with a view to expose error, not individuals, and did we possess the meekness that Moses did, we should be more concerned for the honour of Jehovah than for our own great name. Let us remember that the Bible says, the heart is deceitful above all things, who can know it? Now if the Devil can make us believe that we ought to do things that will mar the peace and fellowship of the people of God, and at the same time have us believe that we are serving the Lord and the good of his cause, he will have gained a great advantage over us, and brethren, we are not ignorant of his devices.

Brother Beebe, I have not written supposing that I could instruct those fathers in Israel who have borne the burden and heat of the day, but as I trust in obedience to the injunction of the Apostle where he says, "exhort one another daily." And may the God of peace inspire our hearts with love to each other and to the cause, that we may be able to live in such a manner that those around us may be constrained to say, "Behold how they love one another."

Your unworthy brother in Christ,
SAMUEL C. LINDSLEY.

Brother Beebe, I send you a five dollar bill and I wish you to give me credit up to the end of Vol. 15, & to give the remainder to sister Jewett. Yours as ever. S. C. L.

For the Signs of the Times.

Chambers Co., Ala., Dec. 21, 1846.

BROTHER BEEBE:—Some money being placed in my hands a few days ago, by a friend with a request that I would forward the same to you, I

take the present opportunity of complying with the request, and also of offering a few scattering reflections for the readers of the "Signs."

Among the "righteous nation (or people) that keep the truth," the present time appears to be one of great searchings of heart, to know what is the cause of their cold, barren and inactive state as pertains to heavenly and divine things, and many are heard to say, O, that it were with me as in days past, when I delighted in the service of the Lord and felt his presence near, when I engaged in worship before him, when I could converse with the saints with heart felt satisfaction and delight, to tell them what great things the Lord had done for my poor soul; but now a sad change has taken place in my feelings. I often hear & read what I believe to be truth, but I cannot feel the power of it upon my heart as I once did. When I attempt to engage in prayer before God, my mind is dark and bewildered, and wandering to the very ends of the earth, until I am made to hate myself for making any profession of being a follower of the meek and lowly Lamb. These, and many other such reflections often occur to the minds of God's dear children. But my brethren, we read that "whatsoever things were written aforetime were written for our learning." Rom. 15. 4. May we not learn then from what is written in the scriptures, that the afflictions of the righteous are many, that God's people are a poor and afflicted people, and their "faith being more precious than gold that perisheth," must be tried, for it is written "the Lord trieth the righteous." Psa. xi. 5. Were not Abraham, Job, David, and Daniel tried in the furnace of afflictions? David was made to cry out in the day of his trouble and say, as many of the sons of Zion now do perhaps, "Will the Lord cast off forever and will he be favorable no more? Is his mercy clean gone forever?" Psa. lxxvii. 7. David also we find, knew what it was to want the blessed influence of the Spirit of God to apply the promises to him, and for this reason, in the manner that the children of promise now do, he called to remembrance former days and "communed with his own heart, his spirit made diligent search," 6 verse. So with the heirs of promise now, when their mind, becomes dark, & they have so much of the "old man" about them, "which is corrupt according to the deceitful lusts" they call to remembrance a former period and begin to commune with their own hearts, to see if they have ever had any evidence that the principles of the New Covenant have been written in their hearts by the Spirit of God. Their minds are driven back to a time when this world with all its wealth and pomp was nothing to them; to a time like David, when they remembered God and were troubled; they felt justly condemned before him, no means that they could use were effectual then to appease the fiery wrath of God's righteous law. Their language was, "Lord have mercy on me a sinner; Lord save, or I perish."

But behold the Lion of the tribe of Judah who prevailed to open the book of God's purposes and loose the seals thereof, opens to the view of the

poor distressed soul his bleeding hands and side, & gives the soul an incontestable evidence of being an heir of promise in hope of eternal life, which God that cannot lie, promised before the world began. Titus i. 2.

In this condition it is just as natural (spiritually) for the soul to give all the glory to God, as it is to breathe, and he calls instantaneously upon all the powers of his soul to join in praise to God, Bless the Lord, O my soul, all within me, bless his holy name.

Lest I should be too prolix, I will conclude by saying to the saints, that, they need not fear nor suspect failure of the promises of God, for there is but one impossibility with God, that is. "It is impossible for God to lie."

I propose the following question and would be glad to see the views of any Old Fashioned Baptist thereon. Are there as many heaven born souls (or christians) in the world now as God wants, or are there not?

WM. M. MITCHELL.

For the Signs of the Times.

Huntsville, Ohio, Dec. 24, 1846.

BROTHER BEEBE:—I have a small remittance to make you, by request of several brethren, which must be my apology for writing to you. Although we are unknown to each other in person, and located some distance apart, yet I indulge a faint hope, from the acquaintance I have obtained by reading many of your communications, that the Spirit of the Lord, which only can bring the hearts to love one another, and to love serve and obey him, has given me, though unworthy, that acquaintance with you, that makes me feel like saying, "Dear Brother." I believe in salvation by grace, and the imputed righteousness of Jesus Christ to the whole elect family, and that they are forever justified before God through what he has done for them. This all his children are taught by his Spirit, they are kept by his power, led by his counsel, fed with heavenly bread, drink of the same fountain, clothed with the same righteousness of Jesus Christ, and shall finally all wear upon their Head, that crown of glory that fadeth not away. They shall all sing the same song, Not unto us! not unto us! but unto thy name, be the glory.

It will be seventeen years next June, since, I trust, the Lord by his Spirit taught me my lost and ruined condition. I was then made to see and feel that I was entirely without strength, and compelled to rely entirely on the Lord, for salvation; without any means, direct or indirect, used by man. When I was enabled by faith to lay hold of Jesus, as my Saviour, I thought my troubles were all over; all things in nature seemed delightful, I had no trouble; the very sight of a Baptist, did me good, and their company was truly sweet, I thought the Lord had indeed, "Brought me to his banqueting house, & his banner over me was love." But alas, I was soon made to doubt, and left to backslide and to partake of the vain things of sin and mirth; but, blessed be the Lord,

he saw me, as I trust, with his pitying eye, and called me back as a wandering sheep, for I felt like Peter, that I had sinned & denied my Lord. Truly the Lord has been good to me, in more ways than I can number. Many dark and trying seasons I have passed through, and yet I am spared, as one of the sinning inhabitants of the earth. Surely I have abundant cause to thank, and praise his great name. I sometimes wonder if there is another person in the wide universe that has the same conflict that I have; I feel at times, that I am the worst sinner on earth, and wonder how the Lord suffers me to live. Every thing in and about me seems to be aversive to holiness, and, for the last two or three years, I have been led in a path that I can truly say, I had not known. Sometimes I have thought that I had not a friend on earth, and many doubts whether I had any in heaven. And I have often exclaimed, "O, that I knew where I might find him;" for I have felt as the prophet described, "I am a man of unclean lips, and dwell among a people of unclean lips;" and as Peter said on one occasion, "Depart from me, for I am a sinful man." In conversation with brother Samuel Williams during the past year, concerning the trials that Christians pass through, he disclosed to me some of his mind, and how he got along, and the many dark seasons he has to pass through; it was so much like the way I have been led, in almost every point, that I felt then, and still feel to say, Brother Sam, if you can fellowship me, I can you; and so I feel towards all the Lord's little ones. If they can fellowship me, it is more than I can do; and I often think, if they knew how great a sinner I am, they could not, call me *brother*. Well, this is but a sketch of the many *ups and downs*, I have, almost daily to go through. But notwithstanding all, there is one thing I feel certain of, there are no *ifs*, nor *conditions* in the case, "The Lord is good, a Strong Hold in the day of trouble, and he knoweth them that trust in him." He says, "My kingdom is not of this world." He has not told his children to hold a "World's Convention," in London; but he has said, "Fear not little flock." Neither has he commanded them to form monied societies in order to teach men spiritual things. But he has said, "They shall no more teach every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them even unto the greatest of them." He has not said, we must give our money to convert the heathen; but by the mouth of his prophet, he has said that, "The Isles shall wait for his law." Hence I conclude that, independently of all the powers of earth and hell, the Lord's people are saved in Christ, and that too, before the world began. The prophet Isaiah has said, "In that day shall this song be sung in the land of Judah. We have a strong city; Salvation will God appoint for bulwarks." Surely the Zion of God is a strong city; well fortified against Babylon's volunteers. Zion's children are all enlisted, and they are all bought with a great price, even the blood of our Lord Jesus Christ. And they are taught to be-

lieve that the blood of Christ cleanseth them from all sin; and that he will present every one of his subjects, spotless before the presence of the Great Jehovah. Every one that knows the joyful sound, as the psalmist did, "Shall walk, O Lord, in the light of thy countenance." O, what a consolation to the poor, when led to feel and see their need of a whole Savior, without conditions to be performed by creatures, to be saved, to enjoy the peaceful smiles of Jesus their King, when time and time's things shall be no more.

"If he is mine, then present things,
And things to come are mine."

"My times of sorrow and of joy,
Great God, are in thy hand;
All my enjoyments come from thee,
And go at thy command."

O Lord, shouldst thou withhold them all,
Yet would I not repine,
Before they were possess'd by me,
They were entirely thine.

Nor would I drop a murmuring word,
If all the world were gone;
But seek enduring happiness,
In thee, and thee alone."

L. SOUTHARD.

EDITORIAL.

NEW VERNON, N. Y., JANUARY 15, 1847.

"Was Joseph, the son of Jacob, a type of Christ? If so, in what respects?"

THOMAS GUICE."

REPLY.—We have regarded Joseph as a type of Christ in the following particulars, viz.

1st. As the first born of Jacob by his beloved Rachel. Leah, with her defective visage and weak eyes, was a suitable figure of the old covenant Israel, which, the law required should be first recognized in her marriage covenant relation to God. With all her tinkling ornaments, worldly sanctuary & carnal ordinances the Jewish Church could not, even with *nitre and much soap*, or with all the blood of bulls and goats which constantly streamed from her altars wash out the blemishes & defects of her ugly countenance, nor assume the lovely visage of the beautiful Rachel. All false prophets and idol gods, which had labored to improve her dull and lustful eyes, had failed to so improve her sight as to enable her to see the kingdom of God, or to discern the things of the Spirit of God. She could not discern *the signs of the times*, nor did she know the things which belonged to her peace. She knew not the Son of God nor could she see any comeliness or beauty in him that she could love or admire. True she was prolific, and increased the number of Jacob's fleshly family, & prided herself as much in this, as do her work-mongrel connexions at the present time.

Rachel who was well favored & beautiful, presents a clear and brilliant figure of the gospel church under the New Covenant dispensation. Her eyes were like doves' eyes within her locks, and with one of them she delighted the heart of her Beloved, See Cant. iv. 1, & 9. Kings and

prophets desired to see the things which she sees, and were not able. She is the perfection of beauty, and her God will behold no spot or defect in her. As Lear represented the carnal race of Israel, so Rachel represents the spiritual church and Christ is her first born; First Begotten from the dead; for, although she had long been derided for her barrenness, at length, Unto her a child is born; unto her a Son is given, and the government is on his shoulder, and his name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

2d. Joseph was not born until the fourteen years of legal obligation between Jacob and Laban were accomplished; so the law and prophets were until John, in whose days the advent of Christ occurred. And in reference to the cancelling of all the demands of law and Justice, and abolition of the hand writing of ordinances, they were accomplished when Christ died and nailed them to the cross. But in the espousal of the gospel church, or anti-typical Rachel, Christ in his resurrection, became the First Fruits of them that slept, and the First Born among many brethren. In his being made of a woman, and born of the virgin, he came to "his own," nationally; but in his resurrection from the dead he was born unto Rachel or the Jerusalem which is above, not under the law! she is free. And she is also the mother of Benjamin, or of all who are, as Isaac was, children of the promise.

3d. In being despised and rejected by his brethren, Joseph was a type of Christ. Joseph came to his brethren, as sent by his father, to see how they fared, and they received him not, as the messenger of their father, but conspired to take away his life. So Christ came to his own, and his own received him not; they conspired to slay him, and did, with wicked hands crucify and slay him. Joseph's brethren, passed sentence upon him, & consigned him to the pit; the Jews passed sentence on Christ and consigned him to the tomb, from whence he arose, as Joseph was also raised from the pit.

4th. Joseph, in being sold to a company of Ishmaelitic stock jobbers, by his brethren; may well illustrate, the merchandise which Judaizing teachers, legal workmongers and others are carrying on; in converting sinners for money, qualifying them to preach for money, and delivering Christ, or eternal life, nominally to Ishmaelites to peddle out in Egypt, or the house of bondage for fat salaries. There being as many Ishmaelitic merchantmen now engaged in religious speculation as formerly; and they are now laboring as hard as then to get Christ, in his word, in his children, and in his work, to a lucrative market. If they can purchase him, or a polite education for the ministry, for thirty pieces of silver, they can exchange their stock in Sodam and Egypt at an advance to suit their covetous desires.

5th. Joseph's history in the house of Potiphar, is not without its counterpart, among religious merchantmen; Potiphar's wife did not think much of such *restrictions* as election, predestination,

special union or relationship; a stolen embrace was equally valuable in her judgement, and like thousands in the present age, who are endeavoring to storm heaven, determined to have Christ; caring not whether their relationship to Potiphar, or Moses, is dissolved or not, or whether the demands of the law are cancelled, or they dead to the law as a husband or not, conclude that their physical power, shall supply what they lack in fascinating attractions, and they lay hold violently on the garments, or external show of christianity, and when they find that it is not possible to bring the religion of heaven to their terms, they will raise the shout of persecution, and madly strive to destroy that grace, which they cannot enjoy. How many thousand Potiphar's wives there are, & have ever been, since the coming of Christ, who seek to be christians, in an unlawful way. Many of them came to John's baptism and were rejected, others desired to take Christ by force and make him king. Some have confidently affirmed that it is a matter of indifference with our spiritual Joseph who becomes his bride, or whether they have living husbands or not, if they will love him he will love them; if they will choose him, and lay hold of his garment, with a determination not to let go, an exchange of souls is offered if such are not successful. And are they not somewhat akin to Potiphar's lady, who hold that the church is under the law as a rule of life? Those who hold that the old Abrahamic covenant as still in force, that Baptism supplies the place of circumcision, and the first day of the week, the place of the seventh day sabbath which God enjoined on national Israel to be observed through out their generations.

6. The object which God had in sending Joseph to Egypt, to lay up corn, and to provide for the famine, and for the salvation of his father's house is emblematic of the purpose of grace developed in the coming of Christ under the law, his mediatorial work, and the provisions by him made for the deliverance of his church from wrath, famine and death. In the case of Joseph's persecutions effected by the wicked hands & more wicked hearts of his brethren; they meant it for evil, but God designed it for good, and caused it to result in good to the house of Jacob according to his purpose; so Christ being delivered up by the determinate counsel and foreknowledge of God, his brethren (nationally) with wicked hands did crucify and slay. Nevertheless through death he destroyed death, and in his resurrection, he brought immortality to light.

7. The name which was given him by the king, *Zaphnath-paaneah*, which signifies one who discovers hidden things, or a revealer of secrets, certainly expressed something of the figurative connexion between him and Christ.

8. The necessity laid on Jacob's house to go to Joseph for bread, when it was not possible to obtain it from any other quarter, shows, in the figure, how God brings a famine on all the spiritual Israelites when quickened, and they can find life and salvation no where else.

9. The money and presents which they carried with them with which to obtain favour, and buy corn, came back, in their sacks' mouths, as

when a quickened soul takes with him all the treasures of repentance, grief, confession supplication, humility and such other commodities as he has, he finds they will not buy corn, nor procure favour with Christ, but all is sent back in the mouth of the sack.

10th. The experience of every child of God will show that the manner in which Joseph received, & treated his brethren,—when from their necessities they were compelled to apply to him for sustenance, agrees well with what they realized when they were convinced that there was salvation for them in no other than Christ. Like Jacob's sons they only knew Jesus as a sovereign, who was able to save but on whom they had no claim; they knew him not as a brother, a friend, or as one nearly allied in relationship. From dire necessity they came trembling before him, supposing that he was as ignorant of them as they were of him; but he knew them well, and turned aside to conceal from them his emotion; and while his heart was moved in tenderness towards them, he spake to them roughly. He concealed himself from them as their brother, savior and friend, until they were sufficiently humbled, until the remembrance of all their wickedness stared them in the face; and at the moment when they looked for retributive justice for their sins Joseph stood before them, in all the tender affection of a brother, and said, "I am Joseph, your brother!" and gave them convincing evidence of the truth of his words; and assured them that God had sent him to save them. If in all this the christian can find nothing illustrative of the manner in which Jesus was made known to him, we shall have occasion to confess that we have erred.

11. Joseph's sons, Manasseh & Ephraim, who inherited the patriarchal distinction of Joseph, were blessed of Jacob in a very peculiar manner, the younger receiving the greater blessing, and thus figuratively showing that the portion of Christ's seed, which were eldest or the people of God under the Old Testament dispensation were not blessed with the gospel privileges which distinguish the church, under the gospel dispensation. In this also we think Joseph was a figure of Christ.

12. As Joseph dying in Egypt, gave directions for the removal of his body to the promised land, and certain prediction that God would visit his brethren and bring them up out of Egypt, so Christ who was crucified in the spiritual Sodom and Egypt, made provision for the deliverance of all his mystical body, the church for whose sake he had sojourned in Egypt, which is the bone of his bones, and the flesh of his flesh, and gave abundant assurance that God would surely visit his spiritual Israel, and in due time bring them into the experimental inheritance of the privileges of the gospel, so that not a hoof should be left in the land of bondage.

We have noticed several particulars in which it has appeared to us that Joseph was a type of our Redeemer; if our views are satisfactory to brother Guice he is welcome to them, and if they are not satisfactory, we have no disposition to enforce them.

BROTHER MOORE'S LETTER.—In publishing the letter of brother Hoge, in the 21st number of the past volume, and that of brother Moore in another column of this paper, we desire not to be the instrument of widening the breach which seems unhappily to exist among the brethren in Tennessee. When we inserted the letter of Eld. Hoge, complaining that the views of Richland association had been mis-apprehended by brethren of Middle Tennessee, by whom the association had

been charged with denying the resurrection of the dead; we concluded, that if the association would refuteth charge, she should be more clear & explicit in avowing her firm belief in the doctrine. We inferred from the expression of brother Hoge, that they did not believe that the flesh," &c., would be raised up, that just cause was given to the brethren abroad to suppose that they did not hold the doctrine of the resurrection as it is held by Regular Baptists of the Old School. We do not believe that it is required of brethren to define the inconceivable things involved in the doctrine; but to make the negative declaration, that it is not the flesh, bones, blood, &c., which shall rise in the last day, seems to make it necessary that the occupants of such a position should clearly show from the scriptures, what it is that shall be in the graves, and there hear the the voice of the Son of God and thence come forth, at the last day. As we said before, if the brethren only wish to say that in the raising up of the dead the bodies which are raised shall be changed from earthly to heavenly, from natural to spiritual, from mortal, corruptible and depraved bodies to immortal, incorruptible and glorious bodies, like unto Christ's glorified body, (which sentiments would be responded to, by all our brethren,) there can be no good reason for using ambiguous terms, especially when their use is calculated to mislead brethren to conclude they reject the scriptural doctrine of the resurrection. It was our earnest desire that the association, and all brethren implicated might see and feel the necessity of removing all doubts from the minds of brethren, by an unequivocal declaration of their belief that the Spirit of Christ which is in all the saints shall also quicken their mortal bodies; and that the hour shall come when all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good to the resurrection of life eternal; and they that have done evil to the resurrection of damnation.

We sincerely hope that our brethren will feel the importance of union of sentiment on this fundamental and vitally important doctrine; that brother Moore, and all other brethren who have felt aggrieved, will labor to reclaim such as have diverged from the simplicity of the truth, and to hear with patience, candor, and meekness such explanations as the implicated brethren may feel disposed to give. There seems to us to be a frankness in brother Hoge's letter, and jealousy for the purity of the doctrine of God our Savior in this of brother Moore, which we are pleased with, and which leads us to hope that as brethren of one family redeemed by the same precious blood, and destined, by grace, to the same eternal state of blessedness, they will unite in laboring, so far as in them lies, to remove the root of bitterness from the association. To any such effort, having in view this desirable object, our columns will, to any reasonable extent, be open to brethren on both sides of the question; providing the rules published in the preceding number must be strictly adhered to.

OBITUARY.

(Copied from the Minutes of the "Primitive Baptist Association," Mississippi.)

Died at his residence, in Yallobusha County, Miss., on the 26th of June, 1846, ELDER FRANCIS BAKER, in the 66th year of his age, after a protracted illness of seven weeks. He was awakened to a sense of his lost state in his 20th year—obtained a hope in Christ in his 27th year—was baptized in his 29th year—commenced preaching in his 41st or 42d year, and was ordained the same year.

As a man he was firm, frank, candid and courteous; beloved by his friends and respected by his enemies.

As a Christian, he was firmly established in the faith of God's elect, believing that salvation is of God, and not of man, by grace, and not by works, that they who work not but believe on Him who justifieth the ungodly, their faith is counted for righteousness. He believed that without faith it was impossible to please God, that all men have not faith, that true faith is the gift of God, and is given to those only who were chosen in Christ before the foundation of the world, & were predestinated to be conformed to the image of His Son, and that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus our Lord. He believed that good works are an evidence of a gracious state, and are the effect of the faith of God's elect, and not the cause; that the elect were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. His walk in life was such as to show his faith by his works; he took the Scriptures for his rule of practice as well as faith, and out of them he recognized no Christian duty.

As a minister of the Gospel he was sober, grave, temperate, sound in the faith, in patience, in all things showing himself a pattern of good works, in doctrine showing incorruptness, endeavouring to keep the spirit of unity in the bond of peace.

When the separation of the O. S. B., and N. S. B., took place, his patience & forbearance were such that he lingered behind for two or three years laboring and striving for a restoration of gospel order. But when he found that all his efforts were unavailing, and that the N. S. party was bringing in heresy like a flood, he came out from among them and declared an unceasing warfare against all their errors, for which he received a full share of that portion of a christian's legacy which consists of persecution. But none of these things moved him, he was prepared by the word of God to expect them. He saw that the N. S. party had become unsound in faith and doctrine, and that their works are of a like character, like faith, like works, like always begetting its like, and he ceased not to warn the people against their unscriptural doctrine and practice. This he did from a high sense of ministerial duty, notwithstanding he knew that those who could not endure sound doctrine would be offended; nevertheless he shunned not to declare the whole counsel of God, knowing that it was impossible to preach sovereign, discriminating grace without giving offence. Witness the effect of Jesus' remarks relative to the Widow of Serepta and Naaman, the Syrian. It seems that they heard him patiently, perhaps willing to call his doctrine conservative, until he came out openly and preached sovereign, discriminating grace, and then the ire of their father was kindled within them, and they were filled with wrath and sought to destroy him. The servant is not greater than his Master, and Brother Baker knew that if they thus persecuted the Master, they would also persecute the servant, and hence, he marvelled not as if some strange thing had happened to him.

He was elected Moderator of the Primitive Baptist Association and served two sessions before his death, in which capacity he fully sustained the character of a peacemaker among his brethren. His earnest exhortations to the brethren, was to walk worthy of God who had called them

unto His kingdom & glory, to dwell together in love and unity, and not fall out by the way about things that do not pertain to the gospel; together with his meek, gentle and courteous deportment, exercised such an influence over them, that they seemed to appreciate their calling, and in some high degree to realize what it is to sit together in heavenly places in Christ Jesus.

He has now departed and was permitted to depart in peace. During his illness he reviewed his ministerial life, and stated that the result was, "that if the Bible was God's revealed will, he had stood up for God, & felt thankful that he had the privilege of dying in the faith of God's elect; yes, the faith of God's elect."

He has fallen asleep, and we are left to mourn the loss of a father in Israel, but not as those who have no hope, we expect to see him again with our Redeemer, standing upon the earth in the latter day; and though worms destroy these bodies, yet in our flesh shall we see God, with all the holy nation of Jews (he is not a Jew that is one outwardly), whom we shall see for ourselves and not another; and the earth shall be purified with fire, and made anew, and a nation born at once shall come with everlasting joys upon their heads, and shall obtain joy and gladness, and sorrow and sighing shall flee away.

MARRIED.

At Warwick, on the 31st ult., by Elder P. Hartwell, BENJAMIN C. BURT Esq. of Iowa, to Miss MARY E. daughter of Benjamin Sayer Esq., of the former place.

At Warwick, on the 24th, ult. by the same, MR. ISAAC N. BALDWIN, of New Marlboro Mass., to Miss MARY L. COE, of the former place.

OLD SCHOOL MEETING.

Westmoreland, N. Y., Dec. 15, 1846.

BROTHER BEEBE:—Will you please to give the following notice an insertion in your paper?

The Old School Baptist church of Westmoreland have appointed a General Old School Meeting, to commence on Friday, January 29, 1847, and to continue until Sunday evening following. We affectionately invite as many of our brethren and sisters, who are in fellowship with us, as feel disposed, to attend; especially our brethren in the ministry. Will brethren Choate, Haig, Hill, Blakesley, Smith, and as many more as can conveniently, attend?

Br. Beebe, I would invite you if I thought there was the least prospect of your being able to comply with the invitation. JAMES BICKNELL, Jr.

RECEIPTS.

OHIO:—Joseph Humphrey, \$3; I. T. Saunders, 3; L. Southard, 8; A. Ferguson, 1.	\$15 00
NEW YORK:—Col. Thos. A. Harding, 5; Chs. Pavey, 1; G. Lobdell, 4; S. Lindsley, 3; A. Wynans, 1; Wm. Hulse, 1; J. Brimer 1; Hester Kinney 1.	17 00
TENN.—Eld. Peter Culp 1; Albert Moore 3.	4 00
KY.—A. Van Meter 4; Eld. Lewis Campbell 20; John Debell 13; J. D. Conner 2.	39 00
N. JERSEY:—John Hammond 2; Geo. Slack 1.	3 00
VA.—Wm. C. Walshall 2; Ph. McInturff 3.	5 00
ILL.—Clement West	1 00
IA.—Eld. Jono. Jones	3 00
MO.—Eld. Wm. M. Wall	7 25
GA.—Eld. Thomas Grice 7; Eld. A. Belcher 10; J. M. Holley 3.	20 00
PA.—Christopher Search 1; M. Glasgow 1; W. Vail 5; J. P. Hutton 1.	9 00
MASS.—Mrs. Martha Bilson	1 00
ALA.—Eld. B. Lloyd 1; Wm. M. Mitchell	2 50
N. C.—Abner Lamb	1 00
N. H.—Aaron Nichols	2 00
Total,	\$129 75

For Mrs. Jewett.

Mrs. Martha Bilson Mass., \$1.

Samuel C. Lindsley N. Y., 2.

Total, \$3 00

AGENTS:—Eld. Abner Belcher, J. M. Holley Ga., L. Southard Ohio.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McCarty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.

GEORGIA.—Elders James J. Butler, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leves.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, H. Riggs, M. W. Sellers, B. Parks, S. Jones, M. Hargrave, A. Hauser, Peter Carara, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. H. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gooney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marvin, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware, and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—John Gilmore, [36 Sixth Avenue.]

NEW YORK.—Elders R. Barrett, Tho. Hall, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher, D. Blakeslee, and brethren J. R. Snow, Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbels.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. M. Iler, S. Drake, Jesse Miller, T. Barnes.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton, brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D. G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barber, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF SIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 1, 1847.

NO. 3.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, published on, or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

New Vernon, N. Y., Jan. 7, 1847.

DEAR BRETHREN:—It is indeed a privilege to the servants of the Most High which he has not at all times been pleased to extend to them that they are permitted to serve him in the manner which he has directed, without being disfranchised. Notwithstanding the malice of wicked men and devils, our God has been pleased to give his people a short respite from persecution in this western world. How much longer he will continue to favour them with this is known only to himself. Though it may seem to finite reason to be unnecessary to subject the chosen people of God to the difficulties and trials of the seven times heated furnace, yet it has seemed good in his sight that *in this world ye shall have tribulation*; and as in the case of the three Hebrew children, the end which he has in view is frequently to burn off the cords with which they are bound, and to have them perfectly free to enjoy the sweet communion of the Son, by whose blood they are purified, and by whose power they are preserved both naturally and spiritually.

If it were for the good of the church and the glory of God he would immediately destroy the children of the evil one, and liberate his elect from the many troubles that attend them here; but this is not his will. He has assured us that all things are for Christ, and Christ's will is that all whom the Father hath given him shall be with him, that they may behold his glory. Again, we are told that the church is the body of Christ and the fulness of him that filleth all in all; and shall all the union of effort, of which the powers of darkness boast, ever be able to defeat the counsel of God so far as to either add to or diminish from that fulness which the eternal God has ordained? As well might the enemies of Zion attempt to overthrow the throne of the great I AM, as to destroy the weakest child of God, for

While his throne unshaken stands
Shall all his chosen live.

While the church is enjoying the liberty of conscience which our civil institutions guarantee, the man of sin is exerting every influence in his power to disturb her peace. Since his usual instrument legislative enactments, is unavailable, he must resort to other means of disturbing the enjoyment of the church. It is more painful to the church to suffer the seasons when the light of God's countenance (not as sometimes quoted, *reconciled countenance*) is withdrawn, than to bear the severest tortures malice can inflict. At these seasons, the father of lies assails the soul through every channel of which he is master, and especially through the sinful and faithless propensities of the flesh. He tempts the soul to sin, tells him that it is true that the saints are saved, but ridicules the idea of his being a saint; and the severest wounds he can inflict are, when he has tempted the soul into a transgression of the laws of Christ's kingdom, the reproaches which he will cast upon the Redeemer's cause, saying *You are a fair specimen of the church, you pretend that God preserves you; but you follow your own carnal desires; you have committed the UNPARDONABLE SIN,* &c. Under all these buffetings the soul yields to unbelief and is ready to give up all hope, when Christ appears, dispels the gloom that shrouded the bewildered soul, and the tempter flies before him like the shades of darkness before the rising sun.

In every state of the church she is entirely dependent upon the guardian care of her God not only for spiritual food, and protection from her enemies, but even for an appetite for heavenly manna, and the holy desire to escape the treacherous wiles of the adversary. The world presents a thousand allurements to attract the minds and fasten the affections of the people of God to the vain things of time, and ere they are aware they find that they can more easily spend a day to earn a dollar than an afternoon to meet with the people of God, even though they may already be blessed with an abundance of this world's goods. Under such circumstances is it strange that all the efforts both of the world and of the church to produce spiritual exercises are vain? yet how prone we are to attempt to revive ourselves instead of waiting the pleasure of the Lord. What lessons the church has to learn from her present state is yet to be revealed; the persecutions she has passed through have served well to illustrate the truth of what Paul says concerning the indissoluble union of Christ and his people. (See Romans viii. 35, 39.) No doubt the Master will in the end display the reason of her sufferings, and

cause her to acknowledge that all the way which the Lord has led her is a right way. The same love that redeemed his people dictated that *new commandment* recorded in John xiii. 34. "A new commandment I give unto you, That you love one another; as I have loved you, that ye also love one another." If then the Savior has laid down his life for his flock, and has not forsaken them even when in themselves, they were dead in sins, how can we hope to escape the rod of the covenant if we disobey the *new commandment* of our Lord?

If any brother have any light upon the meaning of Daniel x. 21, especially the latter clause, by giving his views of that subject through the Signs he would confer a favor upon

An unworthy brother.

WM. L. BEEBE.

For the Signs of the Times.

Richmond, Me., Jan. 3, 1846.

BROTHER BEEBE:—I have been frequently edified and refreshed in perusing the communications of brethren in the Signs of the Times, and I desire that the publication should continue and abound more and more. I have taken my pen to add a little, not that I expect to impart information, but that I may perhaps draw out some from others. I am in a very lonely situation, and yet abound with company, and I am frequently bro't to a strait to know how to proceed so as to give no offence, and at the same time to keep the directions of the written word in view, and contend earnestly for the faith once delivered to the saints; and strive to live peaceably with all men. It is five weeks this day since I have heard the gospel preached, or have had scarcely any communication with any brother; and having considerable leisure, from the cares of the world, I have been uncommonly led to study the scriptures; and I have had many pleasing views and sensations of mind; two of which, having been rather unexpected, and laying with weight, I feel inclined to state them. I hope they may draw the attention of yourself or of some of your correspondents who have clearer views, and who are more capable of writing, to the subject. I am but a child in understanding, and I believe it is said somewhere that he that trusteth his own heart is a fool.

The first that I will mention, has arisen from reading the book of Revelation. I, and I believe almost all others, from the great and terrible language made use of, have been inclined to suppose there was much contained there which is not in reality intended. "Fire and brimstone," and "fire

came down from God out of heaven and devoured them." This is truly frightful language; but my views are now entirely changed. I believe that the thousand years for which satan was bound have expired, and we are now living within the limits of the "little season," allowed him to "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle." Among his movements which indicate the accomplishment of the prediction, may be numbered the late "World's Convention," at London. These views have lately struck my mind on this subject.

The other view which I proposed to mention has arisen from a perusal of the xxiv. and xxv. chapters of Matthew. My mind has always been in the dark on the things which they express, and none that I have heard speak or write on them have removed my darkness; but, by carefully reading the two chapters in connexion, the following views have struck my mind, which, at present, are more satisfactory than any I have ever heard.

1. I believe "the gospel of the kingdom," has been preached in all the world, from the days of the apostles until now, in the scriptural sense of the term; and that the end which was to follow, was the final winding up of the old dispensation.

2. I believe the parables of the "Ten virgins," and the "Talents, on which there has been so much said, and written, have no reference to the gospel dispensation whatever, but are applicable to the old "Do and Live" system altogether.

It also seems to me that the last paragraph of the xxv. chapter, was in answer to the last of the disciples questions. "And what shall be the sign thy coming, and of the end of the world?" Although I doubt whether they, at that time, properly understood the doing away of the old dispensation, and the introduction of the new.

Thus, brother Beebe, I have stated my views as clearly as I could, and accompanied them with a request. Examine them, and if they are altogether vain and foolish, throw them under the table; and be sure and not publish them purely to gratify me.

HEZEKIAH PURINGTON.

For the Signs of the Times.

Montville, Conn., Jan. 8, 1846.

BROTHER BEEBE:—In enclosing the small amount for the coming Vol. of the Signs of the Times and Monitor, I take the liberty of communicating to you some few of the signs of the times in this part of the Creator's Province. We have six churches in this little county town of Montville; two Presbyterian, two Baptist, two Methodist Episcopal, and yet, a man must be worth a considerable sum of money to attend any of them. The priests that minister at these altars, are hired to read or preach a sermon that will draw money out of the pockets of the gay and fashionable assembly that meet and promenade their courts on Sundays. Think you, brother Beebe, that the sermon that will do that is a

gospel sermon? To me, it savors more of the union of Judas with the opposers of our Lord and Christ, for THIRTY PIECES OF SILVER. Yes, the world and professors meet, and the house of God is the grand theatre of their display. All (but the priest) labor six days to decorate their persons with ornaments, to appear fashionable at church, and to gain the attention of their priests, by putting down a good fat sum towards his salary and paying for the best seat in the church. These priests are jealous of each others interference, and when any one attempts to question the propriety of a hireling leading the flock of God they cry at the top of their voice, OPPOSITION TO THE CHURCH OF GOD!

These organizations called churches are, if the bible is true, of pharisaical origin; they certainly make merchandize of the house of God. Requiring not only one tenth, but *thirty peices of silver*. The poor have not the gospel preached to them, unless they can set behind the door or in a corner. The sacred principle of charity is shut from their operations; they court the applause and support of men more than the approbation of God. But verily, verily, they have their reward.

In view of this state of things I am led to mourn over the desolations of Zion and to inquire how long shall she languish? but the consoling assurance that all things work together for good to them that love God, revives my drooping spirits. I have for some time refused my support to these Pharisaical ceremonies, and immediately the cry went out, opposition to the church of God! persecution followed, and soon I had a host with pointed spears directed against me; and the sordid tongue of slander with its ten thousand poisoned arrows flew thick around me; the dead hours of midnight were selected by their members to commit trespass upon my property. But the God in whom I trust has thus far delivered me from all their snares. I find brother Beebe, that the slanderer's tongue flatters; the spirit of priestcraft is but as sounding brass and as tinkling symbols, while truth shines in perpetual youth and appears most beautiful when the tempest of persecution and slander has spent its fury upon it. God has been to me a tower of strength, in whom, may I ever trust.

I have by the providence of God been enabled to erect a HALL 22 feet wide, & 30 long, & 10 ft high, and we are soon to commence the worship of God in it. I believe there are a few *even here* that have not yet bowed to Baal. We have no one to lead us here in this wilderness save the Spirit of God. For some four or five years, I have had alternate lashings, and refreshings. I have thought at times that God was angry with me for something, I knew not what to do; but I feel to say, Lord, I am but dust; do with me what seemeth good to thee. But I must close.—Pray for us. Your little messenger, as ever, consoles & strengthens. May God speed you on.

I should be happy to see you, and hear your voice *here*, and any other O. S. Baptist brother; you shall have a place at my table, and a chair at

my fireside, I should like a copy of Leland's work, if I could get it.

Yours in Christ Jesus,

JEDEDIAH R. GAY.

For the Signs of the Times.

Hindsburg, Orleans Co., N. Y.,
Jan. 3, 1847.

BROTHER BEEBE:—Your paper is becoming more and more interesting, since our brethren have laid aside the controversy about associational constitutions, formalities &c. I highly appreciate a paper that earnestly contends for the faith which was once delivered to the saints, which is the faith of God's elect; especially in this day of darkness and delusion, in which so many of the deluded are boasting of superior light. Your paper serves as an antidote against the many false doctrines and unclean spirits which are now going forth unto the Kings of the earth, and of the whole world. Rev. xvi. 13, 14. I feel it my duty to urge my brethren to sustain this periodical; it brings to me, and probably to others great consolation; and, at the present, it contains all the sound preaching, I am favored with. I think there are many of the scattered sheep and lambs, of Christ who have no other preaching, but what they receive through this periodical. I do not know of any Old School Baptist church nearer to me than Whitesboro, Schoharie county; and there are very probably many lovers of sound doctrine similarly situated. The time has been, when I lived in Rensselaer county, some years ago, that when Sundays came, I could repair to meeting, and with my brethren, hear the gospel preached in its primitive purity. But how is it now? I was at that place last fall, and found that, Leland, Hull, Barber and Baker, all old fashioned preachers, are gone to receive their crown of righteousness; and their flocks are scattered: some being dead, and some are captivated by the New School doctrine. O, how altered are the times within the last twenty years! But, has the gospel, or its doctrine changed? O, no. The change is the result of teaching for doctrine the traditions of men. When Eld. West was living, he used to call and preach occasionally for us; but now we are left destitute. My prayer is that the Lord of the harvest may send forth more laborers into his vineyard. The doctrine of *Means*, is abundantly preached in these parts; but it is a sickening doctrine to me. Should any of the Old School ministers or brethren pass this way, by the Erie Canal, or otherwise, they will find a welcome reception at my house, about one mile north of Hindsburg, Murray, Orleans county, N. Y.,

NATHANIEL P. RHODES.

For the Signs of the Times.

Jay Franklin Co., Me., Jan. 12, 1847.

BROTHER BEEBE:—I am in usual health, and well contented at present, neither have I been for some time so subject to violent temptations and desponding feelings as I have experienced in by gone days; my mind most of the time is in a calm

serene state, but I hope not in a stupid indifferent state, for I think there is a vast difference between the two. When I experience the gracious smiles of Him whose presence is life, and whose lovingkindness is better than life, then it is heaven to my soul. But when I experience the rod of correction from my heavenly Father, I sigh, and groan and weep. I can say with Watts;—

Yet I have found 'tis good for me
To bear my Father's rod;
Afflictions make me learn thy law,
And live upon my God.
This is the comfort I enjoy
When new distress begins,
I read thy word, I run thy way,
And hate my former sins.
Had not thy word been my delight
When earthly joys were fled
My soul oppress'd with sorrows weight
Had sunk among the dead.
I know thy judgments, Lord, are right
Though they may seem severe
The sharpest sufferings I endure
Flow from thy faithful care.
Before I knew thy chastening rod,
My feet were apt to stray;
But now I learn to keep thy word,
Nor wander from thy way,

There have been no additions to the Jay O. S. church since October, but I am satisfied that there are some who are with us in heart and soul, though not with us in name. But the Lord will do His own work, and make His people a willing people in the day of His power; and build up the waste places of Zion, the city of our solemnities. It is not to be supposed that *Jerusalem is a quiet habitation* only to such as have a love for the solemnities of Zion, and delight in her ordinances, and worship the King in His beauty; the *heavenly vision of peace*, through the crucified and risen Savior is a quiet habitation to the mourners in Zion; none of the cords (or promises) thereof shall be broken. Whenever Jesus is present, it is a heavenly place in Christ, a heavenly place to the soul and surpasses human comprehension, a rest or quietness from the din of war. Through it is the dead of winter, the hills and valleys being covered with snow, and the cold northerly winds are blowing, yet Jesus is the light, life, and soul of His people.

Your unworthy brother in Christ,
JOSEPH L. PURINGTON

For the Signs of the Times.

Princeton, N. J., Dec. 28, 1846.

DEAR ELDER BEEBE:—As I was reading a short time since in Signs, Vol. iv., I saw a notice of an Old School Baptist meeting to be held with the church at Welsh Tract, June 2, 1836, which is supposed in the notice to be the Oldest Church in the United States. While reading said notice a thought occurred to send you for publication in the Signs and Monitor, a short history of the first constituent members &c. of the first Baptist church of Hopewell, N. J. This church is distinguished as above, from the township where the meeting house stands, which was built in 1747. The church was incorporated December 5th 1769.

One of the families who first settled in the tract now called Hopewell, was that of Jonathan

Stout, who came from Middletown about 1706. The place was then a wilderness, and full of Indians: Mr. Stout's wife was Ann Bullen. Their children were Joseph, Benjamin, Zebulon, Jonathan, David, Samuel, Sarah, Hannah and Ann: the six in italics are said to have gone to Pennsylvania for baptism: others were baptized here, supposed to be Thomas Curtis, Benjamin Drake, Ruth Stout, Alice Curtis, Sarah Fitzrandolph, Rachel Hide, and Mary Drake: These seven, with Mr. Stout and wife, and six children, were the constituents of Hopewell church: the time was April 23, 1715. Assisted by Abel Morgan, John Burroughs, Griffith Miles, Joseph Todd, and Samuel Ogden; the same year the church joined the Association. From the time of her constitution to 1790 she licensed Thomas Curtis, John Alderson, John Gano, Joseph Powell, Hezekiah Smith, John Blackwell, Charles Thompson and James Ewen, to preach. She had remarkable revivals of religion—One in 1747, when 55 were added; another in 1764, when 123 were added, and another in 1775 and 1776 when 105 were added.

I shall omit considerable, for want of room, and pass to a postscript, in the following words.

"The family of the Stouts are so remarkable for their number, origin, and character in both church and state, that I cannot forbear bestowing a postscript upon them, and no place can be so proper as that of Hopewell, where the bulk of the family resides." We have already, seen that Jonathan Stout and family were the seed of Hopewell church, and the beginning of Hopewell settlement, and that, of the 15 who constituted the church, nine were Stouts: the church was constituted at the house of a Stout, and the meetings were held chiefly at the dwellings of the Stouts for 41 years, from the beginning of the settlement to building of the meeting house. Mr. Hart, [I suppose, though I am not sure he was the pastor at that time, 1790.] is of opinion that from first to last half the members have been and are of that name; for in looking over the church book (says he,) I find that near two hundred of the name have been added; besides about as many more of the blood of the Stouts, who have lost their name by marriage: the present officers of the church (except the pastor) are Stouts. The late Zebulon and David Stout were two of its main pillars: the last lived to see his offspring multiplied to 117 souls.

The origin of this Baptist family is no less remarkable; for they all sprung from one woman after she had been considered dead: her history is in the mouths of most of her posterity, and it is told as follows: she was born in Amsterdam about the year 1602: her father's name was Vanprincis, she and her first husband (whose name is not known) sailed for New York, then New Amsterdam, about the year 1620; the vessel was stranded at Sandy Hook: the crew got ashore, and marched toward New York: but Penelope's (for that was her name,) husband being hurt in the wreck, could not march with them, therefore he and his wife tarried in the woods: they had not

been long in this place before the Indians killed them both (as they thought) and stripped them to the skin: however Penelope came to, though her skull was fractured, and her left shoulder so hacked that she could never use that arm like the other: she was also cut across the abdomen, so that her bowels appeared, these she kept in with her hand; she continued in this situation for several days, taking shelter in a hollow tree, and eating the excrescence of it; the seventh day she saw a deer passing with arrows in it, and soon after two Indians appeared: whom she was glad to see, in hope they would put an end to her misery, accordingly one made towards her to knock her on the head, but the other who was an elderly man prevented him and throwing his match coat about her carried her to the wigwam and cured her of her wounds and bruises; after that he took her to New York and made a present of her to her countrymen; that is, an Indian present, expecting ten times the value in return. It was in New York that one Richard Stout married her, he was a native of old England, and of a good family: she was now in her 22d year, and he in his 40th, she bore him seven sons and three daughters; she lived to the age of 110 years, and saw her offspring multiplied to 502 in about 88 years.

If you think well to publish the above, some remarks from you, will be very acceptable. O, the wonders of God's providence and grace.

Yours,

JOHN A. HUDNUT.

* * *

BROTHER BEEBE:—I send you a small pamphlet entitled Thoughts on the education of pious and indigent candidates for the ministry, by the Rev. A. P. Alexander D. D. &c. &c. I have had to contend against some here in this seat of learning, for the principles and doctrine contained in the Signs and Monitor, I have been called a skeptic bordering on infidelity and would not be surprised if I should follow Brownson into the Roman Catholic church.

Well, if a firm belief in the sovereignty of God, in his eternal election in Christ Jesus of all who shall inherit the kingdom above, in the new birth, which is the principle of new life; and that that principle is implanted by the operation of the Holy Ghost in the soul, and that whoever has this principle of life, it shall be in him as a well of water springing up to eternal life; and as the stream can rise as high as the fountain, so this having come from heaven will by the power of God be raised their again, and the possessors of this new life be put in the mansions Christ has gone to prepare for them: if the belief that all the elect of God will be born into his kingdom in due time, even a set time, which sentiment I will cordially embrace—if a firm belief in the above, in contra-distinction of all arminian works and means, and all traditions, plans, & efforts of men to save sinners, be skepticism bordering on infidelity, then I must plead guilty to the charge. But having been brought (as I humbly trust and believe, and for which I feel to thank

God,) to non-fellowship one of the grand daughters of the Roman church, I pray him, who I believe so enlightened thee yes of my understanding to see the error, and so led me out, to ever keep me from joining hands with the old mother of harlots, her daughters, or any of her grand daughters. Once a Baptist said to me, the Signs of the Times contains the spirit of the devil, and Beebe is actuated and moved by the devil. Elder Beebe, may the Signs and Monitor, while they continue to be published, contain that which is calculated to build up God's poor and afflicted people in the pure faith of the gospel of Jesus Christ.

May the Lord ever enable you, and all his people to discern the truth and to walk in it.

I remain your friend.

JOHN A. HUDNUT.

For the Signs of the Times.

Darbyville Ohio, Jan. 7, 1846.

BROTHER BEEBE:—Having lately returned home from my four weeks tour of which I informed you in my last communication, and having a few leisure hours afforded by heavy rains and high waters, I sit down again to drop you a few lines. In my travels, I visited many of the brethren in the bounds of the Muskingum and Scioto Associations, whom I found steadfast in the faith of the Lord's elect. And though the present is a time of great darkness and distress to Zion, the brethren in the state of Ohio, so far as my acquaintance extends, remain firm, immovable, and to some extent, abound in the work of the Lord; and in a more healthy condition, spiritually I mean, than has been the case in the last half century; winter for the church, is as good as summer though not so pleasant, this is the season in which the plants of grace take root in Christ the Rock, so that when spring and summer returns, they appear and grow like the cedars of Lebanon; and I am told, there never was known one of these cedars to blow up by the roots; they have such a hold in and under the rocks that no storm can uproot them, and on this account perhaps they are brought before us in the holy scriptures as a figure to represent the surety and steadfastness of christians, who grow as trees of righteousness, the planting of the Lord.

My health is somewhat improved though laboring still under a considerable degree of bodily debility, but I am tarrying at home waiting for the waters to subside to start again on another four weeks tour. I am like the pelican of the desert, wandering this way, and that way, & don't know which way to go; and I sometimes feel the loss of chart and compass to direct me, and like the owl, rocked in this old tottering tower of humanity, with doleful cries complain all night.

Strange creatures, my brother, we are; sometimes when out on a preaching tour, I am shut up in the dark, and can't preach, I think when I get home I will quit; but strange as it is, at home, or abroad, I can't preach, and can't stop trying to preach; I wonder sometimes if it is so with others.

Is there any body else like me? Upon the whole I reckon it is best to wait on the Lord, to be instant in season, and out of season.

When in season it is an easy matter to preach, but when left to ourselves it is hard rowing against the wind and current, but it is all right, and all things work together for good to them who love God and are the called according to his purpose.

Could we by any means work ourselves into a good season, we would never be out of season, and what big fellows of self-importance we would grow into. The Lord has done and still does all things right, our joys and comforts are balanced by sorrows & troubles, the Lord hath set the one against the other, so that we should not be unfitted for the social enjoyment and fellowship of each other in this world, nor sunken down with over much sorrow; that our faith and hope should (by, in, or through, no means whatever, not even the preaching of Christ and him crucified,) stand not in the wisdom of men, but in the power of God.

Now and then I found one a little infected with the little, low, sickening, mean, *meansism*, as our Miami brethren would say, doctrine of means in regeneration, but with them who we believe to be christians, we should bear, & treat them as brethren in an error upon this particular point; and labor, as you have done, to show the error. Perhaps in this way they may be reclaimed & saved alive. At least I am not disposed to break fellowship with them, though I have no fellowship for the error; nor do I call such brethren arminians, notwithstanding their doctrine carried out is arminianism, but they are not aware of that, nor do they believe it; and the fact is, brother Beebe, this gospel means doctrine has been taught the disciples by many of the preachers here in the West, who since its truth was called in question see the error, & have no fellowship for it, nor never had, but did not heretofore see to where it must lead them. I am apt to believe that if Poor William had been personally acquainted with our means brethren in the West, he would not have published his last stanza, he perhaps would have felt, notwithstanding the error, they were brethren.

Elder Williams lately paid us a visit here at *Satan's Seat* where he had not been for a long time before, and we were rejoiced to see and hear him preach in meekness and humility the unsearchable riches of Christ. We are looking for Elder John McDonald, the little Quaker to visit us this winter, and hope we may not be disappointed.

Now brother Beebe as I have not written one word on the subject I had in mind when commencing, I will write you perhaps again as soon as I return home.

GEORGE AMBROSE.

For the Signs of the Times.

Platteville, Wisconsin, Dec. 21, 1846.

BROTHER BEEBE:—Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus

Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away. Although we are strangers to each other in the flesh, and separated from one another by a great extent of country, yet I have seen your name so frequently that I feel as though I had become pretty well acquainted with you; and often when reading your articles in the *Signs*, I have felt present in spirit with you, and could but claim relationship with you; if I am not deceived we are children of one Parent, and your Father is my Father and your God is my God—O! my brother, and is it so? can it be that we are children of God? have we the evidence within ourselves that we are? if so, then are we heirs of God and joint-heirs with Jesus Christ. O happy thought! to be one with Christ Jesus—to be heir with one who is so rich—one who is possessor of all things—who is Lord of lords and King of kings; his kingdom is an everlasting kingdom and his dominion endureth throughout all generations. The Lord is high above all nations, and his glory above the heavens. Who is like unto our God who dwelleth on high and hath prepared his throne in the heavens? he is the King of glory; it is he that humbleth himself to behold the things that are in heaven. He raiseth the poor out of the dust and lifteth the needy up from the dung-hill, that he may set him with princes, even with the princes of his people.—Praise ye the Lord. Though we may have but little of this world's goods, yet if we are heirs of God and joint-heirs with Christ the Lord we are rich; and when the time shall come that is appointed of the Father for us to receive our inheritance we shall be brought home and there put in full possession of that glorious inheritance.—What a sweet consolation this, that when our house of clay is dissolved, we have a house not made with hands, eternal in the heavens. Glory to God in the highest! Forever blessed be the name of the Lord! he went to prepare a place for those who should be heirs with him in glory, and he has said that he will come again and receive them to himself, that where he is, they may be also.

While I now write I feel that the Lord is precious to my soul, & hope that I have received the earnest of that inheritance which fadeth not away. "Bless the Lord, O, my soul, and all that is within me, bless his holy name." For the last few weeks the Lord has been pleased to reveal his grace to me, in a most gracious manner, and to enable me to lay hold of the great and glorious promises of his word which are food to my soul. O, what sweet communion I have enjoyed with my blessed Lord. I feel him to be my only hope, my strength and my wisdom; my righteousness, my refuge, and my all. He is worthy of all praise;—"Praise ye the Lord, for it is good to sing praises unto our God." O, that I could be more like him; but, my brother, I am nothing but a poor vile worm of the dust. Sometimes it seems to me that I am not fit to be named among the saints of God; I am often made to mourn over my wretched wicked heart. The heart is deceitful, and desperate.

ly wicked, & this I find to be true, by experience. When I enjoy a view of the goodness of God, of his perfections and the excellency there is in the Lord Jesus Christ, it seems to me that I am black as the tents of Kedar; and I abhor myself. Sin is mixed with all I do; my very prayers are so polluted with sin, that they need to be washed, in the Fountain that was opened for sin, and for transgressions. I am a poor, helpless, imperfect, sinful creature, and if a saint, I am the least of all, I know that in me, that is, in my flesh, dwelleth no good thing. Often I am made to mourn and sigh in consequence of my burden of sin; and often do I long for the time when I shall be free from sin. My only hope is in Christ. He is my strength. When I am weak, then am I strong. The Lord is the strength of his people, and he has given unto them eternal life. Blessed be the God of Israel, he taketh care of his "little flock," "He gathereth his sheep with his arm, and carrieth the lambs in his bosom." Happy are they who have the God of Jacob for a Refuge, and whose hope is in the Lord their God. Our life is hid with Christ, in God, and when Christ who is our life, shall appear, then shall we appear with him in glory. His word shall stand, when the heavens and earth have passed away, and he has said that he giveth eternal life to his sheep, and they shall never perish, neither shall any pluck them out of his hands; and this life is hid with Christ in God. We know that the Son of God has come and given us understanding, that we may know God and the power of his salvation. The counsel of God shall stand and he will do all his pleasure. Now "God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor to the soul both sure and steadfast and which entereth into that within the veil, whither the Forerunner has for us entered." O, what glorious consolation there is in the promises of the gospel when applied by the Spirit's power to the soul! Why, brother Beebe, when I reflect upon the goodness of God to poor unworthy me I am lost in wonder and adoration, and can but silently admire what I cannot loudly speak. If I am saved it will be by grace alone, and I am glad to have it so. Many are the afflictions of the righteous but the Lord shall deliver them out of them all; then my brethren if we are afflicted, let us still put our trust in God for he has said that he will maintain the right of the afflicted, and support the poor; like as a father pitieth his children so the Lord pitieth them that fear him; he knoweth our frame; he remembereth that we are dust. The Lord is merciful and gracious, slow to anger, and plenteous in mercy; his mercy is from everlasting to everlasting upon them that fear him.

"Bless the Lord, O my soul, and forget not all his benefits."

Dear brother, though at present, I feel strong

in the Lord, and feel a hope that God for Christ's sake has blotted out my sins, yet perhaps before this reaches you I shall be filled with doubts and fears.

I have received the *Signs* pretty regularly, and they suit my taste very well; they serve for both meat and drink. I have been a reader of the "Advocate and Monitor" for six or seven years and I loved it best of all the papers I have ever read; and I have read the "Primitive Baptist" for more than nine years; I love it well. I do believe that the Lord was the Founder of those papers—I love to read them. I learn that there are some among the Old School Baptists who will not read Old School Baptist papers; this is a mystery to me. I have received so much consolation from reading that I can cheerfully recommend to all the brethren to take them. It will take but a short time to read them; and they bring glad tidings to the scattered sheep of the flock of Christ.

The North Western Regular Baptist association was held with the Bethel church on the 19th, 20th, and 21st days of September. The season was truly interesting. There were six preachers present, all of whom had a door of utterance given them, and their preaching was all of a piece. Indeed we had a *feast of fat things full of marrow, wine on the lees and well refined*. There are five churches belonging to the association one has been constituted since the last association. Bethlehem church, to which I belong, has no pastor but we often have preaching. Brethren, pray for us that the Lord may give us a pastor of his own choosing, who can lead us into green pastures where there is food that is profitable for us.

The grace of our Lord Jesus Christ be with you, and all the people of God.

Your sister in the bonds of the gospel,

ANN L. SALTZMAN.

P. S. If any brother can give any information concerning Francis Thorn, or Thomas John, formerly of England, he will confer a favor by communicating it to brother Thomas Davy as he and his wife, (formerly Pretherton Bickel) were acquainted with them in England. Br. Davy's post office address is *Elk Grove, Iowa county, Wisconsin*. A. L. S.

EDITORIAL.

NEW VERNON, N. Y., FEBRUARY 1, 1847.

SPECIMENS OF THE DOCTRINE OF THE NEW SCHOOL BAPTISTS.

It is some time since we have treated our readers, to an exhibition of the progressive corruption of the New School Baptists. Now lest our New School neighbors should charge us with neglect, and our readers should forget that there is a difference between truth and error, we have selected the three following articles from the "Cross and Journal," of Columbus, O., of December 4th, 1846.

TO A MOTHER.

"You have a child on your knee. Listen a

moment. Do you know what that child is! It is an immortal being, destined to live forever! It is destined to be happy or miserable! You, the mother; you, who gave it birth, will be the instrument, in the hands of God, of good or ill to its soul. Its character is yet undecided—its destiny is placed in your hands. What shall it be? That child may be a liar; you can prevent it—it may be a thief; you can prevent it—it may be a murderer; you can prevent it—it may descend into the grave with only an evil memory behind and dread before; you can prevent it. Yes, you, the mother, can prevent all these things. Will you, or will you not! Look at the innocent! Tell me again, will you save it? Will you watch over it—will you teach it—warn it—discipline it, subdue it—pray for it? Or will you, in the vain search of pleasure, or in the gaiety of fashion or of folly, or in the chase of some other bubble even in household cares, neglect the soul of your child, and leave the little immortal to take wing alone, exposed to evil, to temptation & everlasting ruin?

Look again at the infant! Place your hand on its little heart. Shall that heart be deserted by its mother, to beat, perchance, in sorrow, disappointment, wretchedness, and despair? Place your hands on its side, and feel that heart beat. How the blood is thrown through its little veins! Think of it; that heart, in its vigor now, is the emblem of a spirit whose ceaseless pulsations will be those of sorrow or joy, forever. Go on and count off a century. In some place that spirit will be beating—you may chance to meet it. Beats it then in sorrow! Oh, mother, I would not for the world suffer the agony you will feel, when you find your child ruined, desolated, destroyed—a wretch—and its spirit beating with a life that cannot cease!"

JOY IN HEAVEN.

My children, if you like to do good, to make the poor happy, and to comfort the afflicted; if you like to receive their warm thanks and blessings, and to see the tear of affection and thankfulness stand in their eye; then you love to help the missionary society. The blessing of them that are ready to perish, comes upon the head of every little boy and girl who helps to send the Gospel to the heathen. You cannot hear their thanks now; but if you meet them in heaven, they will thank you there. Mr. Scott of Demarara says, that he once visited a very excellent negro woman, on her dying bed. He took leave of her as though he expected to see her no more in this world. Just as he turned away, she made signs of wishing to say something else. He drew near her bed side, when, with her dying breath, she made the inquiry, "Whom shall I see in heaven?" He replied, "Jesus, for he appears in the midst of the throne as a Lamb that has been slain." "Yes, yes; but whom else shall I see?" Mr. Scott replied, "All the good people of former ages are now in heaven; you will meet them." But, as if not yet satisfied, she said, "Shall I see any of the missionary society?" meaning the friends and supporters of the society. Mr. Scott said, Do you wish to see them?" "Oh! yes, yes, Massa, and say, "Thank you for the Gospel."

Dear young readers! How will you feel in heaven, when happy, ransomed souls come near and say, "Thank you, thank you for the Gospel; you sent the Gospel to me?" With a heart full of more love and joy than the heart can hold here, you will tune your harp afresh, and burst forth into a louder song; and the song will be, "Not unto us, O Lord, not unto us, but unto thy name give glory."—Miss. Rep.

ADVICE TO NEWLY ORDAINED CLERGYMEN.

"Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturesome faith will be daily tested by calls to unflinching self-denial. Your one work is to win souls to Christ; not to produce a certain general decency and amendment in the face of society around you, but as God's instrument, and through the power of Christ's name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you, who is not under it converted to the Lord, or built up in his holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and craft; unless you slumber he will not seem to sleep. Reckon, then, first on opposition. And then secondly, remember that in all this you will have a real work to do. Let this thought be always with you. Go out to visit in your parish, not because you ought to spend so much time in visiting your people, but because they have souls; and have committed to you (feeble as you are,) the task of saving them, in Christ's strength, from everlasting burnings. Be real with them, strike as one that would make a dent upon their shield of hardness, yea and smite through it to their heart of hearts. When you preach be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house—in plain, strong, earnest words. Let your sermon be your own, made up of truths learned on your knees from your Bible, in self-examination, amongst your people. And to make them such as this, spare no pains or trouble. Deal much in the great truths which the blessed God has taught us of himself; beware of always tarrying amongst the graves and corruption of our fallen, tempted state, but rise up to God and Christ and the Holy Ghost and bear your flock with you there. To lead them for themselves indeed, thro' the Spirit, to believe in the person of the Eternal Son, and so to stand before the Father, accepted in the beloved—this is life eternal.

Rev. S. Wilberforce.

REMARKS.—The three articles copied above from the "Cross & Journal" of Columbus, Ohio, affords incontestable evidence of the fearful apostacy of the New School Baptists, from whose organ these articles are copied, and of the truth of divine revelation, that "evil men and seducers shall wax worse, & worse, deceiving, & being deceived." The people who publish, patronize, and love to read & encourage their children & neighbors to read such sentiments as these extracts contain, claim to be Baptists, and think us unkind and destitute of charity because we cannot recognize them as Baptists of the primitive or apostolic order. They profess to hold the doctrine of Predestination, election, and special and efficacious work of the Holy Ghost in quickening and regenerating the children of God. They also profess to hold that men in a state of nature, are dead in trespasses and sin; and that salvation is of God, "not of works, lest any man should boast," &c., and from these distinguishing sentiments of the

primitive saints, they declare that they have never swerved.

It is humiliating to the feelings of sensitive Baptists to see such doctrines as the New School seem to glory in, palmed on the world under the sanction of those who have usurped their name. Our object in calling attention to the corruption and blasphemy of their doctrines, is not to raise against them a spirit of persecution, but of pity. As citizens of our great and mighty Republic, we would not abridge their privileges to think, decide, and act for themselves in matters of religion, without restriction, or accountability to any earthly tribunal, and the same rights which we would award to them, we would also grant to Roman Catholics & Mormons, and all other denominations of professed worshippers so long as their free enjoyment of such rights, as citizens, shall not invade or infringe the equal rights of all other citizens of our country. We do not say however, that in holding such sentiments as they publish, and yet claiming our name, they do us no injustice, or that they do not invade our rights; but our God will judge them.

Who will undertake the task, to reconcile the doctrines contained in these three articles with the confession of faith to which they have set their hands?

We will not weary our readers with a lengthy examination of the doctrinal corruption of these extracts; such a service is not called for; as we have none among the Old School Baptists, not even babes in Christ, that cannot readily detect the heresy which is so glaringly displayed. A few of the more prominent outrages upon the Spirit of truth we will notice.

FIRST, The "advice to ordained Clergymen." This description of bloated humanity did not exist among the Baptists in the apostolic age, and in subsequent centuries it was originated and held for ages exclusively in the church of Rome. The daughters of the Romish "beast," found it convenient to dignify their preachers by such titles as Reverends, Clergy, Doctors of Divinity &c., and to degrade their members as *laymen*; but this aristocratic distinction has never until comparatively modern times found its way amongst professed Baptists, and never into the church of God; for no unclean thing can enter there. But the New School Baptists claim now to have clergymen, and we know not but their claim is as valid as that of any other branch of modern antichrist. Their work, as set forth in the article of "advice," is brought to a point, and reduced to a single item. "To win souls to Christ." They have not to feed the flock of God; for the sheep know not the voice of strangers. Not to preach Christ and him crucified; to the Jews a stumbling block and to the Greeks foolishness, for they are unacquainted themselves with that kind of preaching and they are of the number of those who themselves stumble at the word, being disobedient whereunto also they were appointed. They are not to regard the word or Spirit of God as their oracle, but receive advice from the wise men of this world. Instead of preaching as did the apostles, that there is sal-

vation in none but Christ, New School clergymen are to assume that every soul in their respective parishes is committed to them to save, *in Christ's strength, from everlasting burnings.*" This they are themselves to believe, and this they are to try to make their parishioners believe, and they are advised to act upon this principle. If this task is committed to clergymen; we demand, by whom was it committed, and when, and where, and by whom? But enough of this.

SECOND, The address "To a Mother." With one breath the young clergyman is represented as having the task of saving every soul in his parish; the work committed to him exclusively, to convert them, to save them, and finally to "rise up to God, and Christ and the Holy Ghost, and bear their flocks with them." To convert & save them, and finally take them to heaven, is in the first lesson, made exclusively the task of the clergyman and in the next breath, the same work is *tasked* upon the mother of every child. Now this is a riddle which would require the erudition of a college-bred clergyman to unravel; how the clergyman can be exclusively the savior of every soul in his parish, and yet that every mother is required to save her own children? "O consistency," &c. Now if the mother can prevent her child from being a liar, a thief, and murderer, and from going to its grave with only an evil memory behind, and dread before; if the destiny of every soul is placed in the hands of mothers, what has Christ, or his blood, or his righteousness, or the Holy Spirit's quickening work to do with the salvation of men? Can we possibly believe such doctrine without rejecting the whole testimony of the scriptures? Can we so reject the testimony of the scriptures without becoming infidels? If not, are not all who teach such doctrine, whether New School Baptists or others, infidels? We leave our readers to form their own conclusions.

THIRD, The third article shows what kind of a heaven the arminians are looking for. According to their description of it, it is a place where little boys and girls are to receive "thank you," for the pennies they have given to missionaries! This, Reader, is New School Baptist doctrine. The poor black woman with all the religion that the missionary Scott could give her, and all the penny-worths of gospel that little boys and girls had sent her; could not die in peace, anticipating only the pleasure of seeing Jesus there exalted upon the throne, & meeting the innumerable company of all his redeemed there; the missionary, bears witness that she seemed, to be "not yet satisfied," She could not die in peace until assured by her false guide that she should meet in heaven the greater object of her solicitude and of her gratitude, & have an opportunity to bestow her thanksgiving on those whom, she was taught to believe, were more justly entitled to it than Christ. If such be the heaven anticipated by arminians, missionaries, & New School Baptists, how thankful ought all christian people to be, that God has laid up in store for them a better inheritance; that while the poor deceived Ethiopian converts to missionism expect to be employed in looking up the boys & girls who gave them the gospel by the

pennysworth, they shall be employed in immortal anthems of praise unto God and the Lamb forever and ever. And then shall they be satisfied, and completely satisfied, when they awake with his likeness.

Little boys and girls may be induced to tease their parents for pennies to lavish upon the insatiable avarice of greedy missionaries, but that the joys of heaven are to be measured out by the pennysworth and heathen converts there employed in thanking such saviors for the gospel, out-Romes Rome itself.

REPLY TO BROTHER GEORGE HAMMOND:—

In, offering a few remarks in reply to the queries of brother Hammond, stated in his letter on the 12th page, we shall confine our remarks principally to the particular points on which he desired our views, viz.

QUERY 1. What does Zion, as spoken of Isa. lxi. 7—9. mean?

QUERY 2. If Zion is the church, who are her children?

ZION, is a name which literally signifies a monument, raised up, &c. It is the name of the loftiest mountain on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it and transferred his court from Hebron to it, by which it came to be called the city of David, and, probably from his having deposited the ark there, it was called the holy hill. It is on the south side of the city Jerusalem, rising about 400 feet from the valley of Hinnom.

This name is very frequently in the scriptures applied to the church of God, both in the old and in the new testament. The suitableness and beauty of this appellation to the church of God, will appear from the following considerations.

1. The church is truly a monument of the goodness, mercy love, and grace of God.

2d. The church has been raised up from sin, condemnation, wrath, and death, by the atonement of our Lord Jesus Christ; and being "risen with Christ," she is made to partake of those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1.

3d. As the city of David, (David being an eminent type of Christ.) Zion is well calculated to represent the city of our God, which he has set upon a hill, where her light cannot be hid.

4th. Zion was the seat of the Government of national Israel, and as such, typical of the church of Christ, in which the spiritual throne of our antitypical David, is located.

5. The strong and invincible walls and towers of Zion, may illustrate the invulnerable walls of Salvation with which God has inclosed his church.

6th. All that was prefigured by the ark, the Mercy Seat, the cherubims &c., is found in the church. From these among other considerations, the church as a city is very appropriately called Zion, or Sion, and in this sense we understand the appellation to be used in the text.

QUERY SECOND. *If Zion is the church, who are her children?* There may be more difficulty involved in this interrogative than one would suppose. It would seem that the exposition given by Paul, Gal. iv. 26, 28 & 31, ought to settle this point to the perfect satisfaction of all who are willing to abide by the decisions of the scriptures; and perhaps it is, but we know that many of the "wise and prudent," of the present age, contend zealously that Ishmael and all the creatures of means produced by illicit affinity with the daughters of Moab, Ashdod, Ammon &c. (See Ezra ix. 1, and Nehemiah, xiii. 23—30.) are the legitimate off-spring of the free woman. It would be very hard to satisfy arminians that God has ordained that the bond woman, and all the children of of means, shall be cast out of Abraham's house, and that none but such as are Christ's are Abraham's seed and heirs according to promise. It is true Ishmael was spoken of as Abraham's son by a bond maid; but God did not regard him as a son, when he said to Abraham, "Take now thy son, thine only son, Isaac, whom thou lovest," &c. (Gen. xxii. 2.) Almost if not all the religious sects which claim to be the church of God, have supplied themselves with numerous handmaids in the form of Societies by which they expect to raise up children to Abraham, and they seem as confident that God will own them as the seed which he had promised to Abraham, as Sarah and Hagar were that Ishmael was the son which God had promised to Sarah, and as the eleven were that Matthias was the man whom God had chosen to complete the number of the apostles; but their dis-appointment will be equally great when the word of the Lord shall be executed and the bond woman and her brood of illegitimates cast out.

Brother Hammond will understand that the names Church, Kingdom, City, Flock, Zion, &c., are used as nouns of multitude, and applied to the church collectively, that none of these names are applied to the saints individually. And while the church as a whole body is regarded as the Bride, the Lamb's wife, all the individual members belonging to her are known in the relationship of children. Her Maker is her husband, the Lord of hosts is his name. He has promised to bring her sons from afar and her daughters from the ends of the earth, and to raise up the sons of Zion against the sons of Greece and to make her as the sword of a mighty man. Hence we conclude that all the children of the promise, who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God, are, as Isaac was, the children of promise, and Sarah, the free woman, which in Paul's allegory is Jerusalem which is above which is free, is the mother of them all, and as Zion was the highest elevation of Jerusalem so it must denote Jerusalem which is above, instead of that Jerusalem which answered to Mount Sinia, and which is in bondage with her children.

THE DUTY OF THE CHURCH.

Doctor N. Kendrick of Hamilton Lit. and Theological College, says, in a late number of the

New York Recorder, that, "The last command of the Savior makes it the duty of his church to publish the gospel among all nations." Will the Doctor inform us through the same organ, or any other which may suit him better, when this last command was issued, and the precise words in which it was expressed?

As Old School Baptists, we have very little claim on the Doctor, and we would not trouble him on a matter of minor importance; but if the Savior has given such a command, as the Doctor represents, it is highly important that she should be put in possession of the fact at the Doctor's earliest leisure.

We find no such command in the New Testament, nor were we aware that he had given any of the kind since his ascension to Glory. Besides we think it must be new to the Doctor himself, for some ten years ago the Doctor called on us, and stated that he was on a tour through the Southern tier of counties of this State, soliciting aid for the New York Baptist Education Society, &c. We assured him that the people of our vicinity were able to do something clever, and if he would show from the Scriptures any direct authority for Education Societies for preparing young men for the ministry, we would become responsible for \$500, to go to that purpose. At that time the Doctor could find no such command. The Doctor will please inform us of the date of this "last command," and whether the new order or command is to supersede the old command in which Christ gave commission to the apostles to "Go and teach all nations," &c.?

Without designing any offence, we are unable to rely upon his assertion, for we know that no such command could be given to the church without a radical revolution of that order which was established more than eighteen hundred years ago. Then instead of commanding the church to publish his gospel, he called whomsoever he would, and commanded them to go and preach his gospel, and at the same time commanded the saints, and thereby made it the duty and privilege of the church to "pray the Lord of the harvest to send forth laborers into his harvest. Moreover he has given gifts unto men; he has given "some prophets, some apostles, and some pastors and teachers," &c. And the very last command which he gave, before his ascension to glory was, given to his eleven apostles, in these words. "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. Can it be possible that the learned Doctor, finds the duty of which he speaks, in this command? Certainly not. It would require a Doctor of extraordinary ingenuity to make this command read, *But tarry ye at Hamilton College, until the professors of that institution shall grant your diploma; or until the church shall call you out.* The ministers of Christ, we are authorised by his last command to believe, are to be endued from on high, and none but such have any right to publish the gospel to the nations of the earth; all others are impostors and Christ has made it, by his express command, the duty of his church to "Beware of them."

The ballance of the article is a deduction from a false position, in which the Doctor infers that the church is bound to contribute money to sustain the New York Education Society, but as the position is false, the deduction cannot be true.

POETRY.

From the Goshen Clarion.

By E. M. T.

"The wind bloweth where it listeth and ye hear the sound thereof but ye cannot tell whence it cometh or whether it goeth: so is every one that is born of the Spirit."—JESUS.

Silent as dews that gently fall
Upon the hill of Galilee,
There twilight flings its shadowy pall,
O'er temple, tower, and plain, and sea,—
Viewless, as winds whose balmy breath,
Wafts o'er the vale its sweet perfume,
Imparting life, where meagre death,
His wasting sceptre might assume.—
Where orient drought and summer sun
Had vied to blight each herb and tree;
Renewing life, well nigh undone,
So comes the Spirit's breath to me!
I hail its gentle soothing power,
Resistless stealing o'er my soul,
So peaceful all—and yet at war
With Passion's slightest motion, foul!
It comes in all its viewless night!
With heavenly gifts to enter in,
The soul to save, from moral blight,
And withering touch of hateful sin:
And yet so free, from noise and strife,
It wins the way to victory,
I would not part, but with my life
From that which sweetly conquers me!

GOSHEN, Dec. 21, 1846.

OBITUARY.

ELDER ALDEMAN BAKER departed this life on the 28th day of October, 1846, at 2 o'clock P. M. aged 74 years and a few months. He was an associate of late Elder John Leland, and Eld. Justus Hull; Eld. Hull was pastor of the First Baptist church in Berlin, Rensselaer county, N. Y., from about the time of its organization until within a few years of his death. The church was organized sometime before the year 1800. With this church Eld. Baker united when he was about 18 or 20 years of age, and was ordained over a branch of the First Berlin church at Sand Lake, (then a part of Greenbush,) about 50 years ago. Over this church he presided as pastor until near the close of his life. This church is now known as the First Baptist church of Sand Lake. He was a faithful servant of Christ, and of his flock. In conversation with me last fall, he remarked that when he was called on to visit the sick or to attend funerals, no secular business, or storms, prevented his attendance if his health would permit; that he never said no, to any such call; many can witness the truth of this assertion.

Eld. Baker did not withdraw in a formal manner from the New School doings of the age, but he said to me, "I am solicited, by letters from different parts, to take part in the new measure and doing of the day; but I will take no more letters on that subject out of the Post Office. His doctrine was Free and Sovereign Grace. He was decidedly opposed to College made preachers, as being ministers of Jesus Christ."

Some years ago, seeing me, soon after I united with the church, take some active part in the new institutions, he said to me, "You will see, if you live many years, what these Sabbath schools & kindred institutions will lead to."

His sentiments in regard to ministerial support, were, "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." By example, as well as by precept, he taught to labour with our own hands, when not engaged in business pertaining to his calling as a minister, to support himself, although he sometimes accepted presents which his friends gave him. He had no confidence in hiring shepherds. His motto was, "Preach the gospel, because a necessity is laid on those who are called thereto of God." He is very much missed by his family, and no doubt, by the church and neighborhood where he spent his days.

He came from Rhode Island, when about 18 years of age, and spent his days, on the farm which he purchased when he first came into New York state, and was buried in a burying place on his farm, by the side of his mother who died 17 years ago at the age of 104 years. He has left a widow, and seven children, the youngest of whom is in his 14th year. He said but little to his family, when about leaving them, as the disease was of a lethargical nature of which he died. He was asked if he thought his work was done and well done; to which he replied, "I have tried to preach the gospel." For farther particulars concerning him and the church of his charge, I will refer the reader to Benedict's History of the Baptists, published in the early part of this century. The greater part of what I have written above, is written from personal knowledge; I being his son-in-law, and a familiar acquaintance from my childhood, about 40 years, to the time of his death. His records and writings, so far as I can learn are lost. I do not know that his death has been announced in any paper, therefore, Brother Beebe, if you will publish it in your paper, it will be solemnly interesting to many that he has baptized who are scattered in the western part of this state, and perhaps in other states.

NATHANIEL P. RHODES.

BROTHER BEEBE:—Please give notice in the Signs, of the death of sister Olive Macomber wife of Eld. Joseph Macomber. She died on the 25th day of Dec. last in the 96th year of her age. She was a worthy, steadfast O. S. Baptist for about 45 years. In her last illness she often expressed a desire to depart, in a patiently waiting for the appointed time, and died in full assurance of a blessed immortality beyond this vale of tears. I preached at the funeral, from 2d Tim. 4th chap. 7th and 8th verses, a large and attentive audience being present.

Yours as ever,

JOSEPH L. PURINGTON.

Departed this life November 30th 1846, MRS. MARY BUCKLES, (wife of Mr. Henry Buckles) in the 76 year of her age. The deceased had been for a number of years a member of the regular Old School Baptist Church in Jefferson Co., Va.

K. M. D.

RECEIPTS.

NEW YORK.—J. Kent, \$2; C. Woodward, 4; E. Clover, 1; Joel R. Williams, 1; N. F. Penny, 2; N. P. Rhodes, 2; P. West, 4; Dr. G. W. Beal, 1; John Haynes, 2; S. B. Godfrey, 1; Thomas Brown, 1; A. Richardson, 5; L. Litchfield, 2; Salmon Wheat, 1. \$29 00
VIRGINIA.—M. P. Lee, Esq., 5; I. Settle, P. M. 2; C. Northam, * 1; Eld. John Clark, 6; Capt. H. Fairfax, 5; 1. Chrisman, 2; Ann N. Duke, 1; Eld. T. Waters, 2. 24 00
NEW JERSEY.—T. Beardsley, 1; D. Slawson, 1. 2 00
CONNECTICUT.—Dr. J. R. Gay, 1; Lucy Griswold, 1. 2 00
MASSACHUSETTS.—Asa Richmond, 1; J. Loomis, 1. 2 00
MARYLAND.—Wm. N. Dorsey, 1; James Lowndes, 7. 8 00
TENNESSEE.—S. McMin, M. D., 1; S. Nance, 5. 6 00
KENTUCKY.—M. Arrowsmith, Esq., 1; H. Klette, P. M., 2; A. Fox, 2; Wm. Haseman, 1. 6 00
OHIO.—T. Barnes, 6; J. C. Page, 1; J. Pontius, 1; Mt. Pisgah P. M., 4. 12 00
ALABAMA.—J. L. McGinty, 1; John McQueen, Jr., 5. 6 00
Cassimer Messimer, Pa., 1 00
D. F. Thomas, Ia., 3 00
D. W. Patman, Ga., 3 00
N. Wren, Ill., 5 00
A. McGraw, S. C., 1 00
Eld. J. L. Purington, Me., 6 00

Total, \$116 00

* The other \$2 were not received but it is our loss, and we have credited them.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elders A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe. DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Beicher, J. M. Holley.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Perks, S. Jones, m. Hargrave, A. Hauger, Peter Caras, J. Romine, W. Spiller, H. D. Bapra, J. P. Bartley.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkold, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meier, J. Gontermon, James M. Clarkson, John Lawew, H. C. Catlett, James Martin, Charles Mille, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

LOUISIANA.—Joseph Perkins.

MAINE.—Elders J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eastis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elders Wm. Marvin, Wm. Sellman, Jas. Jenkins, Herod Choate, J. F. Kipsing, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty and W. Hill, S. Canterbury.

MISSOURI.—Elders E. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware, and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burtitt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, E. Pitcher, and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchell, Jr., A. Brumage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets.

NEW JERSEY.—Elders C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hersberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton, brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Cannon, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGraw.

TENNESSEE.—Elders J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. G. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell, brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hersberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturk, G. O'Dear, G. W. Crow, T. Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service, have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND SIDÉON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 15, 1847.

NO. 4.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

*Centreville, Fairfax Co., Va.,
Jan. 18, 1846.*

BROTHER BEEBE:—I received your favor of Jan. 5th inclosing the communication of brother Guice which you have been pleased to submit to my opinion as to the propriety of its being published in the Signs; in reference to the idea of discussion, as well as to that of usefulness to the cause of truth. As to the subject embraced I do not think it one of so general interest or importance to the readers of the Signs as would be many other subjects. The principal matter of difference nominally between brother Guice and myself is the proper import and application of the terms, *nature* and *belief* or *unbelief*. But in illustrating his position relative to these terms, he has advanced some ideas, either incidentally or as a main point which he contends for, which I should be unwilling to see in the Signs uncontroverted. And as his communication is in answer to my former communication in answer to his queries, I should feel called upon to reply to those points. But to this I feel a strong objection, as there appears to be so much opposition to my discussing subjects through the Signs. So that if I were to consult my own wishes I should say do not publish his communication. Considering the fact that so large a portion of the readers of the Signs oppose the idea of protracted discussions through the Signs, I do not think that brother Guice will feel that he has any just ground to be displeased at his communications not being published, as also considering that my communication to which his is a reply was but in answer to certain queries proposed by him through the Signs to me. As to engaging in a private correspondence with brother Guice, I should have no objection to replying to him in that way if I had leisure, or if I felt that in doing it, there was a prospect of usefulness such as would justify my foregoing other engagements. This communication I will return to you when and in

the manner you shall notify me to do. Perhaps I may on further consideration conclude to write him on the subject. Were it not for objections to discussions in the Signs I should say, where important differences exist among us as O. S. Baptists, let them be discussed through the Signs, and if we cannot convince on either side of error, let us know how far we can go together in fellowship, and wherein we had better separate.

If you think it most advisable, you may publish this as an excuse for not publishing brother Guice's communication. Otherwise let it pass as private.

Yours with kind regards,

S. TROTTE.

P. S. As to taking a part or certain points of the communication, I think it would not be advisable to do so, but to publish it in the connexion he has written it or not at all.

S. T.

For the Signs of the Times.

Woburn, Mass., Jan. 15 1846.

BROTHER BEEBE:—I have often felt that there was not a person in the world more indebted to the grace of God than I am. I sometimes feel like David, "Come all ye that fear God," and I will declare what he has done for my soul; but I have never felt that it was my duty to attempt to interest your readers, knowing that they are more able and better informed than I am. But I feel to rejoice that so many of God's children are willing to appropriate some part of their time in writing for the good of his poor and afflicted people. As we all have not the privilege of meeting together in this world, to participate in each others joys and sorrows, I feel it to be a blessing to hear from my brethren from different parts of the country, but I have some reasons to believe that your correspondents are not always fully aware of the amount of comfort and consolation their writings afford to the children of God. I have thought there was not another individual on earth whose feelings were like mine; but in reading the Signs, I find I am not alone; but many of your correspondents have felt the same. I must confess that I have received great comfort and consolation from the writings of those whom I never saw, nor ever expect to see in the flesh. If I could believe that any thing that I could write, would comfort and encourage one of the least of the children of God, as I have been comforted by the writing of others, I believe I should be willing to expose my ignorance in regard to the wisdom of this world. I have come to the conclusion that

I have not formerly fully appreciated the utility of your valuable paper; I hope it will be sustained, as an instrument in the hand of God, to comfort and establish his children. Although I am much encouraged by hearing from my brethren from abroad, I feel to rejoice that I reside with a few brothers and sisters, in whom I have the greatest confidence as being the children of God; although we have no one to break unto us the bread of life, we often feel when we meet together for the worship of God, a foretaste of that heavenly inheritance which God has prepared for his children. As you well know what the religion of New England is, and especially that of Mass., I need not describe it, we are surrounded by popular religionists who have a form of godliness, but deny the power thereof; from such, we feel it a duty, judging from the word of God and our own experience, to turn away. Although professors are as the sands upon the sea shore, for numbers, if there should be seven thousand that have not bowed the knee to Baal, I should be more surprised than was the prophet of Israel. While this people claim all the religion, morality, law and order, they are willing to do any thing to see to it that they will say all manner of evil against those who do not believe and act with them; but as most of the brethren here are ready always to give an answer to every man that asketh a reason of the hope that is within them, with meekness and fear; they do not wish to come in contact with them, but prefer to carry out their principles by backbiting and low insinuations; but I am happy in believing that instead of these things discouraging the brethren, they feel to rejoice that they are counted worthy to suffer any thing for Christ's sake. Brother Beebe, as the brethren here have expected a visit from you for some time past, allow me to say that if you can come I believe your visit would be thankfully received by the brothers and sisters in this place. If it should be so you can come we wish you to inform us through the Signs.

Brother Beebe, I have thrown together a few thoughts, make such use of them as you please.

Your unworthy brother,

HENRY FLAGG.

For the Signs of the Times.

Near Cochran's Grove, Shelby Co., Ill.,

BROTHER BEEBE:—I have been a reader of the Signs for the last three years, and I can truly say, that the doctrine set forth by yourself and your correspondents, has been both comforting and edifying to me; for when I read the editorial ad-

dresses, and the communications from brother Trott, and others, in which the doctrine of the predestinating grace, and unfrustrable purposes of Jehovah are set forth, in accordance with the scriptures of eternal truth, together with the office work of the Divine Spirit, regenerating, teaching, leading and comforting the redeemed of the Lord, I think I feel a kindred spirit within, receiving, bearing witness to, and rejoicing in the truth as it is in Jesus, who of God is made unto us, wisdom, and righteousness, sanctification, and redemption. It is in truth the only doctrine on which the sheep and lambs of the flock of Jesus can feed and grow and thrive. The animal passions of carnal professors may feed upon the doctrine of works, on the *do and live* system; but the child of grace finds so much of the depravity of corrupt nature about him, that he dares not trust his own performances for acceptance with God; "for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other, so that he cannot do the things that he would."

Twenty years ago, I wondered why old professors complained so much of coldness, darkness, and expressed so much anxiety about their interest in Jesus Christ; and why they were not, more of the time living in the enjoyment of the life and power of the religion of Jesus Christ. I then lived (if I am not deceived) upon the smiles, and rejoiced in the love of my precious Redeemer; adoring the goodness and grace of God bestowed upon one so unworthy and vile as I; and

"In prayer my soul drew near the Lord,
And saw his glory shine."

I then wanted to live only to honor and glorify my Lord and Savior Jesus Christ, and though I then had many doubts and fears, which were but momentary, from a knowledge of my corrupt nature, yet I had no fears but that I should outlive them, that is, I thought, that as I grew older, my corrupt nature would have less and less influence over me, and my troubles which arose from that quarter would gradually subside and that I should become more and more conformed to the image and examples of Jesus, who was holy, harmless, undefiled and separate from sinners. I tried to plead with the Lord to keep me in the way he would have me to go, and that the rebellion of my wicked nature might be slain, and that I might eventually overcome all evil and live in the continual and uninterrupted enjoyment of the smiles of a blessed Savior; but

"Instead of this, he made me feel
The hidden evils of my heart,"

for now I was led to discover the force and truth of the apostle's remark,—"The carnal mind is enmity against God; it is not subject to the law of God, *neither indeed can be.*" Hence I cried in substance, "O! wretched man that I am; who shall deliver me from this body of death;" and "My grace is sufficient for thee," was presented to my mind, together with other promises of God, in Christ Jesus, which are "yea, and amen, &c," as a sufficient and permanent foundation for my hope and faith to rest upon. Hence I trust, that

I have been taught of God to live by faith on Jesus Christ, and have no confidence in the flesh. And now, Brother Beebe, after twenty years experience, I can say of a truth that "in my flesh dwelleth no good thing," and that, if I am any thing but a poor old deceived sinner; it is "by grace I am what I am;" for after all my striving for holiness of heart and life, I am nothing better, and have nothing to rely upon for acceptance with God but the imputed righteousness of Jesus Christ. The salvation of Jesus, I understand to be a finished salvation; he came to save his people from their sins; he loved the church, and gave himself for it, &c., without spot or blemish.

Yours &c., in hope of a state of sinless perfection, both of soul and body.

Dec. 26, 1846.

AARON HOOD.

For the Signs of the Times.

Caroline Centre, Jan. 18, 1846.

BROTHER BEEBE:—Don't be alarmed if I do call you brother; though I am a stranger to you, I feel as though I knew you as such. I took the "*Baptist Register*" till it made me sick to read it. About twelve years ago the "*Signs of the Times*" was put into my hands by Mr. Lyman Reed. I read it with surprise, for at that time I thought I, with one or two others, was standing alone, and knew not what to do; but on reading the *Signs* we found there were hundreds if not thousands that had not bowed the knee to Baal. From that time to the present I have been a constant reader of the *Signs*, and can truly say I had rather do with two meals a day than be deprived of reading them so long as they hold up truth and expose error. My dear brother, what a privilege it is to hear from so many dear brethren every two weeks, scattered over this howling wilderness. They tell us of their sorrows and their joys; and they are the same as ours, therefore we esteem them as brethren, believing they have been taught in the same school, been slain by the law & made alive by the Spirit of God; therefore they all view themselves in the same light, to be poor fallible creatures, while in the flesh; but we hope when Christ who is our life shall appear that we shall be like him, for we shall then see him as he is, though now through a glass darkly. It seems sometimes as though darkness had covered the earth and gross darkness the people; but the Lord reigns and will reign till all enemies come under his feet; therefore the saints may rejoice in hope of the glory of God. I sometimes feel to rejoice, and at other times, as though I shall one day fall by the hand of my enemies, of which the worst of all are within my own breast; it seems sometimes that the world, the flesh, and the devil would prove a fatal snare; but thanks be to God who giveth us the victory through our Lord Jesus Christ. I receive all my best joys and comforts from above; to be sure, our outward man receives many comforts from worldly things, but our immortal spirits pass over these, and draw their real joys and comforts from heaven where their treasure is. How sweet the thought still, when God dissolved my

doubts, scattered my fears, eased my pains, spake peace to my soul, and raised me as from death and the grave. This sweetens life and makes it easy; for if in this life only we have hope we are of all men most miserable. What joy there is in believing our sins are pardoned or imputed to Christ, and his righteousness is imputed to us, that he has become the end of the law for righteousness to every one that believeth, that by his stripes we are healed, not for any goodness or works of our own, but of his own love and mercy! O, the goodness of God in the gift of his Son! It seems sometimes that my whole life should be spent in praising God for his mercies and his lovingkindness to me a poor miserable sinner. But lest I weary your patience with my poor scribbling I will draw to a close, wishing you peace of mind and joy in the Holy Ghost, that God will enable you to wield the sword of the Lord and of Gideon, that the Lord will give it effect to the dividing asunder of soul and spirit, of law and gospel, of light and darkness.

It being the first time I ever undertook to write, I hope you will overlook all my failings and blunders.

Yours truly,

JOHN GROUT.

For the Signs of the Times.

Mount Pleasant, Va., Jan. 19, 1847.

BROTHER BEEBE:—As you have so many correspondents I deem it not profitable for me to say much, yet if I were to write for publication I should say a word or two to Mr. Reynoldson, of his three or four churches established in the bounds of the Ebenezer Association, (as remarked by Mr. Sands.) If Mr. Reynoldson includes the one he has set up in the neighborhood where I live, as one of three or four churches he has constituted in the bounds of the Ebenezer Association, it is really a burlesque on the name of the Baptist church, and an imposition on the General Association, for I think they will have to obtain a search warrant to find it, for if it ever existed, it has lost its visibility. Perhaps brother Booton may give you a better description of the three or four things called churches.

Yours in christian love,

THOMAS BUCK.

For the Signs of the Times.

Thompson, N. Y., Dec. 31, 1846.

BROTHER BEEBE:—I have lately visited the land of my fathers, (old Connecticut,) and it truly appeared to me, a desert land, and a land of darkness; I could weep over it. The people have a zeal of God; but not according to knowledge. "Means of Grace," &c., is the order of the day. But I met with a few who speak the words of truth and soberness. I heard Elder E. S. Raymond preach the truth: he is well hated by the New School. Dea. Daniel Lockwood is strong in the Lord and in the power of his might. I do not expect to spend any of the little time I have to remain on earth, more profitably than the time was spent in which I heard him speak of the things

of the kingdom of God, and of our Lord Jesus Christ, like a workmen that need not be ashamed, rightly dividing *law* and *gospel*; nor do I ever expect to be more happy than when under his roof; one night in particular sleep departed from me. During my stay in that land of idolatry the power of God was present, and delivered me from the fear of any but the mighty God. The Spirit of truth was in me, and worked mightily, (not proudly.) Twice the Lord enabled me to preach to them without the fear of any man's contradicting, and also to expose the mystery of iniquity, the doctrines of men and devils, and anti-christian lies, without suffering me to tell one lie. I was told that the church in the old Village would not allow me to preach in their house. I replied, that they would when I wanted to do so.

Brother Beebe, it is good for us to be brought low at the feet of our Lord, and to await his command. He can open a door and send his servants in, without their meddling or trying to hunt up places to preach. The Lord knoweth them that are his, and he will cause his sheep to be fed, though earth and hell may oppose. It will be well if we never preach ourselves, nor write ourselves. I have sometimes thought that we should do better if we were always trying to do the duty of servants, and never desiring to become masters. I had conversation with several of the brethren and sisters, and believe they are sound in the faith. Brother Beebe's name sounds very different with them now, from what it did four years ago, and he would be well received among them.

Having finished my work among them, I left, expecting to see them no more. I was in the city of New York on Sunday and tried hard to find the Old School Baptist church, but could not. I found Eld. Marsh, and heard him preach the truth, and in the evening, fully believing that it was the will of God, I tried to preach Christ and to expose anti-christ, from Isaiah liv. 15. I left them satisfied in my mind that I had kept nothing back; but on my homeward passage, it occurred to my mind that they were not free from the shackles of modern missionism, and perhaps other religious institutions of human contrivance, and that I had failed to inform them that the people at home do not always know what their missionaries do abroad. One of them, some years ago, was sent to labor in the church where I now stand connected, and continued with them some fourteen years; he told the church that he was not a missionary, and that he was receiving nothing from the society, and told the society, in New York, that the Thompsonstown church was poor, and could not support him, and by this means, he received pay from both until the deception was discovered, which ended by his leaving. Some agent, or agents of the Bible Society gave three bibles to the poor in Bedford, Westchester Co., N. Y., but managed it so as to take away fifty one dollars from them. If testimony to establish these facts be wanted, it is at hand, and will be so long as the witnesses are living and remember the facts.

I would write something to the scattered disci-

ples of our Lord, many of whom I can only hear from through the Signs, & this privilege I know not how to value, since it is a blessing which God has bestowed on his poor people. I have no doubt that many of the poor, unlearned, and ignorant, like myself, would write and try to do each other good, through the Signs, but when we see that the learned, when they write, with all their superior powers, cannot understand each other; and even when we are so foolish as to think that we can find out what the writer means, we are discouraged for fear that our communications will be understood differently from what we intend.

The reading of brother Sperry's letters reminded me of an incident of my boyhood. I stood on the top of a large pile of stones gathering blackberries; the briars were large and tall around me, my weight disturbed the pile, and with my arms extended I fell with my face downward; my feet were bare and my tow dress poorly resisted the lacerating power of the thorny mass; at the bottom of the heap, I found myself wedged in so that I was unable to extricate myself; a friendly boy seeing my situation, exclaimed, "Oh Harry, I can cry for you, but I cannot help you." After reading and carefully pondering the letters, I concluded that if brother Sperry escapes from his thorn and thistle doctrine, with only flesh wounds, though they may extend from the crown of his head to the soles of his feet, as I did from the brier patch he will remember it as long as he lives; and he will say to others as I feel for him, "Oh brother, I can cry for you, but I cannot help you."

We pray our Lord, that he may keep us from fearing the speech of the dragon mouthed image, and save us everlastingly from all his doctrines, whether whispered, spoken loudly, or roared out, through his Pennsylvanian Sabbath Convention, or other kindred inventions, whose blasphemy rises in dark clouds over our beloved country, by which the minds of them that believe not the truth, are blinded. "If the light that be in you be darkness how great is that darkness." May the Lord himself be our light, our life, our faith and hope, and our king, prophet and priest, and our HOLY SABBATH. May he strengthen the feeble in the power of his might, that we may stand in the evil day.

Our little band is crying for another Old School Meeting. Do appoint one, and publish it in the Signs, and invite Elders Beebe, Harding, Pitcher, Hartwell, Conklin and all Old School Brethren to attend.

HENRY HAIT.

For the Signs of the Times.

Strickersville, Chester Co., Pa., }
Jan. 18, 1847. }

DEAR BROTHER:—I find that the question of means is still in the Signs; & I have no objection to seeing it there: I cannot see why there should be any serious objection to a candid and dispassionate discussion of a question on which there may be different views, provided we can keep the

old man from taking too great a part in it; this I know to be a hard matter, for he is such a quarrelsome old scoundrel that nothing but quarreling and fighting will suit him, and though some of us have been acquainted with him for many years, yet if we are not every moment on our guard he will slip in a word. But we, as Old School Baptists, have professedly assumed a Bible stand; and have publicly declared our intention to reject whatever will not come up to this standard—acknowledging no other *standard writers*, but those holy men who wrote as inspired by the Holy Ghost; we should therefore be willing to bring every thing to the light, and if it should be found that we have smuggled goods on board, we should be willing to throw them overboard: and not feel offended with those who may detect them, or with those who may search us in the King's name (even should they not discover any) under the presumption that they have the King's honor and our good in view; and indeed this should make us willing to bear with some of those imperfections, so common to us poor, frail, & imperfect creatures. Indeed my dear brother, I think if I am not greatly deceived that if I am under the influence of an error either in point of doctrine or order, I wish to be freed from it, and dare not be offended with any brother that may detect and expose it; and I do think I can appeal to a heart searching and rein trying God for my sincerity in what I say. But to the subject. It is evident that God does work with and without instrumentality. In the creation of the world no instrumentality was employed, God said, "Let there be light" and there was light. In delivering Israel from Egyptian and Babylonish captivity instrumentality was employed. But an instrument is of no use, where there is nothing for it to act on; thus in creation there is nothing for an instrument to act upon. All was chaos. And what is our condition in a state of unregeneracy? Dead in trespasses and sins, a perfect chaos, a complete state of nonentity as regards spiritual existence. Deafness and blindness are figures employed to illustrate this condition. Now a deaf man must have ears given him before he can hear, and a blind man the faculty of sight before he can see, and the question at issue is, whether the change from a state of deafness to a state of hearing, or from that of blindness to that of seeing is an immediate work of the Holy Ghost or whether it is effected by instrumentality.

Now I cannot see that the time or place where this change occurs can in the least affect the question at issue; that is whether it is under preaching or pitching quoits, whether in a meeting-house or a ball room, the effect will be the same; should it be out of the hearing of the gospel, when it is heard it will be heard differently from what it was before; and if while under preaching it will be the same. Now let us suppose that a deaf man (literally) while in the presence of one delivering an address, should by a secret influence have his ears opened, the first word heard would have a peculiar impression on him—an impression that would hardly ever be forgotten; so in a spiritual sense,

Let a person be in the sound of the gospel when this change is effected and the first word would sink deep into his heart and leave an impression not to be erased. Or let it occur when engaged in sinful amusement, a new train of reflection would of course follow; the same action would present itself in a very different light; what was before regarded as innocent, would now appear exceedingly sinful; but because the actions appear so different now from what they did before, is this a reason why we should conclude that it was the means or instruments of presenting itself in this new form? I can see no good reason for such a conclusion I am well convinced that God does overrule the wicked actions of men to accomplish his purpose in Providence, but I am yet to be convinced that he uses either wicked men or wicked actions as means or instruments to communicate spiritual life to his children, or indeed that he uses any instrumentality in this more than in the creation of the world; in the one as well as the other, he says, *Let there be light, and there was light*; and when this takes place new objects present themselves or the same objects bear a very different aspect. When this change occurs, the mind is prepared to receive gospel instruction, as in the case of Lydia whose heart the Lord opened that she attended to the things spoken by Paul, not by the things spoken by Paul but that she attended to the things spoken by him. Now her attending to the things spoken was a consequence of her heart being opened; and the opening is attributed to the Lord as an immediate act. David says, *The entrance can take place an opening must be made*, as in the case of Lydia. That the gospel is designed to give light, is clear both from the Bible and christian experience, Out of Zion the perfection of beauty; God hath shined, but with all its effulgence, it is darkness to the unregenerate. They see no beauty in it. The natural man receiveth not the things, of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. According to this declaration, before there can be a reception of the gospel there must be a change from a natural to a spiritual state; which change, from the whole tenor of the Bible is effected immediately by the Holy Ghost, independently of any instrumentality. Feed my lambs and my sheep, was the command given to Peter; not make them, but feed them; and this cannot be done until the disposition of the lamb is given—and to give that is the exclusive prerogative of God alone. The commission was, to teach all nations: how are we to take this? If in an unlimited sense, that is, all people of all nations known, the commission never has, nor ever can be accomplished, for millions or all nations have lived, and were ignorant of the glorious truths inculcated in the gospel; but we must understand it to mean the teachable among all nations: and who are they? None but those whose hearts God has opened by an immediate act of his sovereign power; until which the gospel is like the ball against the battery, it rebounds,

but when that change takes place it is, to the subjects of this change, like lead thrown into the water, it sinks deep. I am not prepared, however, to pronounce all that differ with me (on the subject of gospel instrumentality in the quickening of sinners) *arminians*; but yet I do believe it has contributed largely to that common error of the age, by which the simple ministry of the word is invested with a power to direct its own application; and these making the Holy Ghost a means too, in the hands of, would be, gospel ministers. Is it not clear to every judicious observer that by their construction of means they make the God of Heaven a subordinate agent, subject entirely to their will? If we use the means, say they, God is bound to direct their execution; if not, the work must go unaccomplished, and if this is not suspending the great work of salvation on their own will, there is no meaning in words, but I must stop, and leave these few imperfect remarks to your disposal. I remain yours as ever in the bonds of the gospel.

THOMAS BARTON.

For the Signs of the Times.

New Canaan, Ct., Jan. 25, 1847.

BROTHER BEEBE:—The return of a new year, reminds me of the duty of making a remittance for the volume of the Signs now commenced; which I do most cheerfully, as I can truly say that it has been a messenger of refreshing and comfort to me: the relation of christian experience by so many individuals so widely separated from each other and all agreeing in their most important particulars, discovers that they are taught by the teaching of the same Spirit, and when I feel at the same time that a like work has been wrought in my own heart, it begets a fellowship and union which is very instructing. I have also been much gratified that in the course of the last year, the doctrine of the resurrection of the dead has been so ably and scripturally maintained and defended from the innovations with which vain philosophy has of late been disposed to darken its truth and glory.

I hope that this little sheet may be conducted so that it may serve to strengthen & establish the minds of the saints scattered abroad throughout our wide country, that they may become more closely united as fellow citizens, and of the household of God.

Yours in hope of eternal life,

WATTS COMSTOCK.

For the Signs of the Times.

Jay, Franklin Co., Me., Jan. 23, 1847.

DEAR BROTHER:—It is a satisfaction to hear through the Signs from brethren in different parts of the United States, living as I do in the extreme north-eastern State of the union, residing at present in the hill country of Franklin County, about 32 miles northwest from Augusta the capitol of Maine, and 64 miles from the city of Portland. I preach every Sunday and some evenings in the week, to a few of the redeemed family who rejoice that "Salvation is of the Lord." These

are like the house of Onesiphorus, they are friendly to the church, and to O. S. ministers & brethren visiting the church; there are also those whose opposition to the truth is very great, in misrepresenting the doctrine and practice of Old S. Baptists; also some, Gallo like that care for none of these things.

Yours &c.

J. L. PURINGTON.

For the Signs of the Times.

Walnut Grove, Ga., Jan. 21, 1847.

BROTHER BEEBE:—I have been a member of the Baptist Church forty five years, thirty four of which I have been endeavoring to preach Jesus Christ and him crucified, as the only Savior of sinners; during all this time I have been a decided predestinarian. I have travelled a great deal and seen many strange things among the Baptists; things that were calculated to mar the peace of the Zion of God. But since it pleased our Heavenly Father to enable us to withdraw from all the new fangled schemes of the day, to the present time, we have enjoyed much peace and union. Although the present is a cold and wintry time with us, I think there are no grounds to fear, while each one stands at his post, avoiding the agitation of questions and words to no profit.

May God preserve you, and me, and all his dear children, is the prayer of

Yours in the bonds of the gospel,

JOEL COLLEY.

For the Signs of the Times.

Spencer Co., Ky., Jan. 21, 1847.

BROTHER BEEBE:—The Lord has been good and gracious in preserving my unprofitable life to see the commencement of another year, which makes it my duty to address you. * * * I have received the first number of Vol. xv. and I am truly sorry to learn there are so many delinquent subscribers. It appears to me that every honest man, whether professor or non-professor, would feel bound in honor to pay such a debt, living as they do at so great a distance from you. But if I have been made sorry, I have also been made somewhat to rejoice, in seeing the rules laid down for yourself and correspondents to be governed by. I have thought many times during several years past, that I would discontinue my subscription on account of unpleasant controversies; but before the time would roll round for discontinuing, I would find some communications so adapted to my feelings, and in consideration of the amount of information I was receiving through this medium, of the wire working of the enemy; and occasionally of the difficulties of brethren; (which is very unpleasant,) but at other times I hear of their welfare and happiness, that I have been stimulated to keep on. I can also say that I feel bound, as long as I take a paper, to patronise yours, so long as it contains sound doctrine, and is conducted in a proper manner, because you first commenced the publication of an Old School Baptist paper when such a paper was very much needed, and you had to face all the artillery of the

enemy, single handed, until about the time that the enemy despaired of victory, then other presses were gotten up. I think one is sufficient for a medium of correspondence among the Old School Baptists in the United States. I have written more than I intended; but don't let it cost you more than the time required to read it, as your time, as you are engaged, is precious.

Now Brother Beebe, if I never see your face in the flesh, I entertain a faint hope that I shall meet you in that world of bliss, where there is no sorrow, sickness, pain nor death; and where our mortal bodies, even these self same bodies, will be quickened, and raised up & fashioned like Christ's glorious body, spiritual and immortal. Death will be swallowed up in victory; and then I believe we shall be enabled to sing the song of the hundred and forty and four thousand which were redeemed from the earth, being the first fruits unto God and the Lamb.

Farewell, and perhaps forever.

JOHN GONTERMAN.

P. S. Brother Beebe, please give me your views on the redemption of the human family. Were the souls, or the bodies, or both redeemed?

J. G.

For the Signs of the Times.

Stockton N. Y., Jan. 25, 1847.

BROTHER BEEBE:—As I have opportunity to hear but little gospel preaching except through the medium of the Signs, I earnestly solicit Elder Thomas P. Dudley to give, through that medium, an exposition of 1 Timothy i. 19 & 20.

And Elder Samuel Trott is also requested to give an exposition of James v. 19 & 20, by so doing they will confer a favor on, at least one of your readers.

CALVIN SMITH.

For the Signs of the Times.

Fayette county, Tenn., Jan. 1847.

BROTHER BEEBE:—Having a small remittance to make, I feel inclined still to bear my testimony of how the war goes on in this part of the theatre of action, being in the midst of the enemy's encampment. They appear to be diligent, crying Give, Give! They are well organized, and have, by means of anxious benches and strawpen altars, raised a considerable number of new recruits the past fall: their forges were in full blast throughout the land; but winter has now set in, and their god has withdrawn, is asleep, or on a journey, or persueing, and there will be no more hatching of cockatrice's eggs until their season rolls round again. Sure these are the days which John, by the Spirit saw, when the unclean spirits like frogs, should appear, and go forth to all the world, the spirits of devils, working meracles, and gathering together Gog and Magog to the great battle of God Almighty. And it appears to our sight that the battle must soon commence. But perhaps our spiritual Gideon the King of kings and Lord of lords, has not yet sent back to their places,

all those *that bow down to drink*. I see accounts in the Signs, and hear of others, who drink water and trash, grace and works, means and no means. Brother Beebe, all of that stripe will Gideon send to their place! a few of them may yet be found in all quarters. While these things are, and have been going on, the enemy is encamped around and are lying along, like grasshoppers for multitude, rejoicing and sending gifts one to another, and saying, "Yet a little while, and all the old order of Baptists will be gone; and occasionally one is found too impatient to wait, who will say that such as propagate such doctrine ought to be taken and whipped or stamped to death. There are others of this viper or serpentine race who, as soon as you approach them, will lick out their forked tongue, and if you resist them they will run, or rather crawl off to their dens. I wonder, brother Beebe, if there be any of this species in your vicinity; perhaps your climate is too cold for them. There is yet another plentiful tribe in this fat country who appear to be of the progeny of one Judas Iscariot, as they bear his impress, these are exceedingly anxious for the welfare of the poor; especially for the poor heathen in distant Islands of the Sea. But, like their *daddy*, they care not for the poor, but they carry the bag, and that which is put in it, out of which they make ample appropriations for their own use.

We have others also of the sect of the Pharisees, who to have it trumpeted abroad, contribute their \$50, and \$100, for what they call benevolent purposes, and at the same time overlooking the poor heathen around their own door. There are also other evils under the sun. There are thousands who are willing to be taxed heavily to support error, while they spurn at the truth, and would contribute largely to arrest its propagation. Alas! poor human nature, corrupt, depraved, contaminated, blind, human nature! It has either too much or too little religion, as it is written, Eccl. vii. 16—18. "Be not righteous overmuch, neither make thyself overwise; why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish, why shouldst thou die before thy time?" &c., "for he that feareth the Lord shall come forth of them all." Well brother Beebe, is there not too much religion just now? I am sure you will agree that there is, unless it were better.

I shall have to close my scribble; it is at your disposal: perhaps it had better be left out of the Signs; for it has been hastily thrown together, my mind being exercised on the subject this evening.

I remain yours in the bond of Truth,

PETER CULP.

For the Signs of the Times.

Milan, Pa., Jan. 25, 1847.

BROTHER BEEBE:—Some complain of darkness, some of coldness, some doubts and fears, some for the want of experimental preaching, some for the want of good works. Truly the saints are a grumbling people, complaining to one another & to the Lord because things are thus. This does not show a reconciliation. Because we do not

see the end of the Lord, we are disposed to fret. Brethren, let us exhort one another to love and good works. Let the preachers study to show themselves approved of God, by laying, in their doctrinal views, the Foundation of Zion on a basis that cannot be removed—on the everlasting love centring in Jesus, encircling the saints in time and eternity. The ministers should be the interpreters of christian experience, and tell of this sovereign love manifested to poor worms—how it opens the heart and eyes, unstops the ears, mounts the throne, (the heart,) takes possession, sways the sceptre, declares war, contends for victory, and will obtain it. When the presence of the Savior is sensibly enjoyed the soul will declare its confidence in God; when this is not the case the Amalekites set in and many times produce confusion in the camp; when it is needful that the Captain should appear whose presense rebukes the sea, (the wicked,) which manifestation makes his people rejoice as sons. The effect of this love not only brings peace & pardon, but imparts qualifications to worship God in time and enjoy him in eternity, causes them to love him, his word, his ordinances, and his people. In this course the fruits of the Spirit are manifest, and a good propriety governs the christian's general character.

HENRY ROWLAND.

EDITORIAL.

NEW VERNON, N. Y., FEBRUARY 15, 1847.

REDEMPTION.

REPLY TO BROTHER JOHN GONTERMAN.—

The terms *Redemption of the human family*, are with us objectionable as the scriptures do not warrant us to believe that the human family is redeemed, nor have we the least suspicion that our venerable brother had any such idea; yet the words would bear such a construction. The Redemption of the Lord only can embrace those who shall come to Zion with singing and interminable joy, and these constitute the whole family in heaven which are named in Christ Jesus our Lord. Redemption is a cardinal doctrine of the New Testament; it is much talked of and but little understood in what is called the religious world, but so momentous in the gospel, that in its absence, the gospel would have no application to sinful beings. It contemplates and provides for the maintainance of the perfections of God by due homage to his law, and satisfaction to his justice and truth. It provides a channel for mercy to flow down from heaven to undeserving and helpless sinners on the earth. It delivers the lawful captive in a lawful way, and takes the prey away from the mighty. It unseals the sacred volume of shadows and types with which the old Testament is filled, and rends asunder from top to bottom the vail of the temple which concealed in impenetrable darkness the holy things of the ark of the covenant, the mercy seat, and cherubim of glory. It makes manifest the exceeding love of God, in giving his Son to die, the just for the unjust, in all its beauty and discrimination.

Much discussion & disputation has been lavished on the nature, design, and effects of the atonement, on which the redemption of sinners is founded; some have contended that the atonement was general, or universal. That it was alike for all mankind, but those who have occupied this ground have made the atonement of but little worth, as according to their theory it absolutely saves none from wrath or damnation; it only opens up a way for men to save themselves, if they choose to use the means, & comply with the conditions: making their will and work the pivot on which their salvation is hinged. If the atonement was general, and some for whom it was made are lost; it proves that the atonement saves none, that there is more saving virtue in what the sinner does than in the blood of Christ.

Others contend that the *design and effects* of the atonement are restricted, but that in its nature it is general, or universal; so that those for whom it was not designed, and on whom it shall never take effect, may be saved by it if they choose, and that their damnation will be greatly augmented in consequence of it, if they do not choose to avail themselves of the opportunity. But the bare thought that the atonement *may* effect more than God designed, is truly revolting. If it may do more, it may by the same rule do less, and so much less that it may fail to secure the salvation of one soul. Who that know the Lord, can think him liable to disappointment? Among the New School Baptists of America, Mr. Fuller's theory is thrown far back into the shade; as some of them profess to have discovered, that Christ's death and sufferings, made no atonement at all; that he only procured the materials out of which to make an atonement and that with the stock which he procured from earth, he is now prepared in heaven to make atonement for any sinner that will please to give him a call.

There are others also who while they profess to hold the doctrine of special atonement for the elect of God, and for them only, in their preaching exhortations and mission lectures, represent that the atonement has very little to do with the salvation of sinners.

In distinction from all these winds of doctrine on the subject, the scriptures speak out plainly and inform the heirs of Salvation, that, He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works; and as to the efficacy of this offering of himself, without spot, &c., "By one offering he hath perfected forever them that are sanctified."

Having indulged in a few preliminary remarks on the subject of redemption, we will now attend to the particular inquiry of brother Gonterman. And if any thing like originality should be discovered in our views, we trust our brother will not think us designedly singular, as we assure him that we have no recollection of ever hearing an opinion expressed on the points submitted. Premising that what we shall say, will be submitted with deference to the superior light of better informed brethren, we assume, and will attempt to

maintain that the redemption of every member of Christ, both soul & body, from sin, death, and hell; from the dominion as well as from the penal demands of the law is secured.

It would be a difficult task to define the soul of man, yet that word which alone can quicken, divides asunder the soul & spirit, and is a discernor of the thoughts and intents of the heart. In all the animal creation there is a spirit, but man only was made a living soul. The soul of man then is a part of what he is as formed or created in Adam, and it is that which distinguishes him from the beasts of the field. Souls as well as bodies were provided for all the human family in Adam, their seminal head, hence unregenerate as well as regenerate men possess souls, yet all that a man can be in an unregenerate state, is what is born of the flesh, as our Lord said, "That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." This declaration of our Lord, directs our minds to the two distinct Headships. Adam and Christ; the one as a living soul, the other as a quickening spirit, the one of the earth, the other is the Lord from heaven. Now that life which the saints had in Christ required no redemption it was not lost; it was created in Christ Jesus, (Eph. ii. 10,) chosen in him, before the foundation of the world. Eph. i. 4. Blessed with all spiritual blessings in heavenly places in Christ, according to that choice, &c. Eph. i. 3. "Sanctified by God the Father, preserved in Christ Jesus, and called." Jude 1. So being created, elected, blessed and preserved in Christ; there was nothing to redeem them from, as they thus existed in him; their life, that is, their spiritual life, being hid with Christ in God. But the human or natural souls and bodies of all men, were created in Adam, existed in Adam, and were Adam, and as such actually transgressed the law under which the human family was created in Adam, consequently fell in him under the condemnation and wrath of that law. Here in one lump, we have presented the clay out of which God has fashioned vessels to honor and vessels to dishonor. Vessels foreknown and predestinated to glory and vessels of wrath fitted to destruction. Of the vessels of dishonor and wrath, we need say no more at this time; but the vessels of honor descending by ordinary generation from Adam, were those into which, by regeneration, the life which was given them in Christ was to be communicated in due time. From these considerations it is clear that all that God's chosen people were in Adam, became vile, fallen, and cursed by the law, while all that they were in Christ their Spiritual Head was preserved spotless and pure. Now the work of redemption was applicable to that which, being under the law was under the curse. And as we have proved that both soul and body were condemned and cursed by the law, it follows that both soul and body must be redeemed from that condemnation and curse, and by redemption brought out of their captivity, in order to receive that heavenly treasure of life and immortality which God had treasured up in Christ for them, from of old, even from everlasting.

Having as we trust, established our position that the souls and bodies of the people of God were the subjects of redemption they being in a captive state, we will remark that the redemption price, required, and promptly paid confirms the view which we have taken, "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he (Christ,) is not ashamed to call them brethren." Now this language is not used in reference to the natural souls or bodies of the sanctified, for as natural men they are of the flesh, and they are of Adam, the earthy, and in this sense, not of one with him that sanctifieth, but in reference to what they are as children of God, Christ is their life, & they in him, and by him, are of God; he the spiritual Head, and they the members of his spiritual body. "For as much then as the CHILDREN are partakers of flesh and blood, he also himself likewise took part of the same," &c. Heb. ii. 11, & 14. Their flesh and blood did not constitute them children of God; they were children before, and as children, they partook of flesh and blood, in the same manner as Christ did, being, in his mediatorial headship, the Son of God, himself likewise, or in like or similar manner, took part of the same. For as in their being partakers of flesh and blood, they were held in captivity by the law, so it was, that by Christ's taking part of the same, he came under the law, which held them captive. He was made of a woman, made under the law, &c., and this being likewise, or like unto the manner that the children were partakers of flesh and blood, and consequently, under the law, and in a state of captivity, shows that they were the sons of God in Christ, as independently of their partaking of Adam, as Christ was the Son of God independently of his advent to our world, and incarnation. Not then to redeem the spiritual life of the saints, which was never in captivity, but to redeem those vessels of honor, ordained by heaven to immortal glory, which sprung from the same lump, (Adam,) of which all vessels both for honor and for wrath had sprung. Christ came in the flesh to put away sin in the flesh. This is what we conceive made it indispensable for Christ to come in the flesh; and meeting the rigid demands of the law of God, he gave his soul a sacrifice for their souls, his body for their bodies. For God had predestinated them to be conformed to the image of his Son, that he might be the First Born among many brethren. Here we have the image. The law required blood for blood, eye for eye, tooth for tooth, so the body of Jesus was seized, and slain, and the soul of Christ writhed in sorrow, even unto death, and was poured out to death, when he was delivered up for our offences, and raised again for our justification.

In coming into the world, "he took not on him the nature of angels," or spiritual beings; the spiritual relationship to the saints was not assumed by him in his coming into the world, but a body was prepared him; and as the children are seed of Abraham, they were taken on him in a legal sense, when he came under the law; and having taken their law place; he was wounded

for their transgressions, bruised for their iniquities, the chastisement of their peace was upon him and by his stripes they are healed. Isa. liii. 5.

But his soul was not left in hell, in sorrow, in darkness, or under the curse of the divine law, so neither shall the saints by him redeemed be left under the condemnation and wrath of the law of God. His body did not see corruption, but was raised up from the dead on the third day; so also on the third day, as signified by the sign of the prophet Jonah, shall the redeemed bodies of all the saints of God, be raised up from the slumbers of the grave, and the last enemy shall be destroyed.

The redemption of both soul and body is confirmed by the testimony of the word of God. The Psalmist says, "But God will redeem my soul from the power of the grave," Psa. xlix. 15, "For the redemption of their soul is precious & it ceaseth forever." Psa. xlix. 8. The redemption of the body is still, if possible, more clearly asserted "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have received the first fruits of the Spirit," (in regeneration,) "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 20—23.

SUNDAY, vs. SABBATH.

Woolwich, Me., Jan. 23, 1847.

BROTHER BEEBE:—I wish to inquire of your correspondents who use the word Sunday instead of Sabbath, whether it is proper, or a bible name for the day of rest?

J. R. STINSON.

REPLY.

Although the inquiry is addressed to such of our correspondents as use the word Sunday, instead of Sabbath, as we have uniformly called the first day of the week Sunday in preference to the traditional custom of calling it the Sabbath, we will give some of our reasons for our apparent singularity.

1. We are not aware that the scriptures have authorised any particular name for the first or for any other of the seven days of the week, to be observed under the gospel dispensation. The days of the week are called by their number, in the New Testament.

2. Though the etymology of the names given to the several days of the week, may be of heathen origin, yet the name given to the first day, Sunday, simply as a name to distinguish one day from another, is preferable to that of Sabbath, because the use of the latter term implies a consent to the doctrine of modern Sabbatarians who hold that the

first day of the week is by divine authority substituted in place of the Jewish seventh day Sabbath and to be observed under the same rules and penalties; & it also goes to deny our faith, in regard to what in reality constitutes the anti-typical Sabbath of the Lord our God.

That Sabbath Day which we hold to be the antitype of all the Sabbaths of the former dispensation, is "the Lord's day," "the day which the Lord has made." It was ushered in more than eighteen hundred years ago, by the rising of the Sun of Righteousness, and will continue so long as the Sun endureth. Psalms lxxxix. 36.

It is true there is and has been, even in our own country of boasted liberty, a direct union of church and State in imposing on the citizens of the land, a duty by secular and ecclesiastical power, to regard the first day of the week as a Sabbath.—And should we use the term Sabbath in reference to that day, we should thereby grant, or consent to what they claim. But as we find ourselves bound by higher authority, to suffer no man, whether ecclesiastic or ruler, to judge us in meats or drinks, new moons, nor Sabbaths, we protest against the application of the name Sabbath to any one day of the week, and with the authority of the New Testament, we use it exclusively to signify that rest into which all that believe have entered, and into which, God hath sworn that unbelieving legalists shall not enter.

Human tradition and ecclesiastical dictation, enforced by secular legislation has made the first day of the week a day of carnal rest; in which the servile exercise of the physical power of a portion of our citizens to a limited extent, is by law suspended, while the same tradition, dictation, and legislation, made it a virtue for other portions of the community to labor, teach school, distribute tracts, collect funds for pious purposes, read or recite sermons &c. But what have we as christians to do with the traditions of men, and weak and beggarly elements of the world? "Touch not, taste not, handle not," is the apostolic injunction.

Christians are not at liberty to do wrong on any day, theirs is an every day religion; and if they see proper to meet for worship stately on the first day of the week, instead of the second, or third, or any other, it is not because the time is more sacred, but because they are bound to meet, and not forsake the assembling of themselves together as the manner of some is, and every gospel church, or distinct branch of the church of Christ has, in our judgement, the right to make her own appointments for social worship; and all her members are bound to obey, so far as they have ability.

It may be proper enough for those who believe that God is worshipped with men's hands, and whose religion is of an external and mechanical kind, to observe Sabbath days and new moons, as the carnal Israelites under the ceremonial economy were required to do; but those who are permitted to worship God in Spirit and in truth, have but one Sabbath, and that is perpetual. They cease from their own works as God ceased from the

works of creation when he rested on the seventh day. To us it seems as inconsistent with the spirit and order of the gospel that christians should observe any one day of the week as a legal Sabbath, as it would be for them to observe the rite of circumcision; but for them to lay aside all secular concerns for the delightful privilege of the social worship of God, on the first day or on any other day or night, is perfectly consistent with the spirit of the gospel and the usage of the primitive church; and indeed the saints are admonished not to forsake the assembling of themselves together, as the manner of some is.

Our brother will bear in mind that the only weekly Sabbath any where in the bible enjoined on any nation or people was the seventh day Sabbath which God enjoined on the nation of Israel to be, with other typical rites, observed by them throughout their generations, as God's sign between himself and that nation.

WASHINGTON, Jan. 20, 1847.—*Excitement at College.*—I understand that within a few days past, a serious disturbance has been nipped in the bud at Columbian College, about a mile from this city. The excellent steward of the Institution, a native of Virginia, had with him some slaves, in regard to which it was supposed some of the requisitions of our laws had not been complied with. Two of the students, one from a strong abolition district in Massachusetts, the other from Pennsylvania, were detected in encouraging and furnishing two of the aforesaid negroes with means to institute a suit for their freedom.

This aroused the ire of the Southern students, who were greatly in the majority, and *ejection* or *punishment* instantly became the order of the day. The gentleman from Massachusetts found it necessary to leave the city upon a few minutes notice; and, it is said the other is still here *incognito* hoping that under the influence of the "second sober thought" his case will be reconsidered, and he be restored to his class. It is hoped that this indiscretion will be a lesson for the future.

[True Sun.

Our readers will understand that this College was founded and is now sustained by the Baptists. Luther Rice and other agents of this institution have scoured the country from North to South & from the Atlantic, to the far West, for funds, which, added to what they obtained from Congress, has raised the institution to its present importance, as a machine for the manufactory of New School Baptist parsons. These "pious young men," show some symptoms of the general depravity of our race.

DIED, in Minisink, after a short illness of but a few days, MRS. MARY, wife of Dea. William Murray Senior, aged about 70 years.

Sister Murray has long been known, and highly esteemed by a large portion of the Baptists of this county and its vicinity as a mother in Israel, possessing to an eminent degree the scriptural qualifications of a Deacon's wife, & with her companion, was always ready to entertain and refresh the saints.

Farther particulars may be expected in a subsequent number.

OLD SCHOOL MEETING.

At the request of the brethren of the Thompsonstown church, near Monticello, Sullivan county, there will be an Old School Meeting held with them, if the Lord permits, on Wednesday and Thursday, the 24th and 25th days of February.

POETRY.

THE LAW OF LIBERTY.

The gospel's the law of the Lamb;
My soul of its glories shall sing;
With pleasure my tongue shall proclaim
The law of my Savior and King;
A sweet law of liberty this;
A yoke that is easy and mild;
Of love, it the precious law is;
Unknown unto all but a child.

No slave can its kindness declare;
This is the true law of faith;
No wrath on its brow it doth wear,
But liberates Zion from death:
From Zion this law doth proceed,
The mountain of God's holiness,
Designed for none but the seed
Of which God, in blessing, will bless.

The law of the Spirit of life,
That takes the old yoke from our neck,
Proves Zion to be the Lamb's wife,
And Zion with beauty doth deck;
Provides her a clothing divine,
And makes her all-glorious within;
Nor angels are clothed more fine,
Nor can it be sullied with sin.

Its beauties all centre in Christ,
For Christ is the substance of it;
It makes broken hearts to rejoice,
And insolvent debtors will fit:
'Tis wisdom, 'tis strength, and 'tis love:
'Tis all that a sinner can need,
And all that are born from above.
By Jesus from Moses are freed.

This law is the law of the wise,
A fountain of life and of peace;
My soul has obtain'd the rich prize,
And still hopes its beauties to trace;
With wonder I gaze and admire;
My honor is laid in the dust:
This law contains all my desire,
And of its contents I will boast.

The service this law doth enjoin,
Is not legal working for life;
And thus it doth Moses outshine,
And finally endeth his strife.
Its works are the works of true faith;
The labor of love and delight;
In patience it bids the church wait,
And proves their salvation complete.

This law is the the poor pilgrim's rule;
With boldness this truth I'll maintain;
Thrice happy's the man, though a fool,
That in it can look and remain:
This man shall be blest in his deed,
For Jesus and he are but one;
He'll therefore supply all his need,
For ever and ever. Amen.

OBITUARY.

Lebanon, O., Jan. 20, 1847.

It is due to departed worth, to record some of the incidents in the life & death of sister Sellers, consort of Jacob S. Sellers, who sweetly fell asleep in Christ, on the 12 inst. aged forty two years, leaving her pious husband and deeply afflicted family, and an extensive circle of friends and acquaintances to mourn the loss. She was the daughter of John and Elizabeth Kever, and was united in marriage to her present bereaved husband in 1821, & in 1823 she obtained the knowledge of salvation by the remission of sins, by the blood and righteousness of Christ, and joined the Old School Baptist church, of which she remained one of the brightest ornaments for nearly forty years, exhibiting, in life and in death, all the excellencies of christian character. Being naturally of a mild disposition, the graces of the spirit shone through her whole life with peculiar brilliancy. She was warm in her attachments to the church of her choice and its ministers, and her countenance would always brighten when it was said, "let us go up to the house of God." But this eminent saint of God was not permitted to recline on flowery beds of ease. She was a daughter of affliction, and in the providence of God was called to suffer as well as to do the will of her heavenly father, but in all grace triumphed, and she

was able to endure as seeing him who is invisible. This was peculiarly the case in her last illness. Such were the triumphs of grace, that her chamber was privileged far beyond the common walks of life, quite on the verge of heaven. Surely none left it without exclaiming "let me die the death of the righteous." She would frequently request her friends to read favourite passages of scripture, such as 2 Corinthians v. & 1; 2 Timothy iv. 6 & 8, and sing favourite hymns, such as 230, 884, 919, & 860 of Thompson's selections the two former were sung at her funeral. This is but a faint description of the peculiar ecstasy of mind during the greater part of her affliction. Some days before she closed the scene of her affliction, she called her husband and children to her bed and gave them her blessing and dying counsel. She exhorted them not to mourn for her, for she was going to her home in heaven. She was tenderly attached to all her relations, but one appeared to rest on her mind with peculiar force. When he approached her bed her whole soul appeared to run out after his salvation, and she exhorted him with heavenly eloquence and in a manner that ought never to be forgotten by him. Oh! what a scene, when the interests of two worlds seem to rest on one point!

When she approached the Jordan of death, the waters were calm, Christ had been there before her, and vanquished even her last enemy, so that her last moments were the most peaceful, like the setting of the sun on a calm summer evening, or like when an infant slumbers, or perhaps more properly, like when a christian falls asleep in Christ. Her funeral was attended by a numerous circle of weeping friends, and the occasion was improved by a sermon by Elder H. Stites, from one of her favourite texts 2 Timothy iv. 6 & 8, inclusive.

Thus lived and died our lamented sister, but our loss is her eternal gain. May we imitate her godly example and meet in the fair climes of endless bliss, where sorrow and sighing shall flee away, and parting be no more.

H. STITES.

RECEIPTS.

NEW YORK.—Wm. O. Beaks, \$1; B. Tuthill, 1; Capt. N. W. Hoyt, 1; Capt. H. R. Cadwell, 1; Eld. R. Burritt, 5; A. Buskirk, 1; John S. Clark, 1; Dr. Wm. B. Slawson, 2; John Grout, 2.25; G. A. Chamberlain, 1; Gilbert Jackson, 1; E. Benton, 1; A. Watrous, 1; Mrs. W. Peck, 1; S. A. Burt, Esq. 1; W. Thompson, Esq. 5; J. Farwell, Esq. 2; Eld. Wm. Sharp, 6; C. Smith, 1; Joel Mead, 1 \$36.25

KENTUCKY.—Eld. Tho. P. Dudley, 10; Eld. G. Marshall, 7; Jas. G. Duval, 8; Eld. J. L. Fullilove, * for W. McQuin, 2; M. Lassing, Esq. 5; Chs. Mills, 3; John Gonterman, 2; Samuel Goodwin, 5; J. L. Camplin, Esq. 6; Eld. J. H. Walker, 13. 61 00

OHIO.—Tho. Chenoweth, 1; M. Ashbrook, 2; S. C. Bryon, 7; Jesse Miller, 2; Eld. Geo. Reeves, 2; Samuel Drake, 5; J. M. Smith, Esq. 1; David Clark, 2. 22 00

VIRGINIA.—Eld. S. Trott, 5; Eld. T. Buck, 5; Eld. E. Hansbough, 1; Eld. G. W. Keller, Signs, 1; Books and Pamphlets 13; Eld. J. G. Woodfin, 7 50; Books, 12 50; M. P. Lee, Esq., 1; J. R. Barnes, Esq., 5. 61 00

GEORGIA.—E. Brittain, 5; D. E. Davis, 5. Geo. Levees, 5. Eld. Joel Colly, 3. 18 00

PENN.—A. Staughton, 1; B. Vanhorn, 10; B. Lyman, 1; S. Purdy, 1. 13 00

TENN.—Eld. P. Culp, 5; Eld. J. Cox, 5. 10 00

ALA.—Eld. B. Lloyd, 3; R. Smith, 1. 4 00

MAINE.—Wm. Quint Jr. 2; Eld. J. L. Purington, 3; Eld. J. Badger, 2; J. R. Stinson, 1. 8 00

Miss.—John Wilbanks, Esq. 2, 50; J. R. Renfro, 2. 4 50

Geo. S. Cadwell, II., 1; Abm. Hauser, Ia., 3; Wm. Marsh, N. J., 1; Watts Constock, 1. 6 00

Total, \$233 75

For Mrs. M. M. Jewett.

Eld. J. Badger, Me., \$1; John Gonterman, Ky., 1. \$2 00

* Eld. Fullilove's former remittance was duly received and credited.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beche.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Levees, Eld. Abner Belcher, J. M. Holley.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, m. Hargrave, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gonterman, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Grout.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, J. B. Rittenhouse, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Boich, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavendor Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 1, 1847.

NO. 5.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

*Harrisburg, Fayette Co., Ia. }
Jan. 27, 1847. }*

BROTHER BEEBE:—My communications to you have been few and poor, which I suppose may account for their not appearing in the Signs. I had concluded to leave that valuable periodical to more able and learned pens; to such as could write more acceptably and more to edification. I should not have written those communications which were rejected, but for the urgent request of the afflicted and misrepresented brethren who were at that time barred out of the meeting houses by locks, bolts, rails, law trials and mobs, by the means party or faction. Brethren were oppressed and persecuted, and their names were cast out as evil, their doctrine misrepresented and denounced as heresy, while slander and detraction like a mountain torrent was poured on them, felt a desire to see themselves righted before their own scattered brethren and sisters, so that they might not be led, by the influence of misrepresentation, to reject them. It was under these circumstances I was induced to forward the communications. Some murmured, some complained, and others believed that your pages were closed against us. I supposed that you thought my letters so imperfect that other communications would better suit and edify your readers, and better subserve the design of your paper. I now send you a little money, for subscribers, and submit this sheet to your unbiased disposal.

The Means Party on Whitewater, have now become a party distinct from all others; they have lost all union, communion, fellowship and christian correspondence with all other people on earth. The Campbellites, Missionists, and all sorts of arminians claim them as having departed from the Old Regular Baptist doctrine; these all generally say that they are not canded when they deny that they have so changed; yet as the change is all in favor of arminianism, and they manifest a de-

gree of malevolence and rancor against the Old Baptists, such as no arminians of any other name or order have ever manifested, at least in the Western States, many of these cordially patronize the means doctrines, for they were always their own; and they are much pleased to find such zealous and numerous accessions to their ranks, especially as this accession comes from ranks of the Old, unchangable Baptists; a sect every where spoken against, and hated by all. But the division is now complete, and the Old Baptists are enjoying a greater union and stronger confidence, and warmer sense of fellowship and brotherly reciprocity than has ever before been manifested in this part of the world. In this we greatly rejoice; for we have found, as in all other cases, that "all things work together for good, to them that love God, who are the called according to his purpose." I have visited six associations during the months of August and September; viz: Whitewater, Lebanon, and Conn's Creek, in Indiana, Miami, in Ohio, Salem in Kentucky, and the Wabash District, partly in Indiana and partly in Illinois. Many ministering brethren from many corresponding associations in the four States were in attendance at these meetings, and yet no discordant note nor jarring Ashdod sound was heard to grate upon the ear; but Christ, and him crucified, and Salvation by grace, was the unbroken theme of all; and in the business department, all was peace and harmony. Such seasons are long to be remembered with gratitude to God, and unshaken confidence and love in the truth, to the brotherhood.

Myself, with all the brethren here who read the Signs, were greatly delighted and edified with your able defence of bible truth, in reply to our old friend and esteemed brother, Dea. I. Sperry. You have done your duty, as a faithful brother, towards him and the cause of truth. When you read his letters and mark his course, you have a fair sample of the whole party with us. They will with one breath say they believe as we do, and with the next try to show that we are entirely wrong in every point; and try to make both earth and heaven blush at our folly. I have been worn out with such duplicity, or as Paul calls it, *feigned words*. I have noticed one great error at the base of their whole fabric, which they take as granted, and with a sort of triumph, infer their whole theory. They state it thus:—"If the Spirit of God is in the word, written or preached, and *in, with or by*, that word or proclamation, christians are comforted, fed, built up and instructed, the same Spirit, *in, with, by, or through* the same word can and does

quicken the dead sinner. Now my brother, we deny the whole position, and call for the proof. Whoever read in the book of inspiration, that the Holy Spirit in any case ever came, by, with or through the gospel proclamation, either to comfort the saints or quicken the sinner? We read of the gospel's coming *in* the Holy Ghost, and of the apostle's preaching with the Holy Ghost! And we read that Jonah was in the Whale's belly; but this cannot prove that the whale was in Jonah's belly. So, where it is said, "Our gospel came *unto* you, not in word only, but *in* power, and *in* the Holy Ghost, and in much assurance. The Holy Ghost was *in* the prophets, in Moses, and in the apostles, and qualified them to write and speak, and the same Spirit is in the hearts of every creature that sees, hears, feels, or understands the gospel or that has one spiritual idea of what the gospel contains. So the Spirit that comforts the christian, is *in* him, giving him life, sight, hearing, and understanding in spiritual things; and to such a spiritual subject, having the light and demonstration of the Spirit within his renewed mind, our gospel comes with the power and demonstration of truth, and much assurance, and is enjoyed by the believer as the result. The Spirit in the heart prepares it to hear and to understand the gospel, and the gospel comes in its own native simplicity, and exhibits the glorious realities of which it treats, to the spiritual preception of the opened eyes and ears, and understanding heart of him in whom the Spirit has taken its abode. The Spirit comes not in the proclamation, neither in the one case nor in the other; but as we have seen, the gospel comes in the Spirit. If any thing could expose the fallacy of the means doctrine, surely their own arguments would expose it. They tell us that the Spirit quickens the dead sinner, and comforts the saint, *in, with, or through*, the word; not that the word quickens, but the Spirit comes *with* its sovereign quickening power, *in, or through* the gospel; and in the same breath they tell us that the same Spirit sometimes comes, for the same purpose, *in or through* wicked men, *poisonous reptiles, spiders, serpents, false teachers, balls, parties of dissipation, pitching of quoits, &c.*, and of John Bunyan's being quickened by *means* of a wicked woman. I have all of Bunyan's works, and his experience, as written by himself, but he makes no such statement. He mentions a reproof which he received from a vile woman, that stung him sorely at one time during his alternate spells of repentance and outbreking; but not as his first awakening nor his being comforted, and I pronounce the

statement a gross misrepresentation of the experience of that old soldier of the cross. But if balls, gambling, quots, swearing, false teachers, reptiles and vile women are heavens appointed means in many cases, for the regenerating Spirit to go *in* or *through*, to quicken the elect; they have the Holy Spirit going *in* and *through* spiders, ants, snakes, vile women, dissipation, quots and almost all kinds of abominable practices, and reptiles, as well as *in* and *through* the gospel. If this theory were true, would it not be as consistent to pray that God would send his Spirit to us, in or through some of these appointed means, and so attend the dance, the gambling table, or the society of women, as the means which heaven has in many cases appointed in and through which the Holy Ghost is to come and quicken and regenerate the elect; and with the same devout prayer, on the next day attend the preaching of the gospel as another means which heaven has ordained for the same purpose; and as we do not know in which of his appointed means the Spirit will come in our own case, should we not continue in the use of all these appointed means? This is the legitimate conclusion from so absurd a position. Every child of grace under the teaching of the Spirit would tremble at so presumptuous and blasphemous a thought. No doubt many a poor mourning sinner, in whom the Spirit has exerted his quickening power, has looked on reptiles, beasts, and even on dissipated crouds of vile men and women, and felt that his case was far worse than any of them, but the Holy Spirit never taught such, that the Spirit came in or through any of them to quicken, or to comfort them. The quickening Spirit may enter the soul while at the gambling table, or in the ball room, or pitching quots; but never comes *in* or *through* any of them. Where then is the evidence that when the Spirit quickens the sinner during a sermon it came *in* or *through* the sermon, or the preaching?

I once said publicly that the means doctrine was of the devil, and that it was the root of every error, ancient and modern, that ever troubled the church or deluded the world. And the same assertion I still make, although it has been trumpeted against me. I am fully sustained by 2 Cor. xi. 3. "But I fear lest by *any means*, as the tempter beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Mark the words, *any means*;—no odds of what sort. The tempter preached means to Eve, *by*, or *in*, or *through* which he said she should be made wise as gods, knowing good and evil. This was the first means sermon—the devil preached it—Eve was beguiled by it, and so sin with its train of evils was poured into our ruined race, and so by the means doctrine and a means preacher every error that ever has or ever shall trouble the church or delude the world, was introduced. This preacher having succeeded so well at his first attempt, has steadily pursued his use of means, and has sent abroad a multitude of means preachers as his instruments. One of them, a vile woman too, was sent under a bribe, by a wicked man, to deceive David with the means doctrine; and she

preached to him that God had appointed means whereby his banished should not be expelled from him; and I have heard several of the means preachers on this text, laboring to confirm her doctrine. But David detected her and her accomplice, notwithstanding all their hypocrisy. Not however, discouraged at this failure, we find that "a wonderful and horrible thing has happened in the land; the prophets prophesy falsely, and the priests bear rule by their *means*, & my people love to have it so." After all this, and much more like it, is it any wonder that Paul should warn the church against all sorts of means, as 2 Thes. ii. 3. "Let no man deceive you by *any means*?" The means party will still work by and succeed in the use of means; this is evident from Rev. xiii. 14. "And deceiveth them that dwell on the earth, by the *means* of those miracles which he had power to do in the sight of the beast." Now I have proved, by positive scripture, that the tempter preached the first *means* sermon, that *by* or *through* the *means* Eve was beguiled, and sin with all its train of vices and errors, of every complexion that ever deluded our bewildered race, was introduced: that *through*, *by*, or *with* the means doctrine David was tried: the priests ruled, and the second beast is to deceive the inhabitants of the earth; and this whole train, reaching from the first error on the earth, throughout its entire history, through the reign of the second or last beast, in Revelations. And the very word *means*, yes the very word, denoting the party, is the name by which the apostle warns all christians to reject it, and "Let no man," good or bad, "deceive you by any means. This word *means* so constantly used for false teaching and heresy, is never once used for, or in connection with the preaching of the true gospel, or its effects, or the quickening work of the Holy Spirit.

I have slipped aside from my first design in this letter, into a kind of dissertation on the means subject: my intention was to write on the plan of grace, in the salvation of sinners; but now my sheet is nearly full. Salvation by grace, as taught by inspiration, and sweetly experienced by the heirs of heaven, presents a theme which excludes all boasting on the part of the sinner saved. It exalts the Savior and fills the soul with gratitude to God. It humbles our pride, saves us from a reliance on self, and prompts us to obedience; it opens a sure door of hope to the unworthy and helpless poor, and is gloriously adapted to the case of the ruined, guilty and self condemned sinner. It bestows the boon of Eternal life upon the perishing and dying rebel, and sustains the weary, doubting and heavy laden pilgrim, when pressed down with fears and trials. It points him to an incorruptible inheritance and leads him through, and defends him from every danger, and finally crowns him with glory at the end of his journey. Salvation by grace is contrasted with the vague notion of salvation by works, to show that the one excludes the other. The one ends where the other begins, so that it is wholly of the one, or of the other, and cannot be by a mixture of the two.

Where means, instruments, conditions, terms, offers, efforts, or any human will or virtue are required to secure the end, or in any way to make the work effectual, grace is excluded. Good works, as fruits of inward grace do evince externally the reign of grace within; but this grace reigns by Jesus Christ, and by no other agency. See that poor trembling self condemned sinner; he stands on the slippery verge of keen despair: guilt has sealed his quivering lips. Burning Sinai thunders over his devoted head. Hell beneath yawns to receive his guilty soul at its fall. He has heard of means, works and conditions; but however much his vain hopes may have been at times flattered by such sophistry, it has now dwindled into nothing, when brought to the awful reality of his own impotency and just demerit. Nothing but grace can save him now, and to grace alone his tearful eye is turned as the last and only alternative. Grace, grace, all sovereign and free, plucks him from the slippery brink, shows him the flames of Sinai quenched by cleansing and atoning blood, and all its thunderings stilled by the voice of him who is the end of the law, saying, I am thy Righteousness and thy Salvation. This sinner feels his load of guilt removed and now sings.

"O, to grace, how great a debtor
Daily I'm constrained to be;
Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee."

Yours, in truth,

WILSON THOMSON.

For the Signs of the Times.

Licking County, O., Feb. 4, 1847.

BROTHER BEEBE:—As I have a remittance to make, and as I have been requested by many brethren, I take my pen to write; and may the Lord direct my thoughts, for I am a poor creature; and I sometimes feel thankful that I know that my dependence is in the God of Jacob; for all needful blessings; and I would praise the Lord that my needs have thus far been supplied, in the manner which has seemed good in his sight. "Many are the afflictions of the righteous, but out of them all the Lord delivereth him." Whether I am one of that character or not, the Lord knoweth, I sometimes hope that I am; but of this I am certain, my trials have been many, and out of them all the Lord has delivered me. But my heart is hard, and my affections are cold. I see the sun does not shine on the earth at all times, and in all places, and it is so with our glorious Sun, he does not shine on all the spiritual world at the same time. My hope is in him; he is a Sun and a Shield; he warms up our cold hearts and enlightens our dark minds, as pleases him; for he will do all his pleasure, I am led to believe; so that all things shall work together for good to them that love God, who are the called according to his purpose. His purposes are being displayed, and must be accomplished; and what a blessed purpose is that of salvation; an eternal purpose to save his people with an everlasting salvation, soul and body. O, the love of God to ungodly wretches like me! This wonderful salvation could be accom-

plished in no other way but for Christ to veil his Godhead in flesh and live and die; to fulfil the law, endure its penalty, that men might live. Here is a great difficulty with many, but to me it is as clear as the sun, that he lived & died for his people, the church. I cannot see the least benefit that any soul can receive from the life and dying groans of our blessed Lord, but those who are eternally saved. To think that our blessed Lord gave himself, the just for the unjust, to bring us to God,—mind, to bring us to God; not to open a way through which we might come to God. There would be no need to bring us, if we had ability to come. But our Savior sets that matter at rest, by saying, "No man can come to me, except my Father which sent me draw him, and I will raise him up at the last day." In him then, is the power of attraction. Life is given independently of, and means are provided for the instruction and comfort of those to whom God has given eyes to see, ears to hear, and hearts to understand and believe. Life is undoubtedly given sometimes when under the sound of gospel preaching; but the preaching was not the cause of imparting life to the dead: that is the sovereign work of God. I am surprised that any of my dear brethren should think that God who has all power in his hands, and who has life to give, (not to sell, or offer,) that they should indulge such an idea.

Last year I traveled three thousand three hundred and thirty one miles, and tried to preach one hundred and ninety four times, in ten months, and the other two months I was prevented from traveling by sickness. I saw many of the dear brethren and I have been led to wonder that none of them found fault with my preaching, for sometimes I was in great darkness, and at other times light would break into my mind, and as soon as the meeting was over, darkness would again envelope my mind, astonishingly indeed; and I had no where to trust, but in the Lord, and my faith so weak that I sometimes did not know whether I had any faith at all. Sometimes I felt more like an incarnate devil, than a minister of Christ. Did ever any child of God feel as I did? Dear Lord, shall one so vile attempt to preach? O Lord help, for the godly man ceaseth! How error abounds in our land! How long shall Zion mourn, and the ministers of the Lord weep between the porch and the altar, saying, "Spare thy people, O Lord; give not thy heritage to reproaches."

I would say to my brethren, one and all, that I am in good health, and trying in my feeble way to preach Jesus and him crucified. I have traveled about three hundred miles this year, and returned home the day before yesterday. My family are in usual health. What cause I have for gratitude to God for temporal blessings; but above all for the hope I have in Jesus. I sometimes feel that he is in my soul, the Hope of glory.

My dear brethren, stand fast in the truth, and may God bless your souls with all needful grace, preserve you from every evil, and lead you into all truth; and if we never meet again in this world, I hope we shall meet in glory.

Farewell,

ELI ASHBROOK.

For the Signs of the Times.

Accomack Co., Va., Jan. 11, 1847.

BROTHER BEEBE:—In my last letter to you I said that I had intended to write something in relation to my experience, but, having been led off in that letter on other subjects, I had to postpone it. I now feel inclined to resume that subject. But, my dear brother, I shall not be able to express all that I hope I have experienced; for the work commenced with me at a very early age of about 12, or 13 years. At that early period I saw and felt myself to be a sinner before God, and I became fully convinced that I must die, and that if I died in the state I was then in I must sink down to hell. This caused fear to fill my troubled heart, and produced in it an aching void which the world could not fill. I continued in this situation about three years, and was like the troubled sea that cannot rest, but is continually casting up mire and dirt. During this time I often heard my father, in the flesh, plead at the throne of grace for me, but all appeared to be in vain. And often, in his exhortations, I have heard him express his desire that his children might be prepared to meet him in heaven. I would then feel a great desire that I might have an assurance that I might meet him there. In my heavy laden condition I often tried to pray—in the morning, at noon and again at night; but all my prayers appeared to be in vain. When I became about sixteen or seventeen years of age; I felt resolved to throw off the gloomy depression from my mind, which I thought I could do. Well, I commenced the work by going into young and cheerful company, and I succeeded tolerably well in the day time; but when the night came on, with it returned my trouble and anguish. This state of things continued about two years; and at the latter part of this time, it was a severe trial to me to witness the setting of the sun; but when the sun was set, I would try and do the best I could, which was bad enough; but I would set up as late as I could, and when I lay me down, I would try to pray that the Lord would spare my life through the shade of that night, still feeling awfully afraid that he would not. I was afraid to sleep, lest I should die before I awoke, and that I might awake in hell. Thus for hours would I mourn over night, my heart throbbing and my eyes flowing with tears. I thought that I must be worst of all beings, for others could rest, but there was no rest for me. Night after night I had to wade through such distress of mind, that when I would see the sun arise in the morning, I felt a desire that it might always shine. At length I withdrew from young company, from mirth and levity, for it had no pleasure for me; and I concluded to settle myself in a married state, and so withdraw, measurably, from the world and its follies; but the anguish of my mind and distress of conscience remained until it pleased the Lord to bring me down with a severe bilious fever, by which I was brought apparently to the verge of death, and while in this situation, my nurse raised me up on the side of my bed to take some refreshment, but as soon as I was up I felt my weakness, and an impression rushed on my

mind like this, O, the goodness and the power of God, to keep such a weak body out of the grave, and such a wicked soul out of hell! I fell back into my bed without eating any thing. I cannot describe my sensations at that time; I thought I must sink under my load of sin, and that God was just if he cast my soul down to hell. I had offended him in all my works, and been repeating my insults to the just and holy God, who had so kindly preserved life and kept my soul out of hell. I felt as though I had committed the unpardonable sin; for it seemed to me impossible that such sins as mine could be pardoned. My guilt seemed like a heavy cloud, dark and dismal, while the thundering curses of God's violated law, pursued me with the language. "Cut him down, why cumbereth he the ground?" On the same day, and while still in this distress, my dear old gray headed father came into my room, having been sent for; he was in a flood of tears, when he approached me, and said. "Thomas, what is the matter?" This was hard for me to tell; but I told him that I felt that I had sinned against God all my days, & God declared that such sinners should die, and I felt that he would be just in pouring out the vials of his wrath upon me. O, said my father, my son, look to the Lord and he will assist you. O father, said I, I have tried to look to him, I have sought him on my right hand & on my left before me, & behind me, but all in vain, for God's law is just, and I am so great a sinner that I feel that I must sink under its curse, therefore I give myself up, to be disposed of as to him seemeth good. I expressed a desire that God might restore me to health and begged my father to pray that he might do so. He replied, My son I have tried to pray for you, and now I will not forget you. He said no more at that time. I began to recover from my sickness and shortly it pleased the Lord to restore me to health of body, but my poor soul remained sick, and continued to grow worse, until I became like a deranged man. I was no longer any pleasure to my family, during the nights I was writhing in pain of soul, and throughout the days I was roving the woods and fields. I found no rest for the sole of my foot; houses and land, wife and child and every thing else had ceased to afford me pleasure. In this situation I remained for some months, sometimes trying to read the scriptures but it seemed that every line contained a sentence of condemnation for me until I became afraid to open the bible. I became so fully persuaded that hell was my eternal portion that I prayed the Lord to take me out of the world and let me know the reality of my fearful destiny. But this also, my prayers were not granted. I even felt tempted to take my own life, for I felt persuaded that if I were shut up in hell I could feel no more miserable. But, my dear brother, on a certain clear day, I was wandering through a piece of woods, alone, when a sudden thought like this came into my mind, "Is your life your own that you may take it; or does it not belong to God who gave it?" This impression was followed by a sense of the goodness of God

in sustaining my life, and keeping my soul out of hell. I was astonished at this impression. I had so lately felt willing to die and sink down into despair, and now I felt thankful that the Lord had kept me out of hell. Immediately this scripture came into my mind with a deep and lasting impression. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. vii. 25. O, my brother, with it a new sensation, for I instantly felt a glimmering hope, that perhaps, mine was not too bad a case to be pardoned through Jesus Christ. Immediately I raised my eyes towards heaven and asked the Lord if it was possible to have mercy on me? If it could be consistent in any way with his will? While there alone in the woods while gazing upward, the sun appeared to me to reflect a double radiance, and at this time I thought I felt my burden in some degree lightened, but not intirely removed. Still there was a very great difference in my feelings; for I now indulged a hope that I might possibly be a sinner saved by grace. I remained in this situation for several weeks. I was walking on the public highway one day and raising my eye to the dazzling sun, I felt in my heart to say, O that the Sun of Righteousness would arise and reflect his light upon my poor soul, as this sun does upon my body. I cannot express to you, my brother, what I experienced at that moment. My load of sin was gone from me, and my soul was set at liberty. The Son of God was formed in me the hope of glory, and truly my petition was granted, for it was truly the brightest day I ever saw. The earth, the trees, and every thing that I beheld appeared to glow with light for a few moments; but as there was no one present to whom I could express my happy feelings I went home; but by the time I reached home, my excessive joy had somewhat abated, but not entirely. I now sat down with my family entirely composed, and the love that I realized towards them, and my neighbours and especially towards the children of God, was inexpressible. I did not make a great noise about my change, although, I felt that my load of guilt was gone and I had a hope that I would not exchange for ten thousand worlds. I thought at this time my troubles were all over; but doubts and fears soon began to arise, as to the reality of this change. I immediately began to read my Savior's last Will and Testament, which I was enabled to do with new delight, and with a great deal of satisfaction; I there found that if I was one of his new born children, it was my duty to follow him in the ordinance of baptism; this duty was much impressed on my mind; I feared that I was not a fit subject, and I remained in this doubting state about twelve months; at length I became so much dissatisfied about it that I went forward in the ordinance, but I cannot say that it was the happiest day I ever saw: for when the time which was appointed for me to be baptized, drew near, my doubts and fears were more severe, and they followed me down to the water side. But there, viewing the water, &

feeling it to be my duty, I felt thankful for the privilege of following my Savior into his liquid grave, and when I had done so, I went on my way rejoicing for about twelve months; but not without being tossed to and fro by the temptations of satan and persecutions of the world, & the weakness of the flesh; for these things have assailed me on every side.

After remaining in the church as a private member about one year, I became strongly impressed to stand up in defence of the eternal truth of God, and after laboring under these impressions for some time, I was constrained, though reluctantly, to consent, and, as you saw by my last letter, I have been trying to do so ever since. But after all, I feel that I am a poor dependent creature and I sometimes feel that I am the most unworthy of all his children, to be regarded as a child at all.

Brother Beebe, pray for me, for I am almost alone, like Elijah; and if we are never permitted to meet in this life, may we, after our experiences are ended here below, meet around the throne of God in heaven.

Yours in gospel love,

THOMAS WATTERS.

For the Signs of the Times.

Albany, N. Y., Feb. 7, 1847.

BROTHER BEEBE:—In the midst of clouds of my own raising, I take up my pen to address you; and may my heart indite a good matter; and may I speak of the King, even the King of Sion, who is set upon God's Holy Hill. Of him I am bound to speak, for he, and he alone, brought me out of darkness into his marvelous light, and made me rejoice in the glorious liberty of the children of God; for although surrounded with clouds, yet I know most assuredly that, the Lord liveth, and that he reigneth too, therefore let the earth rejoice. I shall rejoice, for God has visited his earth, and enriched it, and watered it with the river of God, which is full of water, and proceedeth out of the throne of God and the Lamb. That you and I, my brother, may drink largely of this water, made sure by the word and covenant of Jehovah, is my earnest desire. At present, I am much depressed in spirit; it seems to me that my back is toward the sun; and if so, I can see only my own shadow, which, by the bye, is of no great account; and I wish I may soon be better employed. It is a very uncomfortable state to be in, and yet, I can no more give myself a better state than I can speak a word into existence. I know very well, that God who commanded light to shine out of darkness, can bring my soul again into open day light. God is showing me what is in my heart, in a tenfold clearer light than ever he did before, and making me confess, from actual experience, that in me; (that is in my flesh) dwelleth no good thing; and this you know has a good tendency to humble self. This great I seems to want a great deal of curbing, and it is truly surprising to think of how much has been done for it, and all to no purpose, great I it still remains. I

sometimes feel discouraged and would fain shake off this envious clog, but I have to learn that God has chosen the weak things of the world to confound the mighty, that no flesh should glory in his presence. Why do I not rather glory in mine infirmities, that the power of Christ may rest upon me? I ask myself this question often, still it remains unanswered. I know that God has done abundantly above what I was able to ask, or at all worthy to receive, & I am willing that he shall have all the glory from first to last; and there are times when I,

"Long for a tongue to speak his worth,
And set the matchless glories forth,
Which in my Savior shine."

For it is my only pleasure, to speak of his goodness to me, an unworthy worm of the dust, and to set my face against all that is contrary to what I understand to be sound doctrine; and this will I do. For in this matter he has taken away from me the fear of man which bringeth a snare; and hath given me the fear of God, which is the beginning of wisdom; is not this a glorious exchange? I assure you that, in this matter, I do not fear the face of clay any more than you do. If thou shalt take the precious from the vile, thou shalt be as my mouth, saith the Lord, and I believe it; and this is too great an honor to be bartered away for the world's opinion or applause. It affords me some satisfaction, that I have never shunned to declare, under any circumstances, what I have understood to be the truth of God. This, of course, has not made me many friends, and in this I was not disappointed; and as for enemies, they have not yet been; for no weapon formed can prosper. And so you see we are in good hands. May God grant that we may be still more willing to speak of his great name, and talk of his power; inasmuch as we know that it is more blessed to give unto the Lord the glory due to his name, than to receive the praise of them that know him not. Please give my christian love to brothers, Raymond, Hill, Bicknell, White, Halsted, Loak, & Benedict, whom I often remember, and hope, that when their way leads through Albany, they will favor me with a call.

Yours in the love of the gospel,

ELIZA WOOD.

For the Signs of the Times.

Danville, Ill., Dec. 30, 1846.

BROTHER BEEBE:—I send you a remittance, which is small, partly in consequence of the scarcity of money, and partly because some who have patronized the Signs, have left the shores of mortality and joined the immortal company of happy spirits in glory. From the time of the setting of the Vermillion Association 1845, to its session in 1846, nine of the members of the little church to which I belong have died; many have also been dismissed by letter, and there has been no ingathering; so we, at this time are a feeble few, and those that remain are in a cold condition, and myself the coldest and most stupified of all. But few and feeble as we are, in and of ourselves, we have reason to rejoice that it is even thus; for if

we were great in numbers and highly esteemed by the world, we would have reason to fear that we were not the people of God: for he has promised to leave in the midst, a poor and afflicted people, and that they shall trust in the name of the Lord. And again, he has said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." The Baptist church has always been a *little flock*, when compared with the religionists of the world, ever since her organization at Jerusalem, on the day of Pentecost. We can trace all the different orders, which claim to be churches, to the places where they took their rise. The Presbyterians, from John Calvin; the Lutherans from Martin Luther, the church of England, in the time of king Edward of England; these all sprang from popery. The Methodists sprang from John Wesley, and he came from the church of England; the New Lights from Stone; the Campbellites from Alexander Campbell, and the New School Baptists from Carey and Fuller, so that men are the authors of all these religious denominations. But we can trace the Old School Baptist church to Christ and his apostles, from her organization on the day of Pentecost down through all the fiery trials and bloody persecutions, pagan, papal, and protestant, to the present day. They have been hunted as beasts of prey, the streets of towns and cities have been made to flow with the blood of her members; they have been massacred in the most cruel manner that men and devils could invent. Though they have generally been few in number, and strangers and pilgrims on the earth, they have never been altogether extinct: for according to the most authentic history, there has been just such a people on earth ever since the apostles' days, and there shall continue to be such a people on the earth until the end of time. Christ has said, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." Although anti-christ may predict her utter extermination from the earth, and hell may unite to destroy the Old school Baptists, yet, built upon Christ, the Rock of her salvation, she shall remain until the top stone shall be brought, with shoutings, Grace, Grace unto it. When the prophet Isaiah had a view of the security of this glorious building, he exclaimed, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken: but there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. No work mongers, nor means users, for the conversion of sinners, shall sail on the waters of this broad river which flows from the ocean of God's eternal love; but through rich and reigning grace, all the elect of God shall be brought home to their place in the glorious building, which is of God, eternal and in the heavens. No lack shall be there; for the ransomed of the Lord shall return and come to Zion with songs and everlasting joy

shall be upon their head, they shall obtain joy and gladness, and then all their sorrowing and sighing shall flee away. And the prophet Daniel, when inspired to interpret the dream of Nebuchadnezzar said "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people," (other than the elect,) "but it shall break in pieces and consume all these kingdoms, and it shall stand forever." But, says the poor trembling lamb of the flock of Jesus, I feel so much of the remains of my old carnal nature, and I have so many trials and temptations; and I bear so little of the image of my divine Master, that I fear I am not a part of this glorious building. Dear child of Jesus, turn your attention again to the word of inspiration, and see if you cannot find some sweet promise, that will meet your case. "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong; fear not, behold your God will come with vengeance, even God with a recompence; he will come and save you." Isa. xxxv. 34. "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted." Matt. v. 3, 4. Dear children of Jesus, why these mournful sighs? Why these anxious fears, and why such war in your members? Ah, to these trials the unregenerate are strangers; these trials are evidences of a gracious state; for through great tribulations you shall enter the portals of immortal glory. The day is at hand when ye shall be set free from all your trials, doubts, and fears; when you shall enter the mansions of eternal day, where ye shall no more see the falling tear, or hear the heaving sigh. There pain and sickness, sin and death shall be known no more; there you shall bear the full image of your heavenly Master, and mingle your voices with the immortal throng of happy songsters, where there shall not be one jarring note; there the mysteries of redeeming grace and dying love shall be unfolded to your enraptured mind.—But I must stop.

Brother Beebe, when I set down to write I only intended to write you a private letter; but as I have written on a different subject from what I had intended, if you think there is any thing contained in this letter, that is calculated to edify God's humble poor, you may print it, but if not, lay it by.

I subscribe myself your unworthy brother, in the best of bonds,

JOHN STIP.

For the Signs of the Times.

A NATIONAL CLERGY FOR THE UNITED STATES!!!

MR. EDITOR:—I forward you herewith a sketch of a recent debate in the United States Senate, and the final action of that body upon the subject of sending a horde of clergy to attend our army in Mexico at a heavy salary. And, pray, what for? Why, perhaps Mr. Butler would say, to supply our army with "the stated preaching of the

gospel." But why this invidious distinction? Why should clergy be paid by the government to officiate in our army any more than among all other classes of our citizens? If it be right for the government to furnish priests to our soldiers, certainly it is no less right to furnish them to all other citizens. But if it would be wrong, unconstitutional, tyrannical and bigoted for the government to district our whole country into parishes, and plunder our people of their property to pay a parochial clergy, it is equally so to rob our national treasury, of the monies collected from us by taxation for national purposes, and with this plunder to pay princely salaries to a pack of miserable myrmidons, who disgrace the christian religion, by making it a profession for the purpose of pecuniary profit. And further, if that clause of the constitution of the United States, which says "Congress shall make no law whatever relative to any establishment of religion," would be violated by an act of Congress, establishing the office of national clergy in every part of our country, then have those members of Congress who voted to send a posse of prelates to officiate in our army violated their oaths of installation in which they swore to sustain the Constitution. Have our grave senators swerved from their official duty through ignorance of that instrument with every provision of which their station supposes them familiar? Or are they so blinded by the god of this world that they cannot discover the true path of political rectitude? Alas, the lamentable and soul-sickening fact is but too apparent, that our sycophantic Popular clergy, have woven their webs of hypocrisy with so much art that they have taken many of our leading statesmen in their folds, and hold them captive through deception or evil motives—almost every congressional or legislative session bears witness to the assertion. In every country, since the preaching of the gospel of Jesus Christ was made one of the popular professions, by old mother Rome, that profession has been in the various christian countries of the old world very influential and powerful. So much so that the arch-pontiff of Rome for centuries held the power of dethroning, punishing and substituting princes upon the most ancient thrones of Europe, and the same tendency of the same thing is too painfully obvious in our own beloved America. Here we have a professional clergy who imitate as closely as possible the priesthood of England, who have themselves derived their doctrine of clerical dignity from the Romish church, whose children indeed they were until the rapacity of Henry VIII. led to a quarrel with the Pope, and they were declared an independent household with some slight modification of family government, empty forms and unimportant names. Consequently we see our own clergy, true to the old tricks of their trade, beleaguering our halls of legislation for appropriations of the people's money under various pretences for the promotion of their own projects. Perhaps at one time they will ask a few thousands or tens of thousands a year to theological colleges, which answer the double purpose of giving places

of profit as Professors &c., to some of their number, and of bringing reinforcements to their ranks, drilled in their dangerous religion—political doctrines. To such an extent has this process of propagating their species reached that they already fill our land like locusts, devouring the substance of our people. It was some time since indeed found necessary to get rid of some of the most stolid of their surplus number, and accordingly Foreign Missionary Societies were started, and a very considerable amount of fabrics of our theological mills exported, labelled and consigned to various ports in pleasant parts of the world, where the people are most ignorant and easily imposed upon. But still, there continued to be more priests than parishes, and hence the necessity of national provisions for their craft, which has been so eagerly sought, and too disgracefully obtained in the shape of chaplaincies to Congress, and the various state legislatures, to the army and navy, and teachers of the various Indian tribes &c., at salaries which would have made the poor old pennyless apostles stare. As an instance, observe the snug provision made by the act of the U. S. Senate in which the following debate resulted. The report of the proceedings is from a daily newspaper of New York city.

"THE BILL FOR TEN REGIMENTS."

THE BILL FOR TEN REGIMENTS was then resumed as the regular order of the day, the question pending being upon an amendment by Mr. Hannegan, providing for a chaplain to each regiment with the pay and rank of a Major of Dragoons. Mr. H. said that deducting the four horses and servants of the Major, from the emoluments of the chaplain, his pay would amount to about \$700 per year. With some conversation upon this point, between Messrs. Benton, Dix, Hannegan and Berrien, Mr. Bagby moved to reduce the pay and rank to that of Captain of Dragoons.

Mr. SEVIER said this amendment would give us about fifty-two chaplains at \$1500 each, or an aggregate of about \$75,000 for chaplains alone. Have we not heard that this was a war of races—and a war of religions, and are we to sustain this calumny upon the government by sending Protestant ministers into the enemy's country!—Can your chaplains be of any service to the troops when in pursuit of the enemy or retreating from them? Can they stop to hear a sermon? I belong to no church myself, Mr. President, but I was raised among the Methodists, whose doctrine is good works, and in theory I am a Methodist. Now, a Methodist preacher will preach and pray every day all the year round, and what do they get, sir! Why a single man gets \$100 a year, and if he is a married man \$200 a year. At this rate, sir, we could furnish you chaplains all around at \$200 apiece. The Baptists, if anything, are still better. I was also raised among the Baptists. I never knew them to take a cent for preaching—not a single ninny-pence. They will fight for nothing, and they will preach for nothing. The Baptists are among the best democrats, and the most liberal preachers we have off in Arkansas. Upon the whole, the argument of Mr. Sevier tended to the point that these chaplains were not necessary. The battle of New Orleans, he believed, was fought on Sunday, when the bells were ringing for church. Was that a time to stop and hear preaching? He objected to the high salary proposed, and moved to fix the salary of the chaplains at \$500 a piece for the year.

Mr. SUMMERS said there could be no objection to the chaplains on the score of sectarianism, except by those who had little or no pity at all themselves. There could be no difficulty about the mere creed, if you had good and pious men.

Mr. HANNEGAN said, the compensation was nothing to the great object of affording spiritual instruction and consolation to the soldiers. Mr. SEVIER smiled. Mr. HANNEGAN said, gentlemen may smile, but he was serious in what he said. We may, in the hour of fancied security smile at the idea of the consolations of religion, and hold them lightly; but amid disease, and death, and pestilence, then it is that the boldest man is brought to reflect upon these things. We do not want men to undertake this sacred office for the mere love of lucre—we want those who would

cheerfully go without money and without scrip; we want them to go as the friends and the companions, and the comforters of the sick and wounded soldiers. My friend from Arkansas knows his constituents, and I know mine; and I will venture to say, that, of the 20,000 volunteers in the service, there are not five of them but when children were taught at night to kneel by their mother's side and repeat the Lord's prayer. And he knew that the recollections of their infancy were a redeeming influence or agency in behalf of the teachings of the chaplain. The Senator says, it will cost you \$75,000 to appoint a chaplain to every regiment of the army. Suppose it does. Suppose it does, and that all the efforts of all these chaplains results but in the saving of one man, and in securing to him in the hour of dissolution the consolations of religion, what is \$75,000, or 500,000, to the value of a human soul? Is there one Senator here that would refuse the cost. Mr. Hannegan resorted to the late atrocities committed by the volunteers in Mexico—assassinations, robberies, murders, ravishments have disgraced our arms, the only punishment for which was a transportation to New Orleans for trial, where no trial could be had. He had received information from Commodore Perry, late of the Gulf Squadron, that in all that squadron there was not a single chaplain. This was a national shame, and a national degradation: and it would be equally shameful to refuse to the soldiers in the field those religious ministrations which they find in every log cabin at home. It was not from any demagoguism that Mr. H. had made this motion, but from a sincere desire to benefit the volunteers.

Mr. BENTON made some remark.

Mr. HANNEGAN.—Sir!

Mr. BENTON.—Nothing, sir.

Mr. HANNEGAN said, there need be no fears about different sects. The Bible taught but one doctrine, and that was that there was one Supreme Being, & that his Son had suffered and died upon our earth as our mediator.

Mr. BENTON remarked, that chaplains were allowed in the navy.

Mr. HANNEGAN said there was not one in the Gulf squadron.

Mr. BENTON said he would take it to be just as the gentleman had said. But still the chaplains, by law, were allowed to the navy. They were allowed a salary of \$1200, and it was very hard to get some of them abroad ship, sir, at that—it was very hard. We hear that in the Gulf squadron, on a sickly coast, where they are most wanted, a single chaplain is not to be found, sir. In this we find an argument against the appointment of chaplains to the army. After going somewhat into the history of chaplains, Mr. Benton said he wanted to get rid of all this extraneous matter, and would therefore, move to recommit the bill, with instructions to strike out everything not specially relating to the raising and organization of the ten regiments; and upon that question he asked for the ayes and noes, which were ordered.

Mr. BAGBY moved to strike out major of dragoons as the rank and pay of chaplains.

Mr. SEVIER moved that the chaplains be limited to \$500 a year, and one ration.

Mr. R. JOHNSON.—And forage for one horse.

Mr. SEVIER. How much will that be, sir?

Mr. JOHNSON.—About \$8 a month.

Mr. SEVIER.—Very well, throw in the horse.

Mr. DAYTON moved that a horse and his forage be allowed.

Mr. HANNEGAN.—But won't you allow a servant?

Mr. DAYTON.—Certainly, sir.

Mr. COLQUITT eloquently pleaded against making the chaplains's office one of temptation. With a low salary, you would secure the best man.

Mr. CRITTENDEN moved to give the chaplain two rations.

Mr. BERRIEN earnestly pleaded for a fair compensation to the chaplains.

Mr. SEVIER (aside)—I'll bet there are twenty of them with the army now.

Mr. SEVIER contended that there were preachers now in the army, and all along the Rio Grande; and that it was not a matter of positive necessity to appoint these chaplains.

Mr. HANNEGAN replied, and hoped the chaplain would be allowed not only a horse, but a servant.

Mr. SEVIER said that in Arkansas he had never seen a preacher provided with a servant.

Mr. HANNEGAN said that though the travelling ministers had no servants of their own yet there were no men who had so many servants.

Mr. BERRIEN.—Every body, all their congregations, are their servants.

Mr. HANNEGAN.—Yes, sir; but who in the army is to wash the chaplain's clothes, or to take care of his horse, or to black his shoes?

Mr. SEVIER.—Which sex does the washing? [Laughter.]

Mr. HANNEGAN supposed that in the army a man generally did it. He supposed there were no female servants

in the army. Are there female servants in the regiment from Arkansas? [Laughter.] He contended that \$500 would not support the chaplain in the army, much less his family that would be left at home. He would go for the amendment if you would put it at a thousand dollars.

Mr. JOHNSON, of La., argued in favor of a liberal compensation to the chaplains, and for plenty of them.

Mr. WEBSTER moved a thousand dollars as their pay, and with some remarks from Mr. Huntington and Mr. Sevier.

The question was taken on allowing the chaplains \$500 a year, a horse, and two rations, and lost. 21 to 22.

The amendment allowing the chaplain 1000 dollars, a horse, and two rations, was then agreed to—29 to 17, as follows:—

YEAS.—Archer, Atchison Badger, Bagby, Berrien, Cameron, Cass, Chalmers, Thomas Clayton, John M. Clayton, Corwin, Crittenden, Davis, Dayton, Greene, Hannegan, Huntington, Jamagin, Johnson, of Md., Johnson of La., Mangum, Miller, Morehead, Phelps, Simmons, Sturgeon, Upham, Webster, Woodbridge.—29.

NAYS.—Allen, Ashley, Atherton, Benton, Broese, Butler, Cilley, Colquitt, Dickinson, Dix, Evans, Houston, Niles, Sevier, Speight, Turney, Wescott, Yulee.—17.

ELECTION OF CHAPLAINS.

Mr. SEVIER moved that the Chaplains for the volunteers be elected by each regiment.

Mr. CAMERON opposed the motion.

Mr. BUTLER considered it the most mischievous proposition in the whole discussion.

Aged to, 23 to 18.

Mirabile dictu! The apostles went on foot and waited upon themselves, when they preached the gospel, but their professed followers are so far their superiors, that they can travel on horseback, and have a servant to wait upon them! Imagine Old Paul, could he again appear among us, clad in the most simple costume, going about on foot in the service of his divine Master, laboring with his hands for his own support and that of those who were with him, that he might "not be a burthen" unto those among whom he went, even working at tent-making, as he did at Corinth. Let us imagine this learned Apostle, or Peter and John the fishermen, who wrought for their support, where-soever they went, having neither silver nor gold, carrying neither purse nor scrip, as they were sojourning with a simple staff, and sandals upon their feet, meeting with one of our modern clergy for instance one of the proposed chaplains for the army, on horseback, splendidly accoutred, with a cringing servant in attendance, and three dollars a day to be paid him by government in addition to the expense of sustaining his pageantry and show, and what think you, reader, would be the salutation? Why,

"Good morning, old man, which way do you travel to day?"

Apostle—I am a messenger of Jesus Christ and go unto all the world preaching the gospel of his salvation to every creature.

Chaplain—A Minister indeed! pray where are your credentials—from what college have you a diploma?

Apostle—My credentials are contained in the New Testament. If any man preach any other gospel than that therein contained, let him be accursed. As to collegiate honors and acquirements we boast none; of twelve of us chosen and commissioned by our Master, but one is learned in worldly science, and he counteth all his erudition but dross and dung, renouncing the lying vanities of a wicked world that giveth flattering titles to men, dead in trespasses and sins, unwashed from the uncleanness of their carnal mind, and covered with the corruption of their natural depravity. But

who art thou, O man, that revilest God's messengers, because they come not in elegance of speech and splendor of attire?

Chaplain—Why, sir, I am the Right Reverend—D. D., Protestant christian, Chaplain to the U. S. Army in Mexico, with the rank and pay of a Major of Dragoons, that is \$1000 a year with a horse and servant furnished to my hand. There are fifty of us supported in this style by the government, and our learned senators think that if we all succeed in saving but one soul, the people will be amply compensated for the \$100,000 a year of their money taken without their permission to sustain us in style becoming national clergy.

Apostle—Vain blasphemer! My Master's kingdom is not built up by robbery. Even were your employers to plunder millions of money from the treasury entrusted to their care, it could not save a single soul. Christ's kingdom is not of this world—it needs no aid from human government—The gifts of the Spirit and their regenerating and saving influences, cannot be bought with such corruptible things as silver and gold—and wert thou truly a minister of Christ thou wouldst have known these things, and have gone without purse or scrip to preach the gospel. The flattering titles that men have given thee but illy befit a christian minister. There be neither Majors nor dragoons, nor the rank or pay of such, in the offices of the church of Christ,—and though there be fifty of you, or though ye be legion, there is not among you one legitimate child of God, but ye be all bastards of the unholy Babylonish connection of the state and church of anti-christ, for by their union have ye been produced.—But what mean your titles of *Right Reverend and D. D.*?

Chaplain—You are an uncouth and impudent old fellow to talk thus to me; for dost thou not know I fare sumptuously every day, and even my servant fareth better than thou, and the equipage of my beast would clothe thyself and eleven fellows in better garments than thou wearest. My title of *Right Reverend* is given me out of respect to my profession. D. D. signifieth *Doctor Divinitatis*, or, to make thee understand, Doctor of Divinity, which grade was conferred upon me at college.

Apostle—Thou mayst have learned much at thy college but hast not yet been taught in the school of Christ, or in thy first lessons thou wouldst have learned that Divinity hath no need of Doctors, and that the title of Right Reverend belongeth not to a servant of Christ, for he is not exalted above his brethren, but he that is least among them is chosen to be their minister. In the language of my Master I rebuke thee and thy fellow craftsmen, "Wo unto you Scribes and Pharisees, hypocrites, for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Now, christian reader, could an old Apostle and a modern chaplain, correspond any more closely than is depicted in the above supposed dialogue? The teachings of the New Testament

certainly bear evidence that they could not. Truly we have fallen upon strange times, when the simplicity of the gospel is perverted to mantle all manner of craft, unholiness, deception and fraud. Darkness indeed covers the land, and gross darkness the people. Often are we made to exclaim with the prophet. When shall the end of these things be? But although the darkening tempest, clouds of religious bigotry, intolerance and persecution are overspreading our horizon and beginning to darken the sun of liberty, yet we have the glorious consolation that "our God directs the storm."

AN OBSERVER OF THE TIMES.

Newton, N. J., Feb. 1, 1847.

EDITORIAL.

NEW VERNON, N. Y., MARCH 1, 1847.

THE CHAPLAINCY.—In recording the more prominent signs of the times, it becomes our painful duty to expose the spiritual wickedness of high places, to show what appears to us to be the duplicity of those who are elevated to the highest honors in the gift of a sovereign people, and who are sworn to support that constitution which guarantees to all the citizens of this great republic, equal civil and religious privileges and which essays to protect us from the curse of a national religious establishment.

While to every true christian it is certain that no minister of the gospel, can be bribed to occupy the places and fatten upon the emoluments of a legally established chaplaincy, they must, their scruples of conscience notwithstanding, be taxed by government to support a horde of greedy speculators in divinity. If this be not an egregious infringement of the most sacred rights of the people that fear God, we know not what would be.

We are admonished by the late proceeding of Congress to "cease from man whose breath is in his nostrils." Our Congress have provided chaplains for the army and navy, and for the two houses of Congress, and taxed the people to pay them for their religious mockery. In the army and navy, those who refuse to sanction this profanation of the name of religion, are subjected to corporeal punishments and our Congress have refused to pass a law to protect those in the defence of our country, from cruel scourgings, who, from conscientious scruples or otherwise, neglect to attend the ministry of these "wolves in sheep's clothing." But no law compels the members, on pain of corporeal chastisement, to attend the mummery of the hireling chaplains at the capitol. Is this equal? Is it less important that members of legislatures should be compelled to violate their consciences in this way than for our soldiers? Or are the religious rights of soldiers and mariners, devoted to the defence of our country, bleeding and toiling in support of Liberty, less sacred than those of congressmen?

Mr. Hannegan is of opinion that half a million of dollars laid out for chaplains would be well expended if it should produce the salvation of only

one man; he would test, by experiment, the truth of inspiration which declares that men are *not re-deemed with such corruptible things as silver and gold*. In the absence of all constitutional right to rob the treasury for such a purpose, how does the honorable senator propose to raise this \$75,000 or \$500,000? What proportion of it will he give from his \$8, *per diem*? If he should give one half, his remaining \$4, would be a soldier's pay for half a month of toil and hazard. Not a cent does he propose from his own estate; all this high-sounding munificence must be wrung from the earnings of the producing class of our citizens, from the very class whose rights are violated by the appropriation. But supposing the people were willing to be thus extravagantly taxed for the pretended purpose of saving souls from hell, would it not be better economy to invest the money in the American Tract Society stock, where the cost of saving souls is estimated at about *eleven cents each*; the funds would then secure the *pretended* salvation of the same number of souls that an equal amount, in bounty on crows would secure of the latter game. We think the lawful proprietors of the funds should be consulted, at least in regard to the *modus operandi* of this grand religious speculation.

Let our Congress carry out the principle contended for by Mr. Hannegan, and his *blue* associates, and how long time will be required to transfer all the wealth and right of soil of our country into the hands of the clergy? Such daring experiments have drenched the soil of other nations in blood! and shall the very same experiments be repeated in our beloved America, and that too by those intrusted with the management of our affairs in the federal government; men who are sworn to protect our constitutional rights? May Heaven avert the impending stroke!

The wanton disregard of the inalienable religious rights of the people, is not chargeable to any particular political party,—the superstitious, the bigoted, of all parties are alike implicated.

BROTHER THOMSON has mistaken our object in suppressing his former communication on the subject of the means heresy. We regarded it as an able defence of truth and exposition of error. But as there was considerable agitation manifested at that time among our brethren in regard to *controversy*, and as Elder Thompson had been heard in a lengthy article on that subject, we were apprehensive that the other party might charge us with partiality and unfairness if we opened our columns again before they had opportunity to respond. That difficulty was at length removed when Dea. I. Sperry came out in defence of the means system, and then we felt called on to open our batteries warmly against their heresy.

BROTHER CAMPBELL is informed that the names of all the subscribers sent by him are entered on book in due order, agreeing with his first and last statement of names and post offices, and the papers have been regularly mailed to all of them from the commencement of the Volume. Brother Breyton's remittances have also been applied according to his instructions.

POETRY.

CHRIST, THE NAIL IN A SURE PLACE.

ISA. XXII. 23.

My soul, rejoice and sing,
Thy Father's glorious praise;
And let his precious love
Employ thee all thy days;
Proclaim, with honor to his name,
That God is love, and still the same.

To save my soul from hell
Was his eternal will;
And, bless his precious name,
His purpose to fulfil,
He took the Lord, the great I AM,
And as a nail he fasten'd him.

The place is firm and sure;
The nail has enter'd through:
My God, make me adore
The Nail and Fastener too;
The place, the covenant of his love;
Christ is the nail; the Fastener, God.

In this bless'd place the Lord
Was fasten'd as my Head,
To represent my soul,
And suffer in my stead;
Was fasten'd here not to depart,
And then be fasten'd in my heart.

But I shall ne'er forget
The time when he appear'd
To fasten in my heart,
It fill'd me with such dread:
He made my conscience feel the law,
Nor could I from its power withdraw.

With a tremendous voice,
And thundering while he spoke,
The God of gods declared
I all his laws had broke;
At first I thought it scarcely true,
And promised then what good I'd do.

To working I began;
But soon he let me know,
I was the very man
That no good work could do;
Ashamed I stood, justly condemn'd,
Trembling, and thought I must be damn'd

But while I speechless stood,
Christ did to me appear,
And plunged me in his blood,
And wash'd away my fear;
Then spoke, and as he spake he smiled,
And said, Thou art my pleasant child.

Then did my soul rejoice;
The Nail had enter'd in,
To prove I was his choice
Before the world began;
He enter'd in there to abide,
In spite of sin, and all beside.

When deep calls unto deep,
And sins like mountains rise,
And the old prince of hell,
Says all the Bibles lies,
This Nail is fasten'd in my heart,
Nor will it e'er from me depart.

With shame, I now confess,
I've kick'd against his power;
A very rebel I
Have proved unto this hour;
Yet, notwithstanding all, he stays
As fasten'd sure in a sure place.

My wicked heart has said,
Again, yea, and again,
That he my soul will leave
To perish in my sin;
But though I feel as cold as clay,
He will not, cannot go away.
He's fasten'd there as God,
As Shepherd, Priest, and King,
My Lord, my Life, my Head,
From whom all blessings spring;
As all I need, as all I have,
While here, and when beyond the grave;

MARRIED,

Near Middletown, on Thursday evening, the 18th ult., by Eld. G. Beebe, Mr. WALTER McFARLIN to Miss AMELIA JANE, daughter of Dea. John Kerby: all of Walkill.

OBITUARY.

Lebanon, Ohio., Jan. 23, 1847.

DEAR BROTHER BEEBE:—By giving the following memoir a place in the Signs you will oblige an old subscriber.

BENJAMIN BUNDY.

The subject of this memoir, Mrs. RUTH BUNDY, was born in Middlesex County, Piscataway township, near Samptown, N. J., on the 16th February 1769, where she lived with her father, John Pearsall, until she was grown, then removed to New York City, where she was married to her now bereaved husband, Benjamin Bundy, on the 6th day of June 1796, by Elder Benjamin Foster. She, in company with her husband, emigrated to the West in October 1797, and landed in Cincinnati, April the 1st 1798, and has lived in that town and its vicinity up to the time of her death, which occurred on the 19th of October 1846. Her last illness, dropsy of the chest, which was excruciating, she bore with christian fortitude. In all the relations of life, as wife, mother and neighbor, she sustained an irreproachable character through life, she sustained the character of a devoted christian, and died in hope of a blessed immortality beyond the grave. This from her bereaved husband with whom she lived 50 years, 4 months, and 13 days, is a tribute of respect to her memory.

She had a sister Nancy Pearsall living in the City of New York the last she heard from her; if this should meet her eye, or any of her relations, they would confer a favor on a disconsolate relative, by dropping him a few lines, directed to Benjamin Bundy, Lebanon, Warren County, Ohio.

DREADFUL DEATH.

On Monday evening the 8th inst., the lifeless body of Mr. Robert Comfort of this place was found much mutilated and crushed between his horses, by the roadside about two miles north of New Vernon, where they had run off a small declivity, by which means he was probably thrown from his seat as the horses fell. The night was very dark, and this circumstance is supposed to have caused the sad catastrophe, as Mr. C. was a careful driver, and one of our most upright and respectable citizens.

RECEIPTS.

NEW JERSEY.—J. Gilmore for Thomes Greaves \$1;	
Jonas Hulse 3; Elder G. Conklin for J. Harm 1; \$5 00	
VIRGINIA.—Elder G. L. Elgin 1; Solomon Bunting 4; John W. Pearson 1; Simon Carsen 1;	
A. R. Barbee 2;	9 00
OHIO.—S. G. Dowdell 1; Elder Wilson Thompson 15; Elder Eli Ashbrook 1, 50; Miss Mary Carrell 1; James Lewis 1; Elder J. Bennet 5;	24 50
MAINE.—Moses Merrell 2; Elder J. L. Purington 1; 3 00	
PENNSYLVANIA.—Pierce Linch 2; Henry O. Harding 1; Lemuel Harding 1; Gabriel Everett 1;	
Isaac Jackson 1;	6 00
ALABAMA.—Elder B. Lloyd 1; John C. Towles 5;	
Elder James J. Dickson 2; J. B. Stapler 10;	18 00
INDIANA.—Elijah Paddock 3; J. R. Kinch 1;	
Joseph A. Williams 1; T. D. Clarkson 3;	8 00
NEW YORK.—Charles Bennett 1; John Burroughs 1;	
A. Ivory 1; John Racine 1; T. More 1; Wm. A. Sayer 1; Lewis Boughton 1; Dea. S. Reed 1;	
Joseph Knapp 1; Alanson Watkins 1; Wm. Olmsted 2; James Wood 1; Lewis A. Seybolt 1;	
Elder R. Streeter 4; L. Stratton 3; John Storms 5; Lemuel Shepherd 1; Elder Wm. Choate 1;	
John W. Livingston, 8.	36 00
IOWA.—Wm. M. Morrow 3, 50; Isham Keiths,	
4.	7 50
MASSACHUSETTS.—E. Kingsley,	
KENTUCKY.—Samuel Courtney, 1; Wm. Goodloe,	
1; Johnson Watts, 5; John Milford, 1.	8 00
WISCONSIN.—David Douglass 1.	1 00
ILLINOIS.—John Stip. 3; Mrs. S. P. Ferguson, 1.	4 00
MISSOURI.—Joseph Thrope,	
GEORGIA.—James W. Smith 2; Wilson L. Davis, 1.	3 00
NORTH CAROLINA.—Mrs. D. M. Foreman 1.	1 00
MISSISSIPPI.—Mrs. Mary J. Buck 1.	1 00
MARYLAND.—Mrs. S. L. Weatherly,	1 00
Total.	142 00

For Mrs. Jewett—Wm. M. Morrow 1,50; Elder Eli Ashbrook, 50,

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Levees, Eld. Abner Belcher, J. M. Holley.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitler, H. D. Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Larew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, James S. Battle.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. D. Slawson, C. Hogsboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du Bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 15, 1847.

NO. 6.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Sing Sing, N. Y., Feb. 27, 1846.

BROTHER BEEBE:—You gave your readers, in the third number of the present volume of the *Signs*, some specimens of New School Baptist doctrine, fully showing their departure from the faith once delivered to the saints. I was looking over a copy of the *New York Recorder* of Feb. 10, where I met with the following choice specimen of New School "gospel benevolence." Perhaps it will be intruding on your columns to publish it. You must use your own judgment as to the propriety of its insertion, the article is as follows—

"MARYLAND—A WARNING."

"In a report on Maryland as a Missionary field, read before the Western Association of Madison University, and published in the *Christian Chronicle*, we find the following paragraph. If it is asked where are the Baptists? we can only answer, 'Where?' Many years ago Maryland was a Baptist State, but when the foreign Missionary cause, began to enlist the sympathies of our denomination, the most prominent of our preachers in the State opposed the enterprise, leaving God, as they say, to do his own work, which has been to frown upon them, for from that time the Baptist cause declined, and would have perished had it not been for a few, whose hearts still sympathized with the benevolence of the gospel. There are even to this day of anti-mission Baptists, two Associations, 23 churches, 9 ministers, and 424 members,—Mark, 23 churches, and 424 members, i. e., an average of eighteen members to each church. We need not say these churches are palsied and dying, how could they after taking so unchristian a stand as this, be otherwise? They have long stood as monuments of God's displeasure upon a selfish, sordid spirit, and may heaven hasten their utter extinction, or cause them speedily to embrace the truth, for their present existence is only a reproach to the Baptist name."

O! what a lovely sympathizing, *christian spirit* is here exhibited! What an overflowing of the "benevolence of the gospel." We are informed that the Baptist cause would have perished had it

not been for a few of these same sympathizing individuals; truly these are great swelling words; it seems to fill them with wonder and amazement, that after all their labor and exertions, and after using all their influence, and bringing into play all their money and means, their missions, their societies, Sunday school tracts, and what not—after compassing sea and land, yet [Oh horrible to tell] "even to this day" there are a few poor despised Old School Baptists. As they have not the satisfaction of seeing them utterly destroyed, it seems to yield them some degree of pleasure and delight, to think that these churches are "palsied and dying." They have taken upon themselves to judge, and we are told these churches have long stood, "the monuments of God's displeasure." One would suppose this was sufficient to gratify the most violent hatred, but this is not enough, this is far from satisfying their anger, or appeasing their wrath, hence we hear them in the mild tones of a christian spirit and in the gentle exercise of the "benevolence of the gospel" calling upon heaven, what for? That God would be pleased to convince them if they are in error, and lead them in the right way, and to bless them even though they cannot see eye to eye? O no! nothing of this kind, they call upon heaven to hasten their *utter extinction!* here we have the old cry, Raze it! Raze it! even to the foundation thereof. *Psa. xiii. 7.* Here are 23 churches of Jesus Christ, with 424 members trusting alone for salvation, in the atoning blood of the Son of God, there is nothing brought against their character, they may love our Lord Jesus Christ in truth and in sincerity, but they cannot with a good conscience enter into the missionary schemes of the day. And this certainly must be an iniquity to be punished by the Judges, *Job xxxi. 11,* and a sufficient crime to warrant them in calling upon God for their utter extinction. But perhaps we wrong these *pious christians*, sympathizing, benevolent persons, they are so fond of conditions that they have even granted the Lord one condition, to hasten their utter extinction or cause them speedily to embrace the truth. This was the old alternative of the Mother of Harlots and it characterizes all those who follow her pernicious ways. A recantation would have saved thousands of those who have suffered death, for the testimony of Jesus. We may certainly take their blasphemous language as "A Warning" that all they desire is the power, to follow in the footsteps of their blood-stained progenitor. How "speedily" would they go to work, to cause the utter extinction of that feeble band, whose very existence

they regard as a reproach to the Baptist name. But the Lord God omnipotent reigneth:

"The arms of mighty love,
Defend our Zion well;
And heavenly mercy walls us round,
From Babylon and hell."

"Behold," saith the Lord, "I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work: and I have created the waster to destroy," yet, "No weapon formed against thee shall prosper, and every tongue that shall rise against thee, thou shalt condemn." *Isa. liv. 16, 17.* The Lord dwelleth in Zion, and notwithstanding all the malice and rage exhibited against her by the enemies of God, she must eventually triumph over all opposition, and there will be an "utter extinction" of all her enemies: for the mouth of the Lord hath spoken it.

"His foes shall fall with heedless feet
Into the pit they made;
And sinners perish in the net
That their own hands have spread."

JAMES MANSER, JR.

For the Signs of the Times.

Rome, N. Y., Feb. 20, 1847.

BROTHER BEEBE:—Having a little to remit, I will embrace the opportunity, to open to you and to the brethren and sisters scattered abroad throughout the land, some of the feelings of my heart. I often feel that I know but little or nothing of the emotion of a christian heart; and even while I write, I feel the wretchedness of my heart. Would to God that he would visit me in love and mercy, and give me a just view of the depravity of my nature, and a correct view of his righteous character; and give me a christian heart and a christian faith; for we must walk by faith and not by sight. But, you may ask, why is this gloom and darkness? I answer, because I am so unlike Christ, and possess so little of the meekness of the Babe of Bethlehem. Why then, you may inquire, do I hope that I have any interest in him, and why call his children my brethren and sisters? I answer, He has so often appeared to me when weighed down with a load of sin and guilt, and released me from my burden, and bid me, "go and sin no more," that, when I see those who give satisfactory evidence of their adoption, melted down with love to God, I cannot but love to greet them as brothers and sisters. But notwithstanding his goodness to me, and the blessed assurance, that "all things work together for good to them that love God," I am so unreconciled to his dealings, that I seem to myself to be of

the earth, earthly. I would have the things of earth in abundance, and I want to know how they are coming, and when I lay out my plans, I do not like to be so frequently disappointed. I want to enjoy the pleasures of the world, and at the next moment I want to enjoy the smiles of my God. In his absence I am continually studying how to obtain something that he will not allow me to have; and yet I think I would like to be governed by him. I desire to possess his Spirit, and always feel as I felt when under the Juniper tree. I want to honor God, in all the walks of life, before men; and yet how far from this I come. I want my heart filled with his love, and my tongue set at liberty, that I might honor God when I attempt to speak or pray, so that I might interest and edify those that hear; and yet I tremble for fear of pride. I would that God might always keep me humble, in some good way that I can bear, but I want to be delivered from all trouble; I want to be tried, because all of God's children are tried, and because trials have done me so much good; for I can truly testify that I have tasted honey from the end of the rod, but still I would direct the way so that it might be light. I would be a dependent being; and yet I find within me a disposition to direct God in his dealings with me.—But I am sick of penning down my wants, but know not where to stop. I ask, is it thus with the children of God? Sometimes I take delight in reading his word, and it is my meat and drink; and sometimes I love to pray and it is the greatest privilege I ever enjoyed. When I walk the fields, when I lie down, when I rise up, if my heart flows out in gratitude to God, my voice is raised in praise. Again, I go to my bible; but, where is the beauty that I have on former occasions beheld? It is gone! Again I wander into the follies of the world, which often involve me in sorrow and trouble. Then I cry unto God; for there is no other help, and my sins rise up as mountains between me and my God, and I can only realize a frown where I would find a smile. It seems to me that others do not have such trials as I have. I do not hear the popular professors of christianity complain of them, and I sometimes resolve to try and keep my trials to myself. It is clear Old School Baptist to be talking so much about darkness, doubts and fears. The popular orders think that I am a poor deluded being. When I go into the world among my superiors, I am delighted, I feel honored and honorable, but when I retire the joys of the day with its honors have passed away and I am left in trouble; I look back to the time when I enjoyed communion with my God, and with my brethren, and pray again for the joy of his salvation; but in vain. I am brought to see that God's ways and thoughts are above my ways and thoughts, as the heavens transcend the earth; and he will leave me to mourn for my folly. Again I ask, Are these things so with the children of God?

Again, my views of the character and perfections of God, are so different from those of the mass of professed christians. I go to hear the learn-

ed and popular preach, I enter a crowded house—service is commenced; the minister reads from the word, with due solemnity, the lofty organ tunes up its notes in harmony with the numerous singers—I am all animation: the music ceases—the minister, in prayer calls God a Sovereign ascribes to him the creation and disposal of all things, confesses that we are worms of the dust and quite helpless, and altogether dependent on God, for salvation; and asks the Lord to convert sinners.—Now he begins his sermon—there is music in his voice—I love to hear him—he is a learned man, he proceeds, I am delighted, and he still goes on, and I am in trouble! What is the matter? Ah, is he honest? He has told the Lord one story and he tells us quite another. He told the Lord that we were helpless, and asked him to convert us; and now, only hear him! He calls on all to witness that he has this day cleared his skirts of the blood of sinners, so that he shall not stand condemned at the judgement day, for he has set before them life and death, and exhorted them to choose life, for the business is with them; God has done all that he can do to save them; he has sent his Son into the world to suffer and die on the cross to bear away their sins in his own body, that they might live, and this being done, if they will now repent, their sins shall not be imputed to them; for God cries, Turn ye, Turn ye, for why will ye die, unregenerate sinners! You that are dead in trespasses and sins. He delights not in the death of a sinner; but rather that he would turn and live that he may yet convert and elect you. He stands knocking at the door of your heart, until his head is filled with dew, and his locks with the drops of the night. He has made you free agents, (and thereby destroyed his power to save,) to save yourselves or perish. Sanctify your hearts to God,—open the door of your hearts that he may come in, &c. I tell them that I do not understand such language, and when I give them my views, Be careful, they say; do you not see what a multitude of the “D. D.s,” and almost all the talent and learning of the age, embodied in us ministers, who have had the advantage of a seven years’ course of study at the colleges, seminaries and theological schools are against you. This reminded me of old Elijah. But stop, Mr. Minister, and hear what Paul has said on this subject, for he was a scholar of no inferior grade, and was taught in the same school as yourself, before he was converted to God, and he then knew as much about Christ as you do now, unless you have been taught in some other school. Read 1 Cor. ii. 14. “But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” See also Heb. x., and observe who is the Sanctifier, and who are the sanctified. “Then he said, Lo I come to do thy WILL, O God. By the which WILL, we are sanctified through the offering of the body of Christ once.” This *once for all* is added by the translators to signify that he was not to be offered again, and that there should

be no more offerings made for sin. For by one offering he has perfected forever all them that are sanctified. Not as some would have it, for *all mankind*, for we see below, there were others not sanctified by this WILL, “From henceforth expecting, until his enemies be made his footstool.” My paper is full and I must close.

Your unworthy brother,

SCHUYLER WADE.

For the Signs of the Times.

BROTHER BEEBE:—I once more venture to scribble a few lines to you. About eleven years have passed away since I became a subscriber for the *Signs*; and the perusal of them has made me no better man, but I still remain a poor sinner, and if saved at all it must be by grace alone. I have no relish for a plan of salvation that is not by grace alone, for any other medium would leave me without hope.

I am glad to see the firm stand you and some others have taken against the *means doctrine*, for to me it appears to be arminianism of the deepest dye. What means can the great I AM need to employ in order to accomplish his purpose in regeneration of sinners when all that is necessary is for him to quicken the sinner and show him his helpless condition, and finally to lead him to trust alone in Jesus Christ? and this is the Spirit's office; for it is the Spirit that quickeneth, (not the Spirit by or through the preacher, but the Spirit alone,) as I firmly believe. As it regards myself, brother Beebe, I know nothing about means. But some will say, *He works by, or without means.*—I think there is one way, and one alone, and that is, sovereign and almighty power alone employed in the conversion of the sinner that was dead in trespasses and sins. There is another idea or sentiment contended for by some Baptists, so inseparably connected with the foregoing that I am inclined to dissent from it; it is this, that the christian can by his acts of obedience and performance of various duties enjoy the smiles of God in proportion to the performance of those duties; and that they must live near to God in order to enjoy those blessings. I freely admit they must; but I cannot see that they of themselves have the power by their own acts to enjoy those blessings. It is the Lord alone that keeps them by his Spirit in the enjoyment of those feelings. The child of grace is certainly as near the Lord at one time as at another. They may not at all times be in the same pleasant state of mind, for if the Lord hides himself they go mourning in darkness until the Lord appears to them by the Spirit again and affords them more comfortable feelings. Yet in all this the Lord changes not in love nor purpose. But if the creature can by his own acts cause the Lord to smile or frown upon him, I would think a change was produced according to the act of the creature. Some may suppose that I would discard good works, and set at naught the law of Christ given to govern the subjects of grace. The law of Christ is a law of liberty. They are made free from the law of sin and death by the obedience

of Christ in its fulfilment upon the cross, for he bowed his head and said "It is finished!"

Why do we hear so much complaint from your correspondents in this trying time with the church? I say, why do we hear so much complaint of coldness and indifference in matters of religion? is it because they would not always be in a state of rejoicing if they could? But they have to go mourning, with bowed down heads, and cold hearts, until it pleases the Lord to show his smiling countenance; and then they feel to give him the praise and not attribute it to their own acts of obedience. Sometimes we hear brethren or sisters say that it seems hardly worth while to attend preaching, they are in such a state that they hardly derive any comfort in listening to the proclamation of the truth; and at the same time others appear delighted and comforted: so much so, that tears are drained from their eyes at the glorious truths of the gospel. It cannot be owing to any defects in the gospel that these differences of feelings are experienced, but because their hearts are not prepared to be comforted further than to admit that it is the truth.

How striking the circumstance of Peter's denying his Lord and Master, is to establish the point that our ability to do aright is of the Lord. Peter could, champion like, draw his sword and fight at one time, but at another time, when the Lord left him he denied the Lord with cursing and swearing. At another time, when the Lord inquired of him, whom men said that he was, and asked him to say who he was, his reply was, The Christ, the Son of the living God. There the Lord was with him and before he was left to himself; and how did he act? As all of us would do if left to ourselves.

M. HEADINGTON.

Lexington, Ky., Feb. 8, 1847.

For the Signs of the Times.

Darbyville, Ohio, Feb. 12, 1847.

DEAR BROTHER BEEBE:—Through the medium of your paper I would make known to the brethren whom I lately visited that I have arrived home in safety, and found my family in the enjoyment of usual health; having been absent about five weeks, during which time I visited many of the saints of the Lord scattered abroad as the salt of the earth, and preached twice every day the most part of the time. The weather has been very changeable—sometimes extremely cold and roads uncommonly bad, but I felt that inwardly the climate was warm and genial. I arrived at the house of brother Lee, in the vicinity of Caesar's Creek church, under the pastoral care of Eld. George Reeves, on Tuesday evening before the third Lord's day in January, and remained there enjoying the company of brother Reeves and the members of the church until Thursday morning; here a warm breeze sprung up which carried my little bark gently along. The brethren of this church do not know anything about staying at home when there is preaching; secular concerns must be laid aside awhile; they must go to hear

the preaching; I have seen wagon loads of them start for the meeting-house when the rain was pouring down: neither weather nor business keeps them away. A minister is never disappointed in having a congregation to preach to at Caesar's Creek. In company with Eld. Reeves I travelled to Mereer's Run church, in Greene county, in the bounds of which we tarried a week. Here are precious brethren in the church, ready to distribute, willing to communicate, always ready to go to meeting. Here resides a mother in Israel, old sister Ferguson, and family, formerly from the Ancient Dominion, [Virginia,] and one meets with old Virginian hospitality. With these brethren it is a pleasure to meet; they are warm in the cause of Christ, and their hearts established with grace, they cannot be turned aside from the simplicity of the faith by any means, and seldom does a preacher part with these brethren without leaving them in a flood of tears at the word Farewell. During my stay in this vicinity the South breeze somewhat increased; my sails were filled and my vessel borne swiftly along till I found myself on Saturday before the fourth Lord's day at Paint Creek church, in Fayette county, under the pastoral care of Eld. I. B. Moore; here are some precious brethren with whom I enjoyed myself very well, though the South wind abated and I felt the effect of the cold North-wester, for which, however, I was measurably compensated by having the company of Eld. Moore, who continued with me several days. Parting with Eld. Moore, I made my way to brother Sperry's, near Frankfort, Ross co., and preached at his house on Thursday night before the fifth Lord's day, and next morning started in company with brother Sperry to the yearly meeting with the church called Richard's Run, under the pastoral care of Eld. Thomas Martin. This church is located in the hill country of Judea; and from the flowers and fruits of grace which are seen on every hand one is almost induced to believe there is no winter there, for the brethren seem to reside on the South side of the hills in the sunshine, and some distance from the wilderness. As soon as I came in the vicinity I found myself in a fresh gale from the South blowing finely. While the elements above and without were very unsettled and rapidly changing from one extreme to another, within all was calm, joy and peace in the Holy Ghost. Never did brethren seem to enjoy themselves better under the administration of the preached word; and all countenances visibly displayed that it came not in word only, but in power, and in the Holy Ghost, and in much assurance.

The other preachers besides myself who were appointed to attend this meeting, failed to come, so the labor devolved on Eld. Martin and myself.

I must here say that brother Sperry enjoyed the meeting well, and seemed to be in the element he desired. He left me on Monday morning to return home; and I remained till Friday morning. My last discourse to them, on Thursday night, will long be remembered by me, and I dare say by them too. I had taken a severe cold by being

overheated by their stove, and it settled in the small of my back; from its effects I was scarcely able to stand alone. The Lord gave me strength, and I preached, feeling that perhaps it might be the last interview we should ever have. It was, brother Beebe, another Mercer's Run scene. We were almost all in tears; never did brethren and sisters seem nearer and dearer to me; and then again next day on my departure from the house of brother Stall, the family was melted down.—Br. Stall accompanied me to my night meeting at brother Waggy's, near Chillicothe; and I preached in the Methodist meeting-house to a large congregation, mostly Methodists. I took my departure in the morning and reached brother Sperry's again at night, where were Elders Baker and Yeomans. On Lord's day we had a pleasant meeting in Frankfort, from which I made my way home in time for our meeting on the second Lord's day in February. This closes the account of my travels, passing over many things for want of room.—The pain in my back continues, but is a little better; I am not able to ride though.

I have it in contemplation to visit the brethren along the Ohio River where I was last spring, and go over into Kentucky should the Lord give me health. And now, my brother, by way of closing, my love to all the saints, whom I most sincerely love in the Lord; and be pleased to accept for yourself and family the assurances of my best regards while I remain your fellow laborer in the kingdom and patience of our Lord Jesus Christ.

Farewell.

GEORGE AMBROSE.

For the Signs of the Times.

Mt. Pleasant, Iowa, Jan. 1, 1847.

BROTHER BEEBE:—We are permitted by the kindness of our God to witness the beginning of a new year, which, with us is a very cold day: and while others have been recreating themselves in the streets and public places I have been shut up all day, and have just been reading Eld. Samuel Williams' communication in the twenty-third number of the fourteenth volume of the Signs; in which he quotes a remark made by Dr. Beecher, in which he supposes that his satanic majesty will be likely to acknowledge himself fairly whipped out by the union of effort in the World's Convention. I suppose that his satanic majesty was the presiding officer of that Convention. I also believe that he is lurking about this town; others believe so too. From this fact a large portion of the citizens covenanted together and resolved to watch for him last night if peradventure they might keep him out on this first day of the year; if, however, he should be found lurking in the assemblage by any stratagem, there are others ready to take him and make a christian of him by his acknowledging that Jesus Christ is the Son of God; this he is very ready to do in order to accomplish some great design.

I read something in the Signs a short time since concerning the proceedings of the missionaries in the Sandwich Islands. I am credibly informed

that there is a gentleman living about 18 miles from here, who was on a whaling voyage and landed at the Sandwich Islands about six years ago, and he corroborates the statements published in the *Signs*.

Our churches give their firm protest against the *means doctrine*. They are united in faith, and the ministers lift up their voices together.

Yours, respectfully in the bonds of love,

W. M. MORROW.

For the *Signs of the Times*.

Westmoreland, Feb. 25, 1847.

BROTHER BEEBE:—Our annual meeting was held at this place according to appointment, and it was well attended; there were not as many brethren in the ministry present as we had expected, but a more harmonious meeting I never attended. Elders Thomas Hill, R. Streeter, J. Smith, Hart, and Lawrence were with us. We had, in the preaching, a variety of gospel truth presented; doctrinal, experimental and practical and all the dear brethren were made to rejoice in God their Savior. It was truly an interesting season; and I think its influence will long be felt.

The brethren of this place are much pleased with the numbers of the last volume of the *Signs of the Times*—the rich communications from so many brethren in all parts of the land. It will be remembered that I expressed some dissatisfaction in regard to the controversy. When controversy is conducted in a spirit of brotherly kindness, I believe it is in accordance with the holy religion which we profess; but if it is carried on in the spirit that would call down fire to consume our brethren who may differ in some particulars from us the tendency of such discussions is detrimental to the cause of Christ. I was glad to see the firm stand you took, in relation to the above.

When you have read this scribble, you may throw it into the fire, or dispose of it otherwise, as you please.

I remain, as ever, your affectionate friend and brother in the bonds of the gospel.

JAMES BICKNELL.

For the *Signs of the Times*.

Shelby Co., Ia., Feb. 11, 1847.

BROTHER BEEBE:—As I have a remittance to make, I will fill up the sheet with some of my thoughts upon the text, Rom. viii. 20:

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

I think the *creature* here alluded to is the new man. "If any man be in Christ Jesus, he is a new creature," and that the vanity spoken of is our depraved nature. Not that the creature is subjected to the servitude of vanity, but to dwell in this corruptible body: "Wo is me, that I sojourn in Mesech," said David, and "Wo is me, for I am undone," said Isaiah, "For I am a man of unclean lips, and dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of

hosts." Behold, said Job, I am vile:—I have heard of thee with the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes. It is thus when the children of God are born not of corruptible seed but of incorruptible, by the Word of God, (Christ,) which liveth and abideth forever, they know something of the vanity of their own nature: that it is totally depraved, and that in their flesh dwelleth no good thing; and that the thoughts of the heart are evil, and that continually. We know, said Paul, that the law is spiritual; but I am carnal, sold under sin. Before regeneration, sin reigns without opposition in us; but by regeneration the children are made partakers of the divine nature, hence there are two natures dwelling in the same position, and they are as opposite to each other as holiness and sin or as perfection and depravity. The new man, which after God, is created in righteousness and true holiness, groans to be delivered from the bonds of corruption; "for we that are in this tabernacle do groan, being burdened." "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Well Paul, are you captivated willingly? No, no; "O wretched man that I am; who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin." Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. But the *old man*, or outward man is not born of God, therefore there is a warfare between the flesh and the new man, so that the children of God cannot do the things which they would. But they are not satisfied with this state of things, it is *not willingly*; but God hath subjected the same in hope; for he has said that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. With men, an oath of confirmation is an end of all strife. Wherein God, willing abundantly to show into the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. Thus the heirs of promise are saved by hope; saved from despair, while they travail in pain, and groan within themselves, waiting for the adoption; to wit, the redemption of our body. For this corruptible shall put an incorruption, and this mortal shall put an immortality. It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. "I shall be satisfied, when I awake with thy likeness." Well, if we hope for that which we see not, may the Lord enable us, with patience to wait for it; and may his Spirit

help our infirmities; for we know not what we should pray for. May his Spirit make intercession for us with groanings that cannot be uttered. And may all the dear children of God rejoice in hope of the glory of God; and not only so, but may they rejoice also in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto them. And may we feel assured that all things work together for good to them that love God, to them who are the called according to his purpose.

Brother Beebe, while we are humbled under a sense of our abject poverty and unworthiness, may we be strong in the Lord and in the power of his might; and may we put on the whole armor of God, that we may be able to stand against the wiles of the devil, and glorify God in our body and in our spirit, which are his: knowing that if God be for us, none can successfully war against us. But I must close.

Your unworthy brother,

J. P. BARTLEY.

For the *Signs of the Times*.

Lebanon, O., Feb. 11, 1847.

BROTHER BEEBE:—I have just returned from one of the most pleasant preaching tours that I ever made. I left home on the 23d December, and returned on the 8th inst.,—visited 24 churches, and tried to preach 64 times. The greater number of the churches that I visited belong to the Scioto, and Muskingum Associations; I travelled as far east as Brooke county, Va. and preached one night in a place called Independence, Washington co., Pa. I think I shall never forget the precious season I enjoyed with the little handful of brethren and sisters of Cross Creek church, in Brooke county Va. The roads where I travelled were generally bad and the weather for the greater part of the time disagreeable, and my health rather poor.

But O, what shall I render to my God for his inexpressible goodness to me, a poor, vile, wandering worm of the dust. For a long time I had been walking in darkness, and hardness, in confusion of soul; but, or ever I was aware, my soul made me like the chariots of Amminadab; I was made to enter into the feelings expressed in the 126 Psalm, "When the Lord turned again the captivity of Zion, we were like them that dream: then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the South. They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." My soul can say experimentally, of the Lord, "Who giveth songs in the night."

How dark and gloomy was the night,
In which I traveled long.
But he who said, "Let there be light,"
Hath filled my heart with song.
I'll sing his great eternal love
Who did my soul embrace,
Before the heavens were stretched above,
Or earth's foundation placed.
Though I in Adam's sin sunk down,
His love was still the same
Nor can deep floods of water drown,
Or quench its heavenly flame.
I'll sing his love who sought me first,
When led by satan on;
Unstop'd my ears to hear the curse,
And feel myself undone.
My soul cannot forget the time
When I was made to see,
That men and angels all combined,
Could bring no help to me.
When sinking down in sin and shame,
With guilt and anguish driven,
One came to me—Jesus his name,
And show'd my sins forgiven.
Through many changes I have pass'd,
Since that delightful hour,
My sky with clouds has been o'ercast,—
I've felt sin's dreadful power.
But now those clouds are all dispersed,
My sky is now all clear;
And he who saved me at the first
Most precious doth appear.
Jesus, I fain would speak thy love,
While mortal life endures,
And then soar up to worlds above,
And praise thee evermore.

The churches which I had the privilege of visiting appear to stand fast in the liberty where with Christ has made them free. The brethren and sisters never appeared more lovely to me. I had the pleasure of baptizing a man and his wife at Gratiot, Ohio. The time of the singing of birds, I think, is coming to Zion. "Glorious things are spoken of thee, O, city of God."

"On the Rock of ages founded,
What can shake thy sure repose?
With Salvation's walls surrounded,
Thou mayst smile at all thy foes."

My brethren and sisters, scattered through the States of Ohio, Kentucky and Indiana, I would say to you, I often think of you, and will visit you, if the Lord will, in his time. Endeavor to keep the unity of the Spirit, in the bonds of peace.

Your unworthy brother,

SAMUEL WILLIAMS.

For the Signs of the Times.

Cambridgeport, Mass., Feb. 4, 1847.

BROTHER BEEBE:—I feel myself to be a poor worn out thing, full of infirmity of body and mind, having passed my three score and ten years. When I look back on my past life, I see but little if any thing to make me desire to live my time over again; but in the retrospect of fifty years, I discover some departures from the truth, the old paths, which the old Predestinarian Baptists have kept. About fifty years ago they were much taken with the idea of a learned ministry, and when they had obtained that object, they seemed to feel themselves somewhat inferior of course, for these learned ones must be put in front of the battles, to combat their opponents upon all disputable points, especially on that of baptism. So, becoming popular, they, in order to lengthen their cords and strengthen their stakes, must curtail the doctrine of election and predestination, in order that

they might get their share of converts. It has been said to me, "We believe the doctrine of election and predestination as strongly as you do, but we do not think it profitable to preach it." This departure has continued and increased into—I forbear to name my comparison. I have noticed that the covenant ordered in all things and sure, is by them, no longer hinted at; as though there were no such thing; and the offices of Christ, Prophet, Priest, King, Head over all things to his church, Husband, Brother, Friend, &c., are not properly held forth. Neither is the work of the Holy Ghost, in quickening the dead sinner, and revealing Christ in the soul, in instructing, comforting, and applying the word with power and much assurance, any longer contended for. My brother, when these all important things are omitted, or taken from the gospel, what is there left. In their absence truth and error are mingled together—marshalled under the same banner. We remain here much as usual; sometimes enquiring, "What of the night." It gave me some encouragement to read the letter of brother Gay, of Connecticut, so near us, I watch with an eager eye, every favorable symptom for New England. May the Lord send out his light and his truth, and pour out the Spirit of grace and supplication upon his children.

Yours as ever,

EDWARD BROWN.

For the Signs of the Times.

[The following letter is forwarded by brethren L. Jacobs and Mark Hord, to whom it was addressed, for publication in the Signs.]

"Parker's Springs, Jan. 17, 1847.

DEAR BROTHER MARK:—Ever since I received the kind and affectionate letter from you, I have been thinking of writing you, and have concluded this morning to drop you a few lines, but am at a loss what to say, but as I am better acquainted with myself than any other person, I will say something about a poor helpless mortal that has not long to stay here in these low grounds of sin and sorrow, and sometimes I think I do not care how soon I may be called away to try the realities of another world; for I see very little comfort here, excepting now and then, when I have a glimpse of the fullness and goodness of my Lord and Master, and when my whole soul's dependence is on him who speaketh as never man spake. I sometimes feel that he has called me, a poor helpless mortal, to a sense of his goodness and of my own unworthiness. And O, my dear brother if I am not deceived, I think I can say,

"Amazing grace, how sweet the sound,
That saved a wretch like me."

Poor me! I have no merit to plead; but I hope I can say the sound of the everlasting gospel is sweet to me; and that it is the Lord's doings, and marvellous in our eyes: for,

"I once was lost, but now am found;
Was blind but now I see."

I was lost to every thing that was good, and lost to any feeling sense of God's goodness and blessings, and I should have been lost and sent to hell, had not my dear Lord and Savior shed his

precious blood for his poor sheep and lambs. How sweet the thought, that, in all eternity his glorious arrangements were made, and that the eyes of our understanding should be opened, and we brought to see our own deformity and helplessness, and to see the fullness of Jesus Christ our Lord. O, brother! Let us join our voices, and give God all the glory. Let me be what I may, the doctrine of free, unconditional, sovereign grace is what gives my poor heart that comfort that I cannot describe. And the comfort I feel when I think of my dear brethren, whom I love, because I cannot help loving them, is inexpressible.

What more can I say about myself? I am here, as it were, by myself, with none but my wife with whom I can converse with comfort about the glorious plan of redemption, and talk about our trials, hopes, and fears, and the ups and downs, we experience in this world, and of the hopes and comforts we sometimes have. But thanks be to God, he is confined to no particular place; he is with his people, let them be where they may. I hope I can say that for some months, I have had more heart-cheering comfort in reading the ever blessed word of God, than I had enjoyed for a long time before; and I can say,

"In searching every verse and line,
How much my Jesus' will is mine."

And the more I see of the fullness and perfection of Jesus, my Lord, the more sensibly I feel and see my own unworthiness; for although I am weak, I know that the Lord is strong.

"When troubles rise and storms appear,
There may his children hide;
God has a strong position where
He makes my soul abide."

And now, my dear brother, as there is no other being to look to for help, let us trust in the Lord, and in the power of his might. Not unto us; but unto his great name, be all the glory. I long to see all my dear brethren, in and about Maysville, and Stone Lick: I hope and pray that the Lord will visit you all, and bless you with temporal and spiritual blessings; and keep you in the strait and narrow way, and never leave you nor forsake you. And may you all prove more than conquerors, through him that has loved us, and given himself for us, that we should receive the adoption of sons. O, what a glorious thought, that we should be called the sons of God! May God, of his infinite mercy bless you, and yours, is the prayer of one who loves you,

R. T. PARKER.

TO MARCUS D. HORD.

For the Signs of the Times.

So. Dansville, N. Y., Feb. 2, 1847.

BROTHER BEEBE:—I will write a few lines to inform you of our lonesome condition. There are a few left even in South Dansville, who profess to be Old School Baptists; but we have not heard a gospel sermon, or what we could receive as such, since the death of Elder Hezekiah West, Eld. Sawyer resides about 40 miles from this place; the old man is about worn out. I do not know of any Old School preachers within 40 or 50 miles of us. We are surrounded with the means

renders, who are making mighty efforts to bring in the Ishmaelites and make them heirs with the children of the free woman, notwithstanding that God has said, "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman."

Yours, &c.

NATHANIEL BREYTON.

For the Signs of the Times.

Locust Grove, Adams co., O., Jan. 30, '47.

BROTHER BEEBE:—If I may be permitted to ask a favor of you, I do sincerely desire your views, through the Signs, on the parable of our Lord in the 25th chapter of Matthew, where he likens the kingdom of heaven to a certain man that took a journey into a far country, and who called his servants and delivered unto them his goods. The part that I wish to be enlightened on, is in regard to the unprofitable servant, whether the talents represent the grace of God; and if so, was it hidden? and what was that darkness (spiritually considered) into which he was cast? I think, if my wicked heart does not deceive me, that I do desire to know the truth and to walk in it. I have received much instruction and comfort from reading the Signs, and I ought, perhaps, to be satisfied without asking more; but as the subject alluded to has borne upon my mind with considerable weight I would like to know your views of it if you can give them through the Signs without excluding matter of more importance.

Yours, with much christian affection,

SAMPSON G. DOWDELL.

EDITORIAL.

NEW VERNON, N. Y., MARCH 15, 1847.

REPLY TO BROTHER DOWDELL ON THE TALENTS.

We feel some hesitancy in offering an opinion upon the parables spoken by our Lord on various occasions during his incarnation. One prominent reason assigned by our Redeemer for using parables, was to display the discriminating nature of his grace, that to his people it was given to know the mysteries of the Kingdom of God, while to them which are without all these things are presented in parables. Parables, it should be remembered are used for illustration, rather than for demonstrating the things to which they are applied. In order to receive instruction from them, it is important we should observe the occasions on which they are particularly applied in the scriptures. We have been pained sometimes at witnessing their misconstruction and misapplication by well meaning brethren, as for instance when we have heard the three parables in this xxv. chapter of Matthew applied to the final judgment after the resurrection of the dead, &c., without regard to the subject or circumstances on which they were spoken. For ourself, we do not claim superior light on the parables nor do we feel prepared to settle all the questions arising in our own mind in regard to the parable on which our comment is desired; we may therefore become the occasion of as much pain to

others, in the remarks which we are about to make, as others have inflicted on us. But to the subject.

In the xxiii. chapter, an awful catalogue of woes is denounced on a generation of vipers known in the cities of Judea, as scribes, pharisees, lawyers, and hypocrites. In the commencement of chapter xxiv., Christ assured his disciples of the utter destruction of the buildings of the temple at Jerusalem, and shortly afterwards they came to him on the mount of Olives, and asked, when these fearful predictions should be accomplished what should be the sign of his coming, and of the end of the world. The reply of our Lord to these questions, occupies the whole remaining part of this chapter and the three parables in the xxv. chapter. It would be a wide departure from the subject of the destruction of the buildings of the temple and the visitation of wrath upon the cities of Judea, on which our Lord was treating, for us to apply his parables so as to make the talents to represent the saving grace of God which he has bestowed on his children. That grace cannot be intended, is evident,

FIRST, Because he was not speaking on that subject.

SECOND, Because that the grace of God cannot be increased in quantity or quality by the application, faithfulness or industry of its recipients, and,

THIRD, Because the grace of God bestowed on souls cannot be withdrawn from them and applied to others.

These reasons are deemed sufficient to settle this part of our brother's inquiry.

By taking this parable in its connection with the whole subject of the three chapters, it will appear that it was designed to enforce the admonitions given to the disciples in the latter part of the xxiv. chapter. "Watch therefore; for ye know not what hour your Lord doth come." These words were addressed to those disciples unto whom our Lord had given a special charge concerning the impending judgments which hung over Jerusalem and the cities of Judea: the instructions and admonitions given were committed to them as stewards of their Lord and to be dealt out, or communicated to those of his spiritual household in due time. These instructions are called goods, meat, and talents, and these were given in fives, in twos and in one, according to the several ability of every disciple; for some of his disciples possessed abilities differing from others, some greater and some less, but according to their ability they were every one required to make these instructions (or goods, or talents) profitable to the household, or church, of their Lord. The variety of ability to improve these instructions to the profit of all the household of Christ, referred to the different capacity to communicate, to speak, admonish and stir up the minds of the disciples to a profitable use of the warning which he had given them. Then, as now, there were among the disciples those who were more eminently qualified to impart instruction than others, and according to their qualifications the goods were distributed and each required to occupy until their Lord should come to take account of their

respective stewardships. Jesus had informed them that he was going away into a far country to receive a kingdom, and to return again; and during this interval of time they were to be in charge of the affairs of his household, so far as related to their stewardship; that at his return his stewards which were faithful in the discharge of their trust in the few or minor things which related to the preservation of his disciples from the temporal calamities which were ripening for the devoted cities of Judea, should be promoted to higher stations in the organization of his spiritual kingdom. Having thus given to them, *his own servants*, or disciples, his goods, he straightway took his journey. The admonition of the parable of the talents, shows that those who were not in possession of abilities equal to those of others, were no more excusable for slothfulness, than those of superior gifts would be.

The hiding of the one talent is clearly described in chapter xxiv., verse 48 & 49. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants; and to eat and drink with the drunken," &c. Instead of adhering to the instructions received, and the solemn admonitions by which they were enforced, he digs into the earth, of carnal reason, and in the argument of, "*My Lord delayeth his coming*," or, since the fathers have fallen asleep all things remain as they were from the beginning; and where is the promise, (or fulfilment of the promise,) of his coming? These earthly sensual reasonings prevailing bury the instructions, the charge, the warning, and he begins to eat and drink with the drunken, the intoxicated and infatuated scribes, pharisees, and carnal Jews, drinking in their poisonous doctrines and thereby opposing and smiting those servants who were faithful in the discharge of their duty, and wounding them; in an unexpected moment, as the lightning darts from the east, and shineth even to the west, shall the Lord of that servant come, and shall appoint him his portion, in regard to the temporal calamities which awaited Jerusalem, with hypocrites in the famine, pestilence and suffering, which should be visited on Jerusalem and the cities of Judea, where the mightiest of the works of Christ had been performed. The talent shall be taken from him; no longer should he have opportunity, even if he desired it, to speak to the household of our Lord to remind them of the things which were shortly to come to pass; the occupancy of the talent, shall be transferred to more faithful hands, who will not cease to improve it.

An important lesson may be inferred from these parables for the admonition and instruction of the disciples of Christ in all ages of the church in her militant state. Those of us who possess but small abilities for feeding our Lord's household, are not at liberty to say, our Lord is *austere*, and that in requiring us to speak of his goodness, testify of his truth, and bear testimony against the hidden things of dishonesty so as to edify his people and give them meat in due season, inasmuch as he has not given us as great abilities as we think we

ought to have, *he reapeth where he has not sown, and gathereth where he has not strewed.* Is it not too frequently the case in our churches, that brethren who feel impressed to speak in testimony of truth, or in exhortation, or prayer, have reasoned upon the subject in this way. If the Lord requires of me to occupy any gift in the church, why has he not given me suitable abilities? He is a hard master, if he would reap or gather from my improvement any benefit to his saints, for he has not sown, or strewed, or bestowed on me such abilities as I think are necessary. With this conclusion, do they not reason themselves into the conclusion that it is better that the time which they have felt impressed to occupy, should be filled by brethren of superior gifts, by the minister or the deacons who have the five, or the two talents? These things should be duly considered, that we may profit by the things set forth in the parables of our Lord.

PRAYERS OF THE NEW SCHOOL BAPTISTS.

The extract furnished by brother Manser, in his letter on the first page of this sheet, will satisfy even the most skeptical that New School Baptists on some occasions raise their supplicating voices in prayer to heaven. It has been common with them to pray to men for funds, and to Legislatures of states for power, and to sinners to let them and the Lord convert them. They have prayed the ladies to give up their jewels, the gentlemen their gold and silver, the little children their playthings, and servants and slaves the few pennies which they may occasionally come in possession of, for missionary purposes; and a few years ago Eld. D. Dodge prayed the members of the New York association to arm themselves with *hoop-poles*, in order to resist the Old School Baptists of Maryland. But thus far their prayers, their hoop-poles and their efforts for the extermination of the cause and people of God in Maryland have proved abortive. Missionaries have been employed to confront the Old Baptists of that state, and with all their new school machinery of *wedge, screw, and lever*, they have neither succeeded in hoop-poling the Old Baptists from the state, nor in outnumbering them to any considerable extent with their own converts. And now chagrined and mortified, they raise their impious cries to heaven for the extinction of the church of God in the State of Maryland. The Old School Baptists have nothing to fear from the prayers of their enemies, they are assured that such blasphemous appeals are an abomination to God. But may we not conclude that the same spirit that breathed slaughter against the primitive disciples of Jesus, as in the case of Saul, is evidently now developed in the New Order of Baptists, and that if opportunity should present the same people would gladly receive letters of authority from the high priests, or from the legislature, to arrest and put to death all that they can find in Maryland of the Old School Baptist order?

We know that the cause of truth is, to all human appearance, in a languishing condition in that state and that the few who remain firm and

true, in the cause of God in Maryland have been pained, at witnessing, not only the bitter persecution from their enemies, but the departure from the faith of, some who have been identified with them. But the spirit of the gospel would rather lead to strengthen the hands that hang down and confirm the feeble knees, than to thrust with side and shoulders, that that which is lame might be turned out of the way. While subjected to the reproach and imprecations of their madly infatuated neighbors, may the spirit of grace & of supplication rest on them, and lead them to pray for them that despitefully use and persecute them. The Spirit of christianity does not call for fire to consume, but rather for grace to subdue; may that spirit ever characterize the Old School Baptists of Maryland and of every other state and nation.

THE RELIGION OF THE TIMES.

From an article copied into the Cross and Journal, we extract the following paragraph, quoted by the writer of the article from an address delivered at Worcester, by "Rev." C. C. Mason.

"The religion of the times demands the existence of such organizations, to teach its professors the great duties they owe to God and to one another. If religion were this hour baptized with the spirit that breathes throughout every branch of the order of the Sons of Temperance, the world would not now witness the horrors of a solitary war.—It would then be invested with the spirit of a nobler charity."

If the religion of the times demands the organization of Temperance Societies, with all their kindred institutions of human invention, it is because it differs from the religion of Jesus Christ. That system of religion which the Holy Ghost teaches in the scriptures, and by his operation upon the hearts of God's elect, makes no such demand; but without the aid of humanly devised organizations of any kind whatever—without pledges oral or written, without denouncing any of God's creatures which he has given as blessings, a curse, the religion of God our Savior, teaches us, (its happy recipients,) that denying ungodliness & worldly lusts, we should live soberly, righteously, and godly in this present world. We do not—we cannot—we will not dispute that *the religion of the times*, requires to go on *crutches*, as it is a sorry and lame concern. Based on free will, boasting of free agency, and voluntary humility, it unquestionably requires all the props, stays, screws and bolsters that human ingenuity can invent, to keep it alive. But the religion which is from heaven, instead of deriving life and sustenance from its possessors, imparts life, light and liberty to all such as are, by grace, made experimentally acquainted with its power.

If the religion of the times, were the religion which exists only among the regenerated heirs of glory, its possessors could never need human devices or organizations to teach them either their relation or duties to their God or to their neighbors.

This *Rev. sinner*, admits that the spirit breathed throughout every branch of the order of the Sons of Temperance, is not the spirit of Religion, but, in his estimation, a better spirit than the spirit of

religion. Religion, in his view, would be so greatly improved by being buried into the spirit of this worldly institution, as to restore peace and tranquility, lasting and uninterrupted to the conflicting nations of the earth. *It would then be invested with a noble charity*; that is, a charity of a different kind from that with which the christian religion is invested. Compared with the charity of these mushroom societies, the charity of the religion of Christ is regarded as ignoble, defective and inefficient.

ELD. PETER MEREDITH, of Delaware, in a letter published in the "Regular Baptist," of Missouri, holds the following, to us, inexplicable language.

"As Br. Beebe, the chief standard of Old Schoolism never knew any standard preachers or writers among the Baptist, save the Apostles. And if he does not claim orthodoxy himself, I suppose there be none among the Baptist. And you, Brother Lowe, should be very careful in inserting, J. Gill's comments, lest you should insert such sentiments as the following; 'The gospel is the power of God unto salvation, to all that believe in Christ.' * * * 'Indeed I do not know how to reconcile Br. Beebe's views, with Old Br. Paul's assertions of Philemon's Servants he saith; whom I have begotten in my bonds.' * * * Dear brother L. it gives me pain of soul, to see or hear one brother sensure, judge and condemn another because he cannot see through the judge's spectacles."

Brother Lowe has kindly proffered the use of his columns, if we should wish to reply, and for this courtesy we tender our thanks; but until Eld. M. or some one of his *standard writers*, shall enlighten us, we cudgel our cranium in vain for a solution of his parables. If we should venture a shot in the dark, we would simply say that Christ is the *chief* and only standard of the Old Schoolism that we profess, and his apostles and other inspired men are the only standard writers in whom we have confidence.

STOP THE ROGUE!

HIS REVERENCE HAS RUN AWAY!!

We find a notice in several papers that one of Mr. Hannegan's chaplains to the army, with rank and pay of Major of Dragoons, has run away—and carried off his advance money. We copy the following from the Fredericksburg, (Va.) Recorder, "The "Rev. W. D. T. Barnes," deserted the camp at New Orleans, after drawing three months pay in advance."

By another article in the same paper we learn that "Rev. Mr. Sprole, late chaplain to the United States Senate, is to be chaplain at West Point, (in this county,) where he will receive \$1500, per annum, with house and other accommodations." But with what rank of dignity we have not learned but we presume the *pay* is the paramount consideration.

The Editor of the "Fredericksburg Recorder," speaking of the rush at Washington, for the offices created by the passage of the "Ten Regiment Bill," says,

"Even before the bill was passed, Washington was flooded with embryo Generals, Colonels, and Captains, and *parsons*, for the very clergy have been siezed with a sudden fit of patriotism, and it is said that 300 of them have already applied for ten chaplaincies created by the bill. Whether it is the Lord's doings, or the \$1000 and 2 rations, we know not—in either case, "it is marvellous in our eyes."

OBITUARY.

For the Signs of the Times.

BROTHER BEEBE:—Please give notice in the Signs, of the death of our beloved sister HANNAH CRANE, wife of Br. David D. Crane, who departed this life on Saturday, 13th inst., at nine o'clock, P. M. She left the world under the support of a good hope (through grace) of a blessed immortality. Her age was nearly 74 years.

She was a member of the first Baptist Church of this city, (meeting in Gold street,) for many years, but when that Church, not only changed the location of their meeting house, (from Gold street to Broome street,) but likewise changed the doctrine, under which she had united with them, at least ministerially and practically, and which had been for many years ably and faithfully preach'd to them by Elder William Parkinson,—and when multiplied human inventions began to come in like a flood, and to mar the peace, and deform the beauty of this once evangelical church, our dear sister Crane was among the first to discern these unscriptural innovations. She nobly bore testimony against them. She was jealous for the glory of her Lord. She appreciated his truth. She sacredly regarded his authority. She scrupulously received his ordinances, and his only. Our sister therefore was constrained, with others, to separate from said church, notwithstanding all human predilections for the same. The love of the gospel, the precious Gospel of Christ always appeared to preponderate with her; yea, it outweighed every thing with her. And a church however near and dear to her in the truth, was no church, no home for her when they departed from the faith and order of the gospel. About seventy brethren and sisters took letters from the first Church, and were, with our never to be forgotten sister, constituted into a Church, called Bethesda Baptist Church in the spring of 1841. She now thought (with some others of this Church, that she had found a home where she might live in peace and walk comfortably in christian fellowship, and feed upon a precious, unmix'd gospel in its administration; but she was soon again to be disappointed. She came out from the one, and was constituted into the other purely for the truth's sake; but she soon found that this principle had not govern'd and actuated all the other constituent members of the Bethesda Church. Things were soon tested however. Elder William Parkinson (their pastor) soon became (through ill health and infirmity) unable to preach for them. They now became dependent upon supplies to fill their pulpit. Whoever they could obtain conveniently preach'd for them. It was now in the providence of God, some of the brethren heard of me, and invited me to pay them a visit and preach for them. I complied with their request. Being again solicited to preach for them, I did so. In all I preached three Lord's days and, in all, nine sermons, in which I was enabled to draw a straight gospel line. To separate truth and error, Christ and Moses, gospel and law; and to shew the difference between gospel good works and practices for which there is no authority, but the inventions, days and dates of men. The brethren soon found there was an irreconcilable difference of sentiment permeating this Church. Some received the truth in the love of it (and among the first of these was our departed sister) while others rejected it. Some felt willing to stand by the truth, while a small majority turned the truth away from them; and in doing so, they turn'd its friends and admirers away also. The result was, that some 13 or 14 (brethren and sisters) from Bethesda Church, (and our sister was one of the number) together with others from different places and churches, were constituted into a regular Old School Baptist Church called Mount Zion, in July, 1843. Sister Crane lived and died a member of this Church. In this Church she found all she could look for or expected this side of the Church triumphant above. She fed upon the gospel, like one not long to stay in this world. How often has she told me it was a Bethel to her soul. O, she says, how thankful should I be, for having the same doctrine preach'd to me,

in my old days, that I had when I first united with the Baptist Church. She often however had (like the rest of God's dear children) to lament her doubts, darkness &c., &c., yet her soul was often refreshed and comforted. The cause of God and truth was near and dear to her heart. She had a strong discerning and active mind, a firm and solid judgement, and a christian. She was deprived of her gospel privileges only about two weeks. There was nothing alarming in her sickness, till Thursday morning, as she died Saturday evening. Her mind was very composed, her hope fixed, death was disrobed of his terrors, and while there was nothing extatic, yet every thing appeared to corroborate the fact that a christian was dying; and without a struggle she fell asleep in Jesus! Oh my Brother, what an afflicted husband she has left, one with whom in love she had lived nearly 58 years, my heart aches for him, Oh, may God sanctify it to him and the bereft family, and our little band of Brethren. How we all shall miss her! but our loss, we are assured, is her gain. Therefore we would not mourn as those without hope.

JAMES C. GOBLE.

New York city, Feb. 20, 1847.

RECEIPTS.

Eld. George Ambrose	O.,	\$10 00
Eld. S. Williams	"	2 00
S. Drake	"	5 00
John R. Miller	"	1 00
R. A. Morton Esq.	"	7 00
James Ellen	"	3 00
John Messmore	"	1 00
John Osborn	"	1 00
Nathaniel Breyton	N. Y.,	2 00
Mrs. A. Warner	"	1 00
C. Shons	"	1 00
W. Everett	"	1 00
Schuyler Wade	"	1 00
Eld. James Bicknell	"	14 00
Jacob Winchell Jr.	"	5 00
Eld. T. Hill	"	4 00
Dea. Edward Brown	Mass.,	1 00
J. P. Bartley	Ia.,	15 00
Wm. H. Crawford	Pa.,	7 00
J. P. Shitz	"	5 00
James Perkins	La.,	5 00
John M. Theobald	Ky.,	4 00
Wm. Manning	"	9 00
Eld. Wm. Burns	Va.,	1 00
Eld. S. Trott	"	5 00
M. Vancleve	"	1 00
Eld. James Duval	"	10 00
Eld. T. Threlkeld	Ill.,	3 00
George Slack	N. J.,	2 00
J. K. Green	N. C.,	4 00
John Montgomery	Md.,	3 00
Alvan Myhand	Ga.,	2 50
Josephus Barrow	Ala.,	5 00
Joshua Lewis	"	5 00
J. S. Cosoou	"	1 00
Total,		\$147 50

For Mrs. Jewett, Samuel Lucas O. \$1:

Further receipts will be acknowledged in our next.

N. F. Penny was credited only two dollars in No. 3 by a typographical error; it should have been three dollars.

BR. R. MANNING is informed that the papers ordered by him, have all been forwarded regularly to the several subscribers according to his directions. The money sent on, has been received and credited as he instructed us. We regret that any of his list have failed to receive their papers; if he will inform us in his next letter, what numbers are lacking, we will supply them if we have the numbers on hand.—Ed.

Henry Dewey's letter from Silver Creek, is received, but without the dollar which he sent. The seal was loose and instead of paying us \$1.00 he taxes us a dime for postage.—Ed.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves. Eld. Abner Belcher, J. M. Holley.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitler, H. D. Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gooney, P. S. Nance, A. Van Meter, J. Gontermon, James M. Clarkson, John Lawew, H. C. Catlett, James Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Sawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hersherberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauch, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hersherberger, S. Hillsman, Chs. Hollselaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavendor Sr.

WISCONSIN TERRITORY.—Elder J. D. Wileox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 1, 1847.

NO. 7.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Cambridge, Mass., March, 3, 1847.

BROTHER BEEBE:—It is with no small degree of diffidence I take my pen to address you with regard to the things that pertain to the kingdom of our Lord and Savior Jesus Christ; since of all others I am most unworthy to be considered one of the subjects of that kingdom. Yet there are seasons when I am enabled to entertain some hope that I am of that poor and afflicted people mentioned in the word. But my brother, how wonderful is the manifestation of God's "love towards us, in that while we were yet sinners Christ died for us," and thus "by one offering he hath perfected forever them that are sanctified," and when, by the divine Spirit, we are led to the contemplation of the eternal love and union of Christ and his church, and that wonderful arrangement whereby "He was made sin for us who knew no sin that we might be made the righteousness of God in Him," the Lord having "laid upon Him the iniquity of us all." How deeply do we feel that "not by work of righteousness which we have done, but of His own mercy hath he saved us;" and herein do we see the force of that scripture, "this people have I found for myself, and they shall show forth my praise."

I have had it in mind for sometime to write you somewhat concerning my experience of the power and the love of God. But I scarcely know where to begin, and sadly fear I shall not know when to leave off. From my earliest years I was educated after the strictest sect, a Pharisee. I was well schooled in all the theology of sabbath schools, and by my teachers was sometimes led to the "inquiring meeting," and "almost persuaded to be a christian." When I was about fourteen years old, there being a revival (so called) in the place where I was, with several others I thought I experienced religion, and in a few months joined the Baptist church. I shall not stop here to state

particularly what my feelings were at this time, since, if a change took place, I had no proper conceptions of the method. Those whose early education has been like mine can sympathize with me in the difficulty I experienced in detecting and distinguishing the motions of the Spirit and those of the flesh. I felt myself to be a sinner, but had very narrow views of the holy and righteous law of God. I was told to exercise faith, but how to do so I knew not, and by what means I was led to believe my sins forgiven I cannot now describe. Whether a vital change was then wrought, or my exercises were merely the result of education and excitement, I can only say that under a system of works I was brought up and inducted into the church, and, but for God's grace, under that system I had lived and died. But God has been pleased to show me in my own experience, that one may go far in matters of religion—so called—at this day, and still be ignorant of some of the simplest principles of the gospel of Christ. I would not say, my brother, that a child may not be born into the kingdom under such circumstances that he may not know precisely the nature or method of the change wrought; and being under such influences as I was, he may express his feelings in the language of free-will; but when the time comes for him to be taught the order of the house of God, such language will be corrected, and he will be taught the meaning and nature of grace.

About two years after I joined the church I commenced a course of study with a view to the ministry. It was thought I had the requisite talents which should be cultivated, and under the sanction of the church, in due time I became a member of the University in this place. Here it was, during my first collegiate year, that God was pleased to shine into my heart, and to show me that neither circumcision availeth anything, nor uncircumcision, but a new creature. I had been suffered to proceed thus far for the accomplishment of His purpose who ordereth all things after the counsel of His own will. Now, was I to learn that all important truth that the "natural man receiveth not the things of the Spirit of God;" and that "except a man be born again he cannot see the kingdom of God." Though the process was humiliating to the flesh, yet forever blessed be His name who hath brought me out of darkness into His marvelous light.

In the early part of the year 1840, my mind was led to look back over my professions, and to a consideration of the nature of my hope; my inquiry was, have I a good hope? My mind was

directed to the Word of God, and I there learned that "not by works of righteousness which we have done, but of his His mercy hath He saved us, by the washing of regeneration and the renewing of the Holy Ghost." My prayers and repentance and devotion, I then found to be of no account; and there was opened to my mind a little glimpse of the perfect law, and my accountability. My life had been one constant violation of that law. My heart was a fountain of iniquity, "I was alive without the law once, but when the commandment came, sin revived, and I died." "Condemned already," how could I hope to escape? My sins and my impotency were such, that all appeared lost; at this crisis I was made to feel "He hath mercy on whom he will have mercy." Can He have mercy upon me? I had been taught—nay, I had professed to believe that salvation was by Christ, without any true conception of what that salvation was. Now was I brought to feel that I had destroyed myself, and that my help must be found in another, and such help, God was pleased to reveal to me, he had laid upon one mighty and able to save—the Son of His love—by whose stripes we are healed. Never, my brother, shall I be able to describe the emotions of my mind at this period. Loved, redeemed, justified, accepted, sanctified, saved in Him. How soon did the fabric of free-will, personal holiness, and a round of duties crumble to the dust. Jesus was the one altogether lovely. What a field was now open before me, what freedom, what joy, what hope! "Whereas I was once blind, now I see," "Come all ye that fear God, and I will tell you what he hath done for my soul."

Out of the fulness of my heart I could but speak of the things I had felt to my brethren in the church. Some were alarmed, some mocked, and some said "he has been among those antinomians." But here let me notice one thing. I was indeed acquainted with two or three of the afflicted people, but I knew them only to fear and avoid them; nor did I seek their company till the truths they love had been made the food of my soul. I had ever been, and up to the time the change was effected was still, an opposer of the doctrine of grace. I have often thought that my position was so ordered that all might be enabled to say, what hath God wrought? My supposed call to preach now appeared to me in its true light; but upon this point, as well as many others, I cannot now state to you the change in my feelings. The expression of my views in the church excited much commotion, I was accused of heresy, & an effort was made

to rid the church of so pestilent a member. This effort was successful: an old settled matter was called up, and I was excluded. That this step was favorable to the work of God in my soul I have never for one moment had occasion to doubt. Through humiliation and self-abasement, God has been pleased to lead me to the discovery of the grace of life. Terrible and severe have at times been the trials I have been called to endure from the temptations of the world, the flesh, and the devil: but out of them all the Lord delivered me, and I rejoice that thus far He has enabled me to acknowledge His name, though at the expense of reputation and the friendship of those who say they are Jews and are not.

For more than six years I remained disconnected from any church, but I trust God has been pleased to lead me about and instruct me, and at times to cause me to drink of the stream that makes glad the city of our God. Some few months since, I felt it to be a duty and a privilege to unite myself with the primitive Baptist church in Woburn, the only one in this region. For those brethren, and the dear people of God every where scattered abroad, I sometimes hope I entertain that love which Jesus commanded his disciples to cherish. But, my brother, I have seen many hours of darkness as well as light, and have learned that trials and afflictions are the portion of the children of God below. I have already protracted my communication beyond a reasonable length, and must stop. But the theme of God's grace can never be exhausted. I remain a monument of that grace,

LEONARD COX, JR.

For the Signs of the Times.

Utica, Feb. 24, 1847.

BROTHER BEEBE:—May grace, mercy and peace be with you, and all that love our Lord Jesus Christ in sincerity; such is my desire for the blessed family of God, who are heirs of salvation, and joint heirs with Christ their living Head; although I am not favoured at all times to live under the sensible enjoyment of the love of God myself. However I am yet in the land of the living, and hope I can say so (without presumption) in the best sense of the word; but I must own that I am a poor changeable creature & my feelings vary more frequently than the weather vane on the steeple.

Sometimes the light of the blessed gospel shines about me, and my way appears clear; the word of the Lord "is a lamp unto my feet, and a light unto my path," then I can say "the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" then I can "speak of the glory of God's kingdom, and talk of his power." But soon, and sometimes very suddenly, an intervening cloud passes between my soul and the heavens, and in some instances its continuance is so long, that I begin to feel the cold damps of the evening falling upon me, and the night seems fast approaching; a state of depression and inactivity succeeds, and every thing around me presents a gloomy aspect. Then my heart is troubled.

I have sometimes tried however under such circumstances to become an *effort man*, and attempted to remove the difficulty by praying, repenting and believing, and the Lord has suffered me to try, until I have tried all my strength away, and then to fall down in the dust and cry "He holdeth back the face of his throne and covereth his cloud upon it;" if I attempt to go forth I find myself like Sampson when his locks were cut off; and I have never found deliverance from such trials only as the blessed Lord has been pleased to touch my heart with the soft finger of his love, and who has made known to my soul the glorious truth that His "strength is made perfect in weakness." Yes 'tis HE that worketh or commandeth deliverances for Jacob.

I sometimes go before the congregation of the Lord in the habiliments of deep mourning, when I feel as though I would rather hide myself in some lonely cottage in the woods than appear before the people; but the great "High priest of our profession" condescends to visit me, who gives me "the oil of joy for mourning, and the garment of praise for the spirit of heaviness" so that I can truly say with the Psalmist "I was brought low and he helped me." Again I feel my heart as hard as a stone and anon sweetly softened with love by the dew of heaven. "He comes down like rain upon the mown grass." Sometimes I am full of fretfulness, mourning and distrust; at other times the streams of gratitude, thankfulness and praise, flow freely under a sense of the great goodness and loving-kindness of the Lord. Sometimes the Lord gives me sweet liberty in preaching, and blesses the subject to my own soul; at other times I am shut up and cannot come forth. Sometimes I feel as though I *could* preach; again I change my mind and think I cannot preach at all. In a word I am sometimes on the mountain, and sometimes in the valley—sometimes rejoicing at noon day; and sometimes surrounded by darkness and distressed by sore temptations. But after all, I am taught to believe that these times and seasons are all in the hand of Him who "holdeth the winds in his fist; whose voice parteth the flames of fire, who openeth and no man shutteth, who shutteth and no man openeth." He loveth his people with an everlasting love, and therefore has a gracious design in all the affliction he has apportioned to them, for "the lot is cast into the lap, and the disposing thereof is of the Lord;" and we have no just reason to fear; for he will manage all our affairs for us in a very wise and gracious manner, and "we shall be satisfied when we awake in his likeness."

If you think, my brother, that, this rough sketch of my ups and downs will be of any use to the *lamb*s, you may give it publicity, and if even the *sheep* should be able to pick up a little it will be all very well, but if you think it will not be any benefit to either, put it in the fire. But let Jesus be glorified.

I am yours in love to His name,

THOMAS HILL.

For the Signs of the Times.

Wardensville, Va., Feb. 22, 1847.

BROTHER BEEBE:—Form the scattered state of your subscribers who remit through me, I have failed to make remittances exactly at the time of advance payments; however I presume you will credit as such, since some of the money was in my hands in time, and I judge it will not now come amiss. I should be well pleased to see the Signs and Monitor more liberally encouraged and fully sustained by its friends, as it is one among the *few* that support the cause of unadulterated truth, and honestly and earnestly contend for it amidst all opposition.

There are but few among the many professed disciples, who are willing to acknowledge God in his sovereign character, and permit him to do with his creatures as to him seemeth right and just, although the word of God tells us that his *people* who have obtained an inheritance, were predestined according to the purpose of him who worketh all things after the counsel of his own will. And Paul further tells us that the carnal mind is enmity against God, it is not subject to the law of God neither indeed can be. So that they who are in the flesh cannot please God. Now, how is it that many who profess faith in Christ and manifest much apparent zeal for the cause of God, agree so precisely, with few exceptions, with unbelievers? Can the faith of God's elect harmonize with the notion and views of the unregenerate? I judge not. The people of God are described by the Apostle as a peculiar people zealous of good works—their peculiarity exhibits itself partly from the *non-conformity* to the "doctrines of men." They consider, in a scripture sense, no work a good work that is not fully authorized and enjoined by the word of God. This word they regard as the man of their counsel. They search diligently to know "what shall we do, that we might work the works of God." The answer is furnished, "This is the work of God that you believe on him whom he hath sent." This they are enabled to do by the teaching of the Holy Spirit, which guides and directs them in all truth, teaches them the nature and power of that truth that makes free. "Ye shall know the truth and the truth shall make you free." The reception of this truth frees the soul from condemnation—frees from the consequence of sin, "And being made free from sin and become servants to God, you have your fruit unto holiness and the end everlasting life."

That it may ever be the desire of the children of God to walk blameless before him in love, that God may spare you and enable you to feed his flock, the church of God which he hath purchased with his own blood, is the sincere prayer of your brother in gospel bonds.

J. DUVAL.

For the Signs of the Times.

Fulton, Mo., Feb. 13, 1847.

BROTHER BEEBE:—When quite young and lacking experience, my father made me keeper of

sheep, I was well pleased with the employment, and very proud of my office, was quite careful in folding, throwing out plenty of food and proclaiming war against all their foes; part of my flock soon became poor; I threw out more food, several young sheep, with a few older ones still declined, except a few very strong healthy ones, that I believe could make a pretty good shift amongst the cattle. My father informed me that I would loose a part of my sheep except they were better attended to and better fed, I answered that I had attended to and well fed them, that I had gone to the seven year old crib, where he told me to get seed corn from last spring; yes good, old, sound flint, not one rotten grain in a bushel! Ah, (replied father) son, but these lambs and some older sheep, have not grinders sufficient for this old flint, the quantity and quality of the food is well enough, but you should pulverise, grind the flint and afford it them in smaller portions. I took the advice, my sheep improved, grew and strengthened.

Afterwards I was a little troubled with those strong old sheep, that had the flint corn grinders, they fought each other severely, (their heads appeared as hard as anvils,) trampling upon the weaklings &c., &c. I threw these hard headed ones out amongst the cattle, there they fought, sometimes the cattle, and sometimes one another; my flock of sheep did much better. I have adopted the above course with my sheep the present winter, they were declining, but are now much improved, I am fond of sheep, either earthly or heavenly, give the above a place in the Signs, and perhaps some under shepherd of Christ may think that sheep sometimes may have short and soft grinders.

Yours in Christ Jesus,

THEODORICK BOULWARE.

For the Signs of the Times.

BROTHER BEEBE:—I transmit to you a few thoughts upon my christian experience. In which you will discover the irreconcilable contrarieties, in what I think God has taught me, and what a large majority of the professors of the christian religion, say, he has taught them. My religious exercises are so very, and widely, and almost altogether different, from those of the multitude of professors, that often I think, can I be right, and so many wrong? It frequently leads me, to close, unsparing self-examination upon the subject. And that this change is attributable, to nothing in me, in nature or in the world, but alone to the sovereign will, power and grace of God; I must believe. And as there is such a difference between the exercises of these, and those of my soul, I cannot fellowship them any way as christians, nor walk with them as such. I cannot fellowship them individually or ecclesiastically. I may differ with one who has a gospel experience in a point of doctrine and it will not destroy fellowship, because it is an error of the head. But where there is no work of grace in the heart, no Holy Ghost teaching in the soul, and no internal workings, by which we see, and know the evil

and plague, of our own hearts, and taste, feel and know, the special love, and goodness of God; as a covenant God and Father, in and through Christ Jesus forgiving iniquities and sins, and blessing the soul, with light, peace and joy, in the Holy Ghost; and giving a good hope, (through grace) of eternal life; and a blessed immortality; there can be no true fellowship, there is nothing there to commune with, and it is a folly to look for the living amongst the dead.

Then, 1. These invariably first thought of God. Contrast. God first thought of me. 2. These first sought the Lord. God first sought me. 3. These were coming to the Lord, when he met them. I was running away from the Lord, when he graciously arrested me. 4. These tried to get near the Lord. I tried to get away from him. 5. These rejoiced that the Lord knew them, and their good intentions. I mourn'd that the Lord knew me, and all about me, and my wicked heart, thoughts, and ways. 6. These could come right before the Lord. I tried my best to hide away from him. 7. These prayed and felt better. I prayed and felt worse. 8. These prayed again, and felt better. I tried again, and again, to pray, and felt worse, and worse. 9. These appeared to pray easily. I often had no words in prayer and was shut up in my mind. 10. These always seemed, as though God heard them. I felt often as though God did not, neither could hear me; such a wretched sinner. 11. These heard preaching, and were soon comforted, encouraged, and carried away with it. I heard the preaching of the word, when it disheartened me, and appeared to testify against me. 12. These went to meeting, and it always made them better. I went to meeting and it made me feel worse. 13. These read the scriptures, and appeared to find no difficulty in appropriating the promises of life, and salvation, to themselves. I read them, and for days there was not a promise in them for me save that of damnation. O, what a dreadful state, my soul was then in! I never can forget those days. They were to me, days of the wormwood, and the gall. 14. These could read the word of God, and feel little or no alarm. I read it when it made me tremble to see my wretched heart, state, and condition, developed therein by the unerring Spirit, and finger of God. 15. These could read chapter after chapter at a time, with no apparent inward distress I could read but a few passages, and sometimes only one, or even one word, before I had to close the book in agony of soul. I felt that it was speaking in dreadful tones, to my very heart. 16. These seemed to get along so quickly and so easily. I had conflict upon conflict, and struggle after struggle. I felt that I was going backward, instead of forward. These outstripped me all to pieces. 17. Every thing these did seemed to make their hearts softer. Every thing I did, made my heart harder. 18. These were a people of a great many resolutions, and they said they always kept them. I formed some resolutions too, but always broke them. 19. These could believe at once, it appeared to be a

very easy thing with them, to believe. I would, but alas I could not believe. I felt as though I would give the whole world (did I possess it) if I could only believe in the Lord Jesus Christ, as my Savior, and portion forever. 20. These could repent too, just as easily, as they appeared to believe. Yea they told me, it was in the creature's power, to repent just when he pleased. I found it just as difficult for me to repent as to believe. But as these bid me, and said I could, I tried hard to perform this great work of repentance; but I found it a sorry business, while my heart grew harder, and harder. 21. These could pray too, without difficulty. I often felt that my very prayer was sin. 22. These soon got rid, of their burdens, (if they could be called burdens.) My burden increased more and more; and I verily thought within myself often, that it never would be taken off me. For I had found from sore experience, that it was beyond my power, to remove it or even lessen its weight. 23. These worked away, and were soon delivered. I worked also (for who could be still that felt as I did) and got into greater darkness and bondage. 24. These worked, and lived therefrom. I work'd, and died thereby. 25. The salvation of these depended upon conditions, which they had complied with. I found that if ever I were saved, it must be unconditional. For I felt that my works (even the best of them) would send me to hell. 26. These talked as if there were always something good, in them. I was brought to see not only that there was nothing good in me, but that my heart, was a sink of iniquity. 27. These were great co-workers with God. I felt and understood that all I did, was against God, and my own salvation. 28. The wake of these, was always straight. Mine was always crooked. 29. These could boast of their religious performances. I had always to deplore mine. 30. These were pleased in working; they seem'd to succeed so well. They kept things done up so nice. I was out of conceit of mine; because they were done so badly, disappointed me so much, and ended so miserably; and left my soul still to weep. 31. These did so much, and did it so well, that at times it would seem almost as though they were out of business, till something new, could be invented. I found enough to do, while the hardest work of all, was to quit working; and give up to die, as a poor lost sinner. 32. These worked the hardest, in getting their righteousness. I worked the hardest in getting clear of mine. 33. These told me they always had a portion of the Spirit of God in their hearts. I felt that my heart possessed the spirit of the devil, and was like a little hell. I found it to be indeed, a cage of unclean birds. 34. This people always appeared to be careful about the outside, of the dish. I saw, and felt, the inside pollution, thereof which made me sigh for a new heart, that I might pray to God, and praise his name. 25. These would talk a great deal about the means of grace, as being complied with by them, and which gave them comfort. I strove to find what these means were, and to do them the best I could; and

yet no relief could I find from them. 36. These yielded every thing, apparently without a struggle, and came right to the Lord; and were happy right off. I found every thing they did so easily, and which was attended with so much pleasure to them, to me was the most difficult, and attended with grief, and anguish, and but rendered my case more deplorable. 37. These creatures would tell me that the only reason, why I didn't find comfort, was that I had not surrendered every thing, or had not confessed every sin, or had not fully done my duty, or that I had neglected something, &c., &c. They further said it was all in myself. But this only distracted my mind, and made me to shudder. 38. What relieved these only afflicted my soul. 39. What blessed them cursed me. 40. What brought them up put me lower. 41. What gave them liberty; put me in the inner prison, locked the doors, and made my feet fast in the stocks. 42. What made them sing made me cry. 43. What gave them hope sunk me in despair. 44. What was their bright prospect was my gloom. 45. These delivered themselves, I felt that (if ever I was delivered at all) it must be by another, (altogether,) even by our Lord Jesus Christ; for I was as helpless as a drowning man, just sinking. 46. The doings of these, made them to differ from others. What Christ had done for me, and the Holy Ghost did do in me, made me to differ from the vilest sinner, and most abandoned wretch on earth, and this side hell. 47. These base their salvation upon their faithfulness. I rest mine solely on the faithfulness of my blessed Savior, Christ Jesus. 48. These rejoice in what they have got. I rejoice in what I have received. 49. Their's is a salvation of debt. Mine a salvation of and by grace. 50. These got their religion. My religion got me. 51. These first loved God, then God loved them. God first loved me, and that is the cause why I ever loved him. 52. These keep their religion themselves. My religion keeps me. And I assure you it is good, comfortable keeping too. 53. These say that they are determin'd to hold on to their religion. My religion holds on to me. 54. These labour hard to keep their hope alive. My hope keeps me alive. 55. These exercise faith when ever they please. My faith exercises me. When it is strong I am up, and when it is weak I am down. 56. These work, and therefore have faith. I have faith, and therefore work. 57. These work to live. I live to work. 58. What makes these alive, kills me. 59. What feeds these starves me. 60. What gives these their best attire clothes me in rags. 61. Their highest notes of rejoicing are plaintive notes to me; and only calculated to sink my soul into sadness. 62. These talk of duties done, I of privileges enjoyed. 63. These talk much about religion. I realize the difference between talking about it, and talking it. 64. These are great sticklers for the law. I contend for the gospel. 65. These evidently are under the old covenant, while they plead for it. I rejoice in and plead for the new, which is the covenant of Grace. 66. These hang upon Mos-

es. I rest upon Christ. 67. These go to Sinai. I go to mount Zion. 68. These love the shadows. I love the substance. 69. These go for the letter, (if they have any thing at all to do with the word,) I go for the Spirit, which gives life. 70. These seek the highest seats in the synagogues. I desire the seat that Mary filled, at the feet of Christ. 71. These observe days, and months, and times and years, yet they cannot discern the signs of the times. I observe the ordinances of the New Testament. I want nothing better, nor more, nor less than they. 72. These are great advocates for universal charity. My charity is no larger than the Bible. 73. These are generally bright geniuses, in inventing measures and means, to help the Lord do his work. I am satisfied (or desire to be) with what the Lord has done, is doing, and will do, and with the ordinances he has given. May I be found walking in them blameless. 74. These hate God's sovereignty. I admire and adore it. 75. These all oppose God's electing love, some keep it concealed, others deny it, but all hate it. My experience has led me to love it. Yea it is the joy of my heart. 76. These detest limited, special atonement. I believe and advocate it. 77. These call imputed righteousness imputed nonsense. It is the foundation of my justification before God. 78. These ridicule the special call of grace. If it were not special, I should never have been called. 79. These appear to love every thing else but the doctrine of the cross of Christ. This doctrine is the only food of my soul. 80. This people are great believers in free-will. I believe in free-grace. 81. These great advocates for free-agency, in the matter of a sinner's being quickened. My experience teaches me that the Holy Ghost is sole agent, means, and every thing else in regeneration. 82. From the doctrine of these, it appears, that God is dependent upon them. 83. Grace with these is nothing more than a mere lackey to free-will. Grace gave me a free-will. For my natural will was nothing more nor less than a will not. 84. These say they have the power to convert sinners, and if they had plenty of means, (which is money) they could convert, the whole world. This is not my experience. God converted me (if that blessed change be mine,) and I feel that the same power is requisite to convert others. 85. These feel that they deserve to be saved. I feel that I deserve to be damned. 86. The change with these, began out and worked in. The gracious change with me, began in and worked out. 87. These build like first hanging the rafters in the air and then working downward. My whole hope of heaven is built upon the foundation of Apostles and Prophets; Jesus Christ, himself, being the chief corner stone. And upon this I build upward. 88. These lay first works, then grace, then works again, and so on, a little like a packer putting down meat. He first places a layer of tainted meat, then one of good meat, then one again of tainted meat, and so on, till his barrel is filled. My experience begins with grace at the bottom, has grace at the top, and is carried on with

grace throughout. 89. These are taught (and they say of God too) that they will be saved, if they continue faithful. I am taught of God that if I am saved it will be through Christ's faithfulness which secures, and inspires my obedience. 90. These are taught that the number to be saved may be increased or diminished according to the industry or sloth of the professors of religion. I am taught that this matter was settled in eternity. And that the names and number of the saved, were written in the Lamb's book of life, from before the foundation of the world. 91. These are taught that souls are, and will be in hell, for whom Christ died. I am taught, that, Christ shall see the travail of his soul, and be satisfied. And that he is the head of the church, which is his body, the fulness of him that filleth all in all. 92. These are taught, that unless the sinner begins the work, God cannot save him. I am taught that the sinner is dead in trespasses and sins, and therefore cannot spiritually work; consequently if these be right every sinner must be damned. O horrible! 93. These are taught that unless the sinner first commences the work, he will certainly be lost. I am taught that this is a lie. For God did find, call and save me (a poor lost sinner) when I was an enemy to him, and sinning against him. 94. These are taught that the sinner may baffle the Spirit of God. I am taught the Spirit is God. That he knows well his subjects, understands well his work, and finishes all he begins. And that it is hard eluding his deep searchings, to kick against his goads, or prohibit his work. My soul well knows this to be impossible. 95. These are taught that salvation is a chance work. I am taught that it is a sure work; and first, that all that are given to Christ shall come to him; second, that all that come to him, he will receive and in no wise cast out; third, that all whom he receives, he will keep safely. And fourth, all he keeps here, he will glorify hereafter. 96. These are taught to hate the doctrine of election, and to say it came from hell. I am taught that it came from heaven; and that it is of God. 97. These are taught, that election is a damnable doctrine. I am taught, that it is the only doctrine that can, or ever will save a lost sinner. 98. These are taught that Christ, died for the whole human family. I am taught that he died for a chosen, peculiar, people. 99. These are taught that God is willing, yet striving to save every body, (if they will.) I am taught that God does, (in all he saves,) work in them both to will and to do, of his good pleasure. 100. These are taught, that the more they do, the more God will love them; I am taught, the more I experience of God's love, the more I will do, and do according to his blessed word too. 101. These are taught the more they work, the more they will enjoy. I am taught the more I enjoy God's gracious presence the more his requirements become privileges, and my soul delights to walk in them. 102. These are taught to preach salvation, as depending on natural free-will. I am taught to preach it, as resting wholly on God's sovereign will. 103. These are taught to preach the gospel (a gospel) to every body. I am taught to preach the gospel to all to whom God shall give gospel ears. To any body else it never has, nor never

can be preached. The opposite is an inadmissible incongruity. 104. These are taught that the preaching of the gospel is the means of quickening dead sinners. I am taught, that the gospel cannot be heard or known, until the Spirit quickens the soul. 105. These are taught to tell of their success, the number of their converts, and to preach themselves. I am taught to speak of the success of Christ, of his converts, of his victories, and to preach that he is all, and hath done all things well. And that of him, and through him, and to him, are all things; To whom be glory for ever. Amen.

JAMES C. GOBLE.

New York city. March 3. 1847.

For the Signs of the Times.

MEDITATIONS ON REV. XI.

Kingwood, N. J. Feb. 25, 1847.

BROTHER BEEBE:—A few reflections on the xi. chapter of Revelations, I send you to dispose of as you may think proper. In the preceding chapter, John is instructed to receive the little book from the hand of the angel, and is informed that it should make his belly bitter, but in his mouth it should be sweet as honey. The interpretation or import of which was, that he must prophesy again before many peoples, and nations, and tongues, and kings, as expressed in the last verse of the tenth chapter. The eleventh chapter commences as follows.—“And there was given me a reed like unto a rod.” &c. From this sentence in connection with what follows, it would seem that this reed was given John preparatory to his prophesying as before expressed, and as it was to be used by him in measurement—as a rule or line, we may understand it to be the words of the Lord to him, or his instructions as a servant of Jesus, and Apostle of the Lamb. It is said to be a reed like unto a rod, to denote not only that it was to be used as a rule in measuring, but signifying apostolic authority also. It is spoken of as a golden reed by John, (in the hand of the Angel for the purpose of measuring the city,) to set forth its worth, its beauty and its durability. It is probably the same reed that Ezekiel, in the vision of God, saw in the man's hand with a line of flax. “And the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.” This angel appears to have been the same from whom John had received the little book, and from the description given of his appearance and of his sayings and doings, it would appear that he was none other than the angel of the covenant—the Lord Jesus Christ, from him therefore John received instruction to rise, &c. Previous to this, in the commencement of the vision, as set forth in the first chapter, John had a view of this distinguished character under such circumstances as caused him to fall at his feet as dead. This is, and has been frequently the effect of a manifestation of the power and glory of God to a poor sinful worm, and especially so, when in connection with a mission so great and important as that of a prophet of the Lord or apostle of the

Lamb, or even a preacher of the gospel. But the same power, the right hand being laid upon, or the voice of Jesus saying to the individual arise, as in the case of John, is sufficient, he was commanded to arise and measure the temple of God, &c. It could not have been the temple in literal Jerusalem; but the church of Christ which is called the temple of God. 1 Cor. iii. 16. Again, the bodies of the saints are said to be members of Christ—the temple of the Holy Ghost, &c. 1 Cor. vi. 15—20. The body of Christ also, is spoken of as a temple, John ii. 19—21. Christ, or his people collectively, or his people individually is therefore intended unquestionably by the expression temple, here, and as John was instructed to measure, not only the temple and the altar, but them also that worship therein, it would appear as though the body or human nature of Christ was designed by the temple in John's commission here. The altar literally was contained in the temple, and was used to offer of sacrifices upon; and as such was figurative. It may be designed to set forth Christ in his divine nature. If so, we find the temple, the altar, and the offering or sacrifice; all centering in him. That divinity dwelt in humanity in the person of Christ here on earth is very certain, For in him dwelleth all the fulness of the Godhead bodily. Col. ii. 9. And as the altar sanctified the gift, and was the greater of the two, so the union of the divine with the human nature of Christ, rendered it an acceptable offering to law and justice as a substitute for his people. “We have an altar, whereof they have no right to eat which serve tabernacles,” Heb. xiii. 10, showing that the blessings and benefits of this altar (Christ) belong exclusively to his spiritual people. If by the temple and the altar we may understand Christ in his human and divine nature, what or who are they that worship therein? The people of God, without doubt, the church of Christ, the bride the Lamb's wife, the sanctified by God the Father, the preserved in Christ Jesus and called with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began. That the people of God worship in Christ, is very evident from the scriptures and from christian experience, and that they worship God no where else but in Christ, is equally evident, being chosen in him, created in him, preserved in him, redeemed by him and called and made to know that there is salvation in none other, that the mercy of God can reach a poor sinner only through him—in a word that there is no communication from earth to heaven but by and through Christ, he in them and they in him so that the name of Jesus is every thing to his people.

Having noticed the temple, the altar, and them that worship therein, the command to measure them comes next under consideration; which I perhaps may notice in a future communication.

My spirit was somewhat stirred within me, my mind not a little refreshed, and I am not sure but that my bodily powers were quickened a little in hearing from brother Hait through the Signs

lately; it looks a little like the Spirit of life from God entering into the witnesses causing them to stand upon their feet, though it may not be exactly what was intended in that prediction. I hope brother Hait we shall hear from you again soon if the Lord will, and may he strengthen you in body and in mind, and make you strong in the Lord, faithful unto death, and give you a crown of life. Brother Barton, I perceive, yet lives, notwithstanding the infirmities of the flesh, and the war made against the saints by the beast. It is a wonder, brother Barton, and then again it is no wonder, for Jesus says, because I live ye shall live also. What has become of poor brother Salmon? I say poor, because the Lord's people are a poor and an afflicted people; has he gone to the other country, that better, even that heavenly country? The apostle says, that they that say such things, (Hebrews, xi. 13—16) which things brother S. has been saying these many years, declare plainly that they seek such a country. Brother Martin, if alive and able to write, let us hear from you through the Signs; the time with us all is short.

GABRIEL CONKLIN.

For the Signs of the Times.

BROTHER BEEBE:—A correspondent of yours, sometime since, asked your views of 2 Pet. iii. 13. I have been anxiously looking for an answer. But, none has yet come. Desirous that your answer, when it comes, may occupy the whole ground, I propose to add the three preceding verses and extend the request to all your correspondents. And whereas, to my mind, the Signs is a little barren just now, for want of doctrinal discussion, I propose, for the purpose of amplification, to submit a series of questions, founded on the above named four verses.

1. Does not Peter, see and describe the same world (Heavens and earth) seen and described by Dan. vii. 11; also in 2 Thes. i. 8 & 9, also iii. 8, also Isa. lvi. 15 & 16, and more fully set forth in Rev. xiii?

2. Will not the natural heavens and earth be and remain as they now are (the sun and moon rising and setting and the stars remain in their place, the people on earth, building houses planting vineyards, and eating the fruit thereof) whilst Peter's world is burning down, and after the combustion is accomplished?

3. Is not the “new heaven and new earth” spoken of, the same as described in Isa. lvi. 17 & 18, and more fully set forth in Rev. xxi.

4. Does not “the first heaven and the first earth” spoken of in the 1st verse of this chapter, mean the persecuted, afflicted and imperfect, state of the gospel church?

5. Will not all the evils now complained of and experienced by Zion be removed at the second coming of Christ so as to justify the expressions “New Heaven and new earth” and “new Jerusalem?”

6. Is not the “sea,” spoken of in this verse, Peter's world or anti-christ?

7. Is not “the day of the Lord” spoken of by

Peter the same day so frequently spoken of by "Paul in all his epistles," by Christ in the 24, of Mat. by Dan. vii. 9 & 10 referred to by John in Rev. i. which is to consume Peter's world.

8. Is not the fire, the fire of the Holy Ghost and the gospel on the one hand, and the fire of God's wrath against anti-christ on the other.

9. Will not Zion in that day enter into her promised rest according to the argument of the apostle Heb. iv?

10. Will not the gospel in that day, prevail over all the earth, to the annihilation of anti-christ, and every other false religion?

Questions almost without end might be added but let these suffice for the present. If these queries, fully answered should not fill the next, or current vol., of the Signs, I hope to be able to supply enough more in due time. If your correspondents enter heartily into the discussion, I shall I know feel greatly interested, but intend to give no opinion, other than the insinuations contained in the queries.

Yours truly,

QUERIST.

EDITORIAL.

NEW VERNON, N. Y., APRIL 1, 1847.

ASSOCIATIONAL APPOINTMENTS.

The Baltimore; (Old School) Baptist Association will hold, by appointment, if the Lord please, her next session with the Shiloh Baptist Church, in the city of Washington, D. C. commencing on the Thursday before the Third Sunday in May, 1847. 11 o'clock, A. M.

The Delaware Association, will commence her next annual meeting on Saturday before the Fourth Sunday in May, 1847. but at what place, we are unable at present to say. Some brother of that association will please inform us.

The Delaware River association have appointed their next meeting to be held with the First Hopewell Church, Mercer county, N. J., to commence on Friday before the First Sunday in June 1847. 2 o'clock, A. M.

The Warwick Association, will meet with the church at Warwick, in this, (Orange,) county on Wednesday and Thursday, before the second Sunday in June, 1847. commencing on Wednesday at 10 o'clock, A. M.

Old School Brethren are affectionately invited, to attend the above mentioned meetings. The Warwick church is pleasantly located in the village of Warwick, about 7 miles from the Chester Depot, on the New York and Erie Rail Road; passengers from New York city can take the Rail Road line to Chester, where they will find a public stage conveyance to Warwick.

THE TEMPLE OF GOD.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Cor. iii. 17.

These fearful words were spoken in admonition to the branch of the church of God, recognized as

the very temple of which the apostle speaks, and if applicable to the church at Corinth, is it not also to every branch of the church of God throughout all time? Both the temples, the first and the second, were typical, and are in the New Testament, used as being figurative of Christ, as that antitypical temple, in which all the fullness of the God-head, and the complete fullness of all his church meet, and where God is worshipped in spirit and in truth. But the admonition of our text does not allude to the temple as directly figurative of Christ; because Christ as the true temple cannot be defiled. His church is also compared to a temple, in several instances in the New Testament; and in the present case the apostle leaves no room for doubting that he used the term to signify that temple which the saints are; namely the church of the Living God, the ground and pillar of the Truth. Into this temple God collects all of his chosen, redeemed, quickened and justified people, and in this temple he meets with them, and communes with them from his mercy seat, and from between the cherubims. His train, or elect fill this temple, and his presence makes the place of his feet glorious.

Holiness becometh this house of the Lord forever, for it is a holy temple in the Lord, and not to be defiled with impunity. Let us inquire—

1. In what respects, is the temple or church susceptible of defilement?

2. By whom?

3. In what sense shall they be destroyed?

First. The church cannot be defiled, in a legal sense, for by one offering, Christ has established her perfection forever. She is redeemed from the dominion as well as from the curse of the law; and where there is no law there consequently can be no transgression. Hence the apostle triumphantly demanded. "Who shall lay any thing to the charge of God's elect?" Her justification by the blood and righteousness of Christ cannot be tarnished, sullied or defaced. Heaven has graciously provided against such a catastrophe, and the blood of Christ has cleansed her from all sin and guilt; so that God will behold no spot or blemish in her. Yet notwithstanding the immutability of that righteousness which God has put upon her; there is a sense in which she is susceptible of defilement; not in her Head, but in the deportment of her members; as we shall endeavor to show.

1. In regard to doctrine, every departure from the doctrine of Christ as set forth by the apostles, is a defilement of the beauty of the church in her militant state. Contrast the appearance of the church in her primitive purity of doctrine with those professed branches of the church which have departed from the faith, and given heed to seducing spirits and doctrines of devils, and we shall see that Ichabod is written upon the deserters of the gospel simplicity, for the former glory has departed. If this view of the subject be correct, he that would introduce into the church of God, any doctrine, that is not clearly authorized by the authority of Christ, and

warrented by the New Testament, is guilty of defiling the Temple of God. As no human tool could touch the altar which God commanded to be built in the Wilderness without polluting it, neither can the slightest touch of human improvement be applied to the doctrine of God our Savior without defilement to the church. "But though we, said an inspired apostle, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

2. In regard to the order of the house of God, the church or temple becomes defiled by us when we lay aside the laws of Christ and substitute in their stead such expedients as may seem good in our eyes. As nothing can appear more beautiful in the order of the church than a strict adherence to the divine rule, nothing can obscure her real glory more than a departure from that rule. The admonition of our text should warn us against all corruptions of, or innovations upon the rules of order laid down by Christ and his apostles in the New Testament.

3. The general deportment of those who stand connected as members of the church of God, their walk and conversation in the church and before the world has much to do with either adorning the doctrine of God our Savior, or defiling the temple of God. And it is evidently in reference to this that the admonition of our text was written; and upon this point more especially we felt impressed to offer a few remarks. The apostle alludes to the divisions in the Corinthian church arising from preferences expressed by the members for Paul, and Apollos, and others, as indicating a carnal state calculated to defile, and also of an inclination to the wisdom of this world by which members are liable to deceive themselves, this he shows to be inadmissible, because it is foolishness with God, and what God does not approve must have a defiling tendency. In the fifth chapter he speaks of corruptions of a more flagrant nature, such as fornication, covetousness, extortion, idolatry, railery, drunkenness &c., which some that are called brethren may be guilty of, and he shows that to retain such in church fellowship, or to give them any countenance, even so much as to eat with them, is to defile the temple of God. And, in the name of the Lord Jesus Christ, he, with his apostolic authority commands that when they be come together, they shall deliver such to satan, for the destruction of the flesh. From the solemn admonitions given, it appears that it is not enough that christians shall themselves walk circumspectly, as individuals, while they wink at the disorderly deportment of those with whom they may stand ostensibly connected as brothers, or fellow members of the temple or church of God. Our own skirts cannot be clear, if we neglect the order of discipline which Christ by his apostles has established. It is worthy of notice that the apostles has classed covetousness & railing with fornication and drunkenness and heresy; to suffer any of these in the church is to defile the temple, and how awful is the responsibility! We can scarcely flatter ourselves that there are no defilements in regard to

these things among the Old School Baptists. The church at Corinth was an Old School Baptist church, and she was infested with some whom Paul consigned to satan. Indeed we have thought much on this subject of late, and to us it seems that the severe trials through which our God is causing his people to pass at this time is, under his mighty hand, to sift them as wheat, and to purge and purify them as gold. In regard to the modern church and world societies, the Old School Baptists have taken a noble stand; they have generally come out boldly and clearly in defence of truth in regard to the doctrine of Christ: in this however there are exceptions. The temple is still soiled with the dirty doctrines of the "Two Seeds," so called, of "Means," in quickening the dead, and a denial of the scriptural doctrine of the resurrection, still, as a general thing there is a good degree of unanimity, and harmony of sentiment among them.

The purging process which our God has commenced will be carried on, and he will purge away all the filthiness of the daughters of Zion. But is it not equally as important that we should be circumspect in our walk and conduct, as that we should be sound in the doctrine of our faith? What will the one avail where the other cannot be found? Will a sound profession of doctrine atone for a licentious course of conduct, or a form of godliness, in practice where the faith of the gospel is denied? To admit either of these positions, is to consent to a defilement of the Lord's temple. Yet humiliating as it may be, have we not witnessed instances of defilement in both cases? Are there not those who are willing to be called Old School Baptists, and to walk very sanctimoniously in their external deportment, make long prayers and go into the very tything of mint &c., if we will not question them too severely in regard to the doctrine of the gospel: and on the other hand, are there not those who make a great noise about orthodoxy, can toe the mark, and subscribe to the most clear and emphatic declarations of truth for which the people of God have always been persecuted and even preach these distinguishing and discriminating sentiments, with extravagant zeal who, after all their bustle, show that the love of holiness has no governing influence over their walk and conversation? Are there none justly chargeable with *covetousness, uncleanness, intemperance, extortion, and railing*, who talk much about, the safety of the church, the covenant faithfulness of God, the sure mercies of David, and the certain preservation of all the saints in grace to eternal glory? By reason of such discrepancy between profession and practice, the temple is and has been defiled, fellowship marred, peace interrupted, and the enemy led to charge that we hold that we should sin that grace may abound. The spirit of holiness in God's children will certainly cause them to feel and to mourn over the corruptions of their nature, and the defection which they find in all they do; but it can never lead them to indulge in sin because they are sure of the power of grace to deliver them. The very devil himself suggests such a course. If thou be the Son of God, or, if thou

art a subject of grace, cast thyself down, from the pinnacle, because God has promised to give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot, &c. Christians may be thus tempted, for their glorious Leader was thus tempted, but if the Spirit of Christ be in them, it will direct the same course that Christ pursued when he in like manner was tempted.

If in searching Jerusalem with lighted candles, these spots in our feasts of charity are found what is the course pointed out for us in the "law and the testimony?" Shall we offset these abominations, by saying that we are ourselves poor imperfect creatures? Or shall we say in our practice, what we deny in our theory, that a sound and orthodox profession of faith is sufficient, without purity of life and deportment? Or shall we as Old School Baptists say that we have at great sacrifice taken our stand on the old apostolic doctrine; withdrawn our fellowship from the New School; protested against the new religious inventions of anti-christ; and now we will not be as particular about practice as we have been in regard to doctrine? Brethren, can we take such ground, and not defile the temple?

If any man defile the temple of God, him will God destroy. This is a fearful declaration, and it is a fearful thing to fall into the hands of the Living God.

Third. But how shall they be destroyed? We do not feel warranted to believe that they are to be annihilated, or that God's children are to cease to be his children; but the destruction intended may be understood by the many examples which now stare us in the face. Take for example, those churches which once stood on the old apostolic platform in doctrine and order; we see them defiled with all the new religious inventions of the age, and as churches of Christ, they are destroyed. Having departed from the doctrine and order, they can no longer be recognized as churches or temples of the Lord, and in many cases they have, like their type, become dens of thieves; places for merchandise, for changing of money, and stock jobbing in religious speculations. The same is true, in regard to individuals, who have departed from either the faith or order of the gospel. Examples are not few, of those, who have imbibed the popular heresies of the age, and, so far as relates to their connexion with the Temple or church of God, they are destroyed, have become "castaways," or like the salt that has lost its savor, good for nothing but to be cast out, (of the fellowship of the people of God) and trampled under foot of men.

Others again who strenuously oppose all the new religious inventions of the times, zealously contend for a form of sound doctrine, but by looseness of deportment, licentiousness of their practice, carnal indulgence of the flesh &c., are delivered up to Satan for the accomplishment of this destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. v. 5.

It is indeed a comfortable reflection to the

saints, that all the trials to which the church of God is exposed, are working for her good and his glory, even the defiling of the temple shall be overruled by his mighty hand to the accomplishment of good. As when, in the vision of the prophet Ezekiel, the men with *slaughter weapons* were commanded to "Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; AND BEGIN AT MY SANCTUARY." Then they began at the ancient men, which were before the house. And he said unto them, *DEFILE THE HOUSE*, and fill the courts with the slain." Ez. ix. 6, 7. Even so will God purge away the corruption of doctrine and practice from his spiritual sanctuary. He will cause the sinners in Zion to be afraid and fearfulness to surprise the hypocrites. The exhibition of gospel doctrine shall disconcert all such as love not the truth, while the discipline of the kingdom, shall search out such as possess not the love of holiness. If God has suffered heretics to infest his temple, it is that they may be exposed, detected, and expelled after they have sufficiently tried the patience of his children; and if any have gained admittance by consenting to the truth while they love sin, they shall be made manifest in due time, and perhaps by the indulgence of their unhallowed propensities, and fall under the condemnation of the laws of Christ.

May the Lord grant us all that grace we need as Old School Baptists, and enable us to walk worthy of the high vocation wherewith we are called, and while we refuse to countenance the new, fashionable and humanly devised religious operations of new schoolism, let us see that we act consistently, by withdrawing ourselves also from every brother that walks disorderly. It can avail us nothing, either in promoting the honor of our Lord or in contributing to the peace of the saints, that we have withdrawn our fellowship from the new order, if we retain in our embrace and fellowship those who by their general walk show that they love the gratification of the flesh, more than the course of holiness marked out by the Head of the church.

We are aware, dear brethren, that many of the weak and trembling lambs of the flock, may feel ready to write bitter things against themselves, and ready to inquire, "Lord is it I?" Am I not one of those defilers whose end is destruction? But such as feel the plague of their own nature, who groan being burdened, who sigh and mourn over their short coming, and for the abominations that are committed in Israel, are not the characters denounced. Weak, tried, tempted, harassed, perplexed and tempest tossed as they may be, God has good things in store for them. The love of God, and consequently the love of holiness dwells in them. They shall not be ashamed nor confounded in a world without end. God's promise and grace secures them. We have not designed to be personal in our allusions; but if there be any, who find themselves portrayed let them not be deceived, God will not be mocked.

We close our remarks on this subject with the words of admonition used by the apostle. (Heb. xii. 12—19. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all, and holiness, without which no man shall see the Lord; Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornication, or profane person, as Esau, who for one morsel of meat sold his birthright."

POETRY.

For the Signs of the Times.

THE DWELLING-PLACE OF THE SAINTS.

"Lord thou hast been our Dwelling-place in all generations." Ps. xc. 1.—"Your life is hid with Christ in God." Col. iii. 3.

Happy the saints who see
From whence their bliss proceeds,
The truth hath made them free
From legal bonds and deeds;
They joy alone in gospel grace
And sing the Lord their Dwelling-place.

From everlasting he
Their Life and living Head,
And one with him they be,
And by his Spirit fed:
They strength receive to run their race,
And triumph in their Dwelling-place.

As Adam first was form'd,
Created of the ground,
And by God's Spirit warm'd,
Fair Eve in him was found;
One flesh they stood in near embrace,
And Adam was her Dwelling-place.

So Christ the heav'nly Man
Brought forth by pow'r divine,
Reflects the wondrous plan,
Whence grace and wisdom shine;
And in his person we may trace
The Bride's mysterious Dwelling-place.

Blest habitation this,
In which the chosen Bride,
Finds comfort, health and peace,
And all she needs beside;
Nor sin, nor hell can e'er deface,
Her interest in this Dwelling-place.

This is the sacred Tow'r,
Where trembling sinners hide;
And this their Rock of pow'r,
And here they safe abide:
Redeem'd from sin and deep disgrace,
How pleasant is their Dwelling-place.

'Tis here they pardon find,
And here they stand approv'd;
From hence their peace of mind,
For they are well lov'd,
Belov'd of God and call'd by grace,
To know the Lord their Dwelling-place.

Here weary souls find rest
From all their toils and pain,
And feel that they are blest,
With everlasting gain;
By faith they learn the blessed ease,
That Jesus is their Dwelling-place.

Within this pure abode,
They find a rich repast,
Fat things prepar'd for food
And wines to suit their taste;
And these, the fruits of sovereign grace,
Are found in Christ their Dwelling-place.

Here God his banquet holds,
And brings his children near,
To them his love unfolds,
And wipes each falling tear;
Here he reveals his beauteous face,
And fills with love this Dwelling-place.

This holy Temple stands,
Immortal and on high,
And here the chosen bands,
Shall sing of victory;
Ascribing glory to His grace,
Who shut them in this Dwelling-place.

When God's great trump shall sound
To call his ransom'd home,
O may my soul be found,
Beneath this peaceful dome;
And then with joy and rapture see,
This Dwelling-place my heav'n will be.

ZEBEDEE.

Wicca, March 10, 1847.

For the Signs of the Times.

"How long, Lord? Wilt thou hide thyself forever?"
PSALMS xc. 46.

Lord, 'tis a time of deep distress,
A day of clouds and gloominess,
For all thy chosen race;
Come Lord, and let thy name be known,
Let Satan's power be overthrown,
And show thy smiling face.

Thy people sigh, and mourn, and cry;
They feel their comfort droop and die,
Oh whither shall they turn?
Come Lord and lend a listening ear,
For thy dear children now appear,
Return, O Lord, return.

Thick darkness veils from us thy throne
Thy ways are hid, and all unknown
To finite worms appear;
Come Lord and chase these clouds away,
Our hopes inspire, our fears allay,
And show thy presence near.

What desolations spread around,
Errors and lies are gaining ground,
All in religious name,
Come Lord, let Satan not prevail,
Though earth and hell thy church assail
Thy power is still the same.

'Tis now fulfilled what Christ foretold,
The love of many waxed cold,
Iniquities abound;
Come Lord, our hopes are fix'd on thee,
Oh let us thy salvation see,
And spread the joyful sound.

The ways that lead to Zion mourn,
The gold is dim, her sons are scorn'd,
And treated with disdain;
Come Lord revive thy work of grace,
Oh, quicken us to run the race,
And all thy truth maintain.

Our spirits groan, our lips repine,
Our courage fails, our hopes decline,
Is there no refuge nigh;
Come Lord do thou a refuge prove,
Held up by everlasting love,
We on that love rely.

Lord 'tis a time of deep distress,
A day of clouds and gloominess,
And darkness reigns around;
Come Lord, our hopes are fixed on thee,
Now let us thy salvation see,
And truth once more abound.

JAMES MANSEY, Jr.

RECEIPTS.

ALA.—J. L. McGinty, \$1; Eld. B. Lloyd, 4.	\$5 00
GEORGIA.—Eld. J. W. Turner, 5; Eld. C. A. Parker, 5; Eld. J. J. Battle, 5; J. M. Holley, 1;	16 00
PENN.—John Patrick, 2; N. Westcott, 2; D. R. Moore, 1; B. Vanhorn, 6; E. Bunnell, 2.50.	13 50
VIRGINIA.—A. R. Barbee, Esq. 2; A. L. Gardner, 1; Wm. Power, Esq. 1; G. Odear, 5; P. Augustus Klipstine, 1; Eld. S. Trott, 2.	12 00
OHIO.—L. H. Thomas, 1; J. P. Taylor, 1; Eld. S. Williams, 2; Eld. J. Janeway, 2; J. R. Griffith, 1; Eld. G. Ambrose, 5; Dea. I. T. Saunders, 2.	14 00
KENTUCKY.—Eld. T. P. Dudley, 15; Mrs. E. Woodson, 1; James M. Teague, 3; Eld. J. H. Gammon, 1.	20 00
NEW YORK.—Eld. A. Harding, 1; Col. T. Godfrey, 1. Miss Sally Scott, 1; J. W. Livingston, 3; Asa Mapes, 1; John McEwen, 1; J. Gilmore, for A. Seymour, 1; T. Richardson, 1; Mrs. C. Terry, 1; Wm. Smith, 5; J. D. Hulse, 1; Eld. T. Hill, 2; Eld. P. Hartwell, 7; Dea. R. Thayer, 2; Wm. McLaughan, 1.50; Joshua Newberry, 1.	30 50
MO.—Eld. T. Boulware, 3; M. G. Turner, 1.	4 00
INDIANA.—Eld. B. Park, 5; Eld. J. W. Thomas, for J. Burford, W. Burford, J. Overman, A. Elder, J. Deer, R. Canine and self, Each, 1.—6; I. P. Bartley, 1; Eld. J. T. Johnson, 10.	22 00
DEL.—Eld. L. A. Hall, 1; Eld. J. Rogers, 1.	2 00
MD.—W. Woolford, 1; Miss Sarah A. Amos, 1; S. Flinn M., 1; Mrs. S. Sargent, N. H., 1; Eld. J. L. Purington, Me., 3; P. C. Buck, Ten., 2.	7 00
Total.	146 00

For Mrs. Jewett, Sarah G. Potter, O., \$1.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.
DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.
DIST OF COLUMBIA.—Alexander Macintosh, Washington, and Joseph Grimes, Alexandria.
FLORIDA.—Reuben Manning, Esq.,
GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Coffey, D. C. Davis, and George Leevos. Ed. Abner Belcher, J. M. Holley, J. Gersham,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauber, Peter Carass, J. Romine, W. Spitzer, H. D. Bama, J. P. Bartley, T. D. Clarkson.
ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.
IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gooney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Howmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.
LOUISIANA.—Joseph Perkins.
MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.
MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.
MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.
MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware, and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. E. Green.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]
NEW YORK.—Elders R. Borritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Chas. S. Merritt, Wm. Sharp, B. Pitcher, and brethren Wm. B. Slawson, C. Hogan, boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shong, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Groat, John W. Livingston.
NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.
OHIO.—Elders Lewis Seitz, Eli A. Hubbard, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Bryan.
PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Casson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]
SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGraw.
TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony, J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.
TEXAS.—May Manning Esq.
VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr.
WISCONSIN TERRITORY.—Elder J. D. Wilcox.
In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 15, 1847.

NO. 8.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Near Newcastle, Henry co., Ia., }
March 4, 1847. }

BROTHER BEEBE:—It is high time that we present you our annual remittance for the Signs; and in so doing I will communicate to you, and (if you think this scribble worthy of a place in your columns) to the saints and faithful brethren scattered through the length and breadth of your correspondence, some of the trials, conflicts and joys to which we are made incident in this western valley.

It seems to me that the little flock in this part of the Lord's vineyard has need of the *whole armor of God*. The enemy truly appears to have come in like a flood against the *little company*, being rigged out in hostile array with their carnal weapons, such as anger, malice, calumny, backbiting, threats, smiting with the fist of wickedness, and falsehood; together with locks and keys, and nails, and bars to prevent us from attending our places of worship; and then guarding them with clubs and guns, and threatening to shoot us if we attempt to enter. Such are the *means* that some of the *means* Baptists (so called) use in this country to accomplish their ends and if possible to fulfil the general arminian prophecy, which is, that the Old School Baptists will soon be extinct.

Truly we may say "The Prophets prophesy falsely, and the priests bear rule by their means." Jer. v. 31. The Campbellites, Methodists and other arminians are rejoicing that so many have left our ranks and come over to their sentiments. Some of them say they feel like taking them in their arms; others, that they now see nothing to prevent them from all uniting. I was told not long since by an intelligent Campbellite that the means Baptists in his neighborhood preached precisely the Campbellite doctrine. The general cry is that there are but few of those old hard-heads left, and they will soon be out of the way. Think you my

brethren, that it is a matter of discouragement to us, thus to be grinned at, mocked and called few by these modern Ishmaelites? Nay; let it remind us of the days of Gideon, and of the language of the Captain of our salvation. Strait is the gate and narrow is the way, which leadeth unto life, and few there be which go in thereat. Mat. vii. 13. And again, "fear not little flock," &c. Luke xii. 32. "The remnant according to the election of grace" is safe, because "kept by the power of God." Though prowling wolves may range the forest, greedy dogs infest the road, and hungry lions thirst for their blood, and false teachers crying Lo here and, lo there, shall deceive many; and although we "are every where spoken against," and persecuted from place to place; let the wolves howl, the dogs bark, the lions roar, false teachers cry, evil speakers lie, and let persecution rage with a tenfold vengeance the little flock is forever secure. For the eternal God is her refuge and underneath are the everlasting arms. We have a strong City, salvation will God appoint for walls and bulwarks. Watchman, listen to this, Walk about Zion and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. Ps. xlviii. 12, 13. Then stand upon her wall as a faithful watchman, fear not the enemy's darts, "keep not silence" but cry aloud, spare not, lift up thy voice like a trumpet, but be certain to put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith where, with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. But be sure not to mistake the use of the sword as the means folks do; think not that it is to be the means or instrument of giving life to the dead. The weapons of our warfare are (through God) to pull down strong holds, and cast down imaginations; fear not while you have that sword it is a well tempered, well tried Jerusalem blade. One sweep of it coming in contact with them. will dash in ten thousand atoms a thousand arminian earthly weapons, so that not one that is formed against you shall prosper. Therefore use it well where ever there is an enemy creeping round the walls of Zion. And when they have retreated, some to the New School, some to Campbell and some to means; and all is peace

and quietude and fellowship and brotherly love and unity, as appears to be the case with us in this region now, then turn to the household of faith that has been engaged in the conflict, and refresh them with the bread of life that sustains, and the wine that makes glad their sinking spirits; for you will be certain to find them hungry, thirsty, weary, and heavy laden. O! what a rich banquet you have to set before them, what a rich treasure in poor, helpless, earthen vessels that the excellency of the power may be of God and not of us. How is it that it is in earthen vessels? because Christ is in them. Then should we be asked where are all those blessings, those inexhaustible riches, we answer all—all treasured up in Christ the great repository. Are we asked what do they consist of? We answer eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit searching all things, yea, the deep things of God. Here then is deep, unfathomable love and grace, love centering upon its objects chosen in Christ before the earth's foundations were laid, the sea spread forth, or the blue ethereal canopy hung over them; ere the gems of night decorated the stately covering, the moon exhibited her silver face, or the golden sun let fall his illuminating rays to gild and beautify the whole, ere man was formed of earth and ere he fell, this love lay beautiful in the womb of eternity, embracing all its objects. And although he sinned in league with Satan against his Sovereign, and entailed death upon all his offspring, and though the poisonous, killing stream flowed upon all his progeny, so that a long list of black unhallowed crimes have been, and will be perpetrated through all the lapse of ages, against the righteous law, and in the sight of God; yet heinous, aggravated and numerous as those sins have been and may be, they have never been, nor will they ever be sufficient to stop the current, or change the course of that love from its chosen objects. O! tell them of that love and tell them that it changes not, and therefore the sons of Jacob are not consumed. Surely it is a rich repast when tasted by his hungry children. What wonders have been wrought in the exhibition of that love! The great Redeemer in consequence of it bowed to visit this abode of sin and misery that he might bear the sins of all his elect in his own body on the tree, and put them away by the sacrifice of himself. It is strong as death, for when the monster made his appearance in his most hideous form, when the sword of Justice could no lon-

ger slumber, when the weighty storm from Sinai's burning, trembling, smoking summit must break in fearful vengeance, his spotless soul was made the receptacle of all its deadly darts, to screen his guilty children from impending ruin. He died for their sins. But it was not possible that he should be holden of death—on the set time of Jehovah, the third morn, death and the grave must yield up their prey—He rose for their justification. He ascended on high and is now exalted a Prince and a Saviour to give repentance to Israel and forgiveness of sins. What dainties are here for the craving appetites of his regenerated children! And yet all this has no more charms for the soul that is dead in sins than a jewel has for swine; but the eye of faith beholds it and feeds upon the rich repast. His children by that faith eat the flesh of the Son of man and drink his blood and have eternal life. Christ is in them the hope of glory, and he is eternal life, for says John, this is the true God and eternal life.

Brother Beebe, I was about to close my poor communication, but the last number of the 14th volume of the Signs has come to hand, and in it I perceive another long communication from Dea. I. Sperry; and seeing him so entangled in an arminian snare, I think it indispensably necessary for some one who has been an eye, and ear witness to their (the means folks') proceedings and doctrines here, to develop the matter a little for the relief not only of brother S. but of all other Baptists that may be bewildered in the same labyrinth, notwithstanding the candid, scriptural and unanswerable reply that followed it.

In looking over the above named communication, I have been made to ask, Is it possible that this is from the hand of brother S.? I can say with brother Ambrose, he has been to me a precious brother. For although we are situated far from each other, we have been acquainted for a number of years. He has been frequently at our church & we were always glad to see him. I have also had meeting at his house, and at his meeting-house. Often have we took sweet counsel together, and seemed to rejoice in each other's company. I now say to brother S., dear brother, let me admonish you to retrospect every step, and mark well the distance you have rambl'd from the Apostolic, or old predestinarian Baptist track, before you proceed further. Suffer a weakling to reason a moment with you upon this subject. We are perfectly safe while we have positive scripture language to support us in our argument, but when we go beyond that all is uncertainty. We may confidently say "it is the Spirit that quickeneth," but when you say that he does it through men or the gospel either as means or instruments, you go beyond what is written, and should feel the force of your own admonition, "be not wise above what is written." Who ever heard the scripture say any thing about the Spirit going through one man to quicken another? or through, or in his words either. What are words more than the vibration of the air upon the fleshly organs of speech, and by them so modulated as to be recognized by an

intelligent mind as signs of ideas. The hearer must be in possession of intelligent powers, otherwise the sound of words would be no more than the tinkling of a cymbal, and the eloquence of a Demosthenes or Cicero would be wasted in the empty air without minds capacitated to receive and understand it. Now the Lord created man with his natural faculties, and then address'd and taught those faculties in relation to natural things. Will any man in his common senses conclude that revelation or teaching had any thing to do as a means or instrument through which man received his natural existence? any child could solve this question. Did all or any of the laws, institutions, ceremonies, or carnal ordinances that were imposed on the Jews literally have any thing to do as a means through or by which they were made Jews? or were they first made and born living Jews with mental powers and then those revelations made to them as such? Again; words spoken by men as explicative of spiritual things have really no more spirit in them than words spoken on other matters. They are formed of the same air, and modulated by the same fleshly organs of speech, and we are told positively with regard to this quickening, that "The flesh profiteth nothing." What then constitutes the difference in the hearing? It is this, words spoken by one whose mind is under the influence of the Spirit, are calculated to hold out correct signs of spiritual ideas; and those words, though spoken in the most animating strains of eloquence, would be wasted and lost unless the mind of the hearer is spiritually capacitated to receive them for "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Then while natural men we receive not, nor can we know spiritual things. We must first be made spiritual, and that is accomplished by being "born not of blood, nor of the will of the flesh nor of the will of man, but of God" who is a Spirit, and in no other way.

There is then a spiritual revelation made in the gospel to a spiritual seed or generation, and to that generation exclusively; not to "every body indiscriminately," for the very first clause in the New Testament contradicts that idea, it is "The Book of the generation of Jesus Christ," and no others. Now, to suppose that spiritual revelation either written or oral has any thing to do as a means through or by which these spiritual characters receive their spiritual existence, would be as vague and absurd, as to conclude that any natural revelation made to man is the medium or means through which he has received his natural existence. "The gospel," therefore, "is the power of God unto salvation to every one that believeth, (not to unbelievers) to the Jew first and also to the Greek." And why? for therein is the righteousness of God revealed from faith to faith, &c. Faith then is the faculty by which we receive every spiritual blessing, or to which, every spiritual revelation is made, it is peculiar to God's living children and is therefore called, "the faith of God's

elcēt;" and to those who have not that receptacle, the preaching of Christ is a stumbling block and foolishness.

The means people here say that it is a small matter that we are disputing about; that it is "splitting hairs; I cannot see that it has split any. It may be the means of dividing hair and bristles from wool, for the bristles have been very manifest in the investigation of the difficulties that have existed amongst us, but they have been divided off, and the disposition of the Lamb is now manifest amongst us dressed in its native fleece, for which we desire to be very thankful, and I am made, for one, to see what a poor short sighted creature I am. All my exertion that I was master of was summoned up to prevent the storm that appeared to be gathering and blackening around us. I endeavored in my feeble way to expose the policy of the doctrine, and enormity of the practice of the means party. Some indeed who have gone off with them appeared fully to acquiesce with us in doctrinal sentiments, and who, if I am not a poor deceived wretch I love dearly for the truth's sake, and I have not yet found that we differ in doctrine, but it was their unhappy misfortune (as I think) to stand connected with others; for I believe all are connected in a natural relationship who stood with the means party that went from our church except one, who has appeared to be filled with jealousy for years, and determined if possible to rend the church; whose course I feel it my imperious duty to publish to the Old School Baptists, not because it is a pleasure to me, but to show them what kind of people they are uniting with, when they follow the means dreamers, and because they have from our church violently taken off the church records, and refused even to grant us a transcript, thinking thereby I suppose to keep concealed their former acts, which have been too flagrant and outrageous to be imposed on the name of Baptists.

Now as stated above these people are ever crying out that it is a small matter that is dividing us, and yet in consequence of it, they have in the church to which I belong declared non-fellowship with us, and vowed that the church must split. The clerk was taken under dealing for endeavoring to cause division in the church, and declaring non-fellowship, and while his case was under investigation, left his seat abruptly forcibly taking with him the church book, telling us that we should not meet there any more; and on being asked how he would prevent it, he said that he would fasten up the door, and if it was broken open there would be a lawsuit. The church proceeded to deal with and exclude him for his conduct. A few of his connexions met on the following morning (which was Sunday) and profess'd to restore him to fellowship without giving the church any previous knowledge of their design, and called themselves Lebanon church. During the investigation which had lasted for several meetings, while speaking I was called by name, and told in an angry tone that I must hush, by one of the same connexion who, after raging for a con-

considerable time at the door, came into the house with an open knife in his hand, as I was told by those who requested him to shut it up; but he refused. This I got from those who talked with him, though I did not see it myself. I wish to be very particular in the statements I make; for this, should it be published, will be critically examined, and every subterfuge resorted to, to seek an occasion against me; I therefore present it in a form that I am willing should be subjected to the closest criticism; yet the truth of the above statement need not be doubted. It is true that I paid but little attention to what that individual said or did, and should have paid less, had it not been for the confusion occasioned in the house, particularly on the part of the ladies, who had previously had a proof of his character and timber: for, on a former occasion, and while he had the name of a member in the church, I had been seized by him, and violently dragged from my seat in the meeting-house, grasped in his arms with such force that several of my ribs were considerably injured, and then, endeavoring to thrust me out of the house, he was met by some of my friends who came to my relief; he then struck at me probably two or three times with his fist, and, on being spoken to very calmly by one of them, he struck him with such force that the blood flowed freely from his forehead, and he would have fallen to the floor in all probability, had not the seat prevented it.

The reader may have concluded by this time that this is means with a vengeance? Well, on the last day of our difficulties, and while we were investigating the clerk's case he and the most of his party had left the house; the church proceeded in their business, when an inquiry was made whether we should meet at the meeting-house on the ensuing morning, or at a comfortable school-house in the neighborhood. The most of the brethren had been so sickened at the scenes they had witnessed there that they preferred repairing to the school-house, believing that if they kept the house they must either defend themselves with carnal weapons, or take their case before unbelievers; and they dared not do either. O, may we be reconciled to bear joyfully the spoiling of our goods rather than dwell in such confusion.

Since the storm has blown over we have lived in uninterrupted peace and can witness how good and how pleasant it is for brethren to dwell together in unity.

Brother Beebe, (if I may claim relationship,) I think that of all the beings that ever the Lord suffered to live upon his footstool I have reason to be the most thankful, not only for the numberless blessings which he has so lavishly heaped upon me and with which each of my days has been continually crowned notwithstanding all my unworthiness in his sight and rebellion against his dignity, but for his restraining grace and preserving power also; for I think I can safely say that while undergoing the few little trials related above the miserable old man was so curbed and kept down that his temper was not suffered to rise so as to be per-

ceptible to myself or to any one present; and this I can only attribute to the care and keeping of my kind Shepherd.

Here we are, a few, (though a considerable majority of the church,) that have not bowed at the shrine of the image *MEANS*; and after visiting and hearing from many of the churches in our association and corresponding associations, I rejoice to say that there is manifested more unanimity of sentiment, more brotherly love, more christian fellowship in a word, more real health amongst them than there has been for the last ten years. O! that the Keeper of Israel may still enable us to *keep the unity of the Spirit in the bond of peace*.

How wide the contrast when we turn our eyes the other way! Some of the *softs*, as they are here called by their arminian friends, extol brother S.'s letter very highly; others say that it will not do, and that he had better quit writing: I think, myself, that there is danger of their losing by it so long as there are Baptists amongst them. The multiplicity of opinions among them reminds me of the time when the children of men met on the plain in the land of Shinar to build the city or tower of Babel, and the Lord came down and confounded their language. One will contend for a principle with all the zeal of an exasperated Scribe or Pharisee. Anon, another, and not unfrequently the same one on a different occasion, will deny that anybody believes such an idea; so that there is scarcely an arminian notion extant but what has advocates and opposers amongst them. Among the opposers of such sentiments, I think, are some of the lambs of Christ, who have probably rambled off with them in consequence of a natural relationship or some base misrepresentation; and in their capering, prancing, scampering, and flouncing round they have kicked up such a dust that their eyes seem to be almost entirely blinded with it; hence they seem to be groping almost like a blind man for the wall. And well I know that there is but one Optician that can successfully operate upon them to clear the fog and mist from their eyes. O! that he who commanded the light to shine out of darkness would shine in their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ, that they may not be looking for it in the faces of men as *means* or *instruments*.

It is strange to hear them talk of splitting hairs when from *MYSTERY* to *MEANS*, they all have been and are still contending for the very same tenet, which is in substance that there is a God at some local distance operating upon people through men, who are his honored *vicars*, *vicegerents*, *means*, or *instruments*: while the Old Baptists, from the Apostles down to the present time, have uniformly and continually contended that the God of Israel shines and works in his children to will and to do of his good pleasure.

That he may there shine and work until he dispels all their gloomy clouds and subdues all things to himself, is the sincere prayer of an unworthy brother and companion in tribulation.

J. F. JOHNSON.

For the Signs of the Times.

Jay, Me., March 12, 1847.

ELDER BEEBE:—Believing it ever to be a cause of rejoicing to the dear people of God, to learn of the manifestation of any of his *chosen people* by being "called out of the kingdom of darkness into the kingdom of his dear Son;" I have for some time, felt a desire to write to you concerning the dealings of the Lord with my soul, but feeling a want of confidence in myself in consequence of my youth and inexperience, I have neglected it till the present time; and now, having experienced much of the presence and goodness of God, and having been much strengthened and established in the doctrine of the gospel, within a few months past, I have ventured to make the attempt.

You are aware, brother Beebe, (if indeed I may be allowed to call you brother,) that although the dear people of God all suffer persecution, in this world, to a greater or less degree, yet there are circumstances which render some of them much more open to the reproaches and animadversions of the world than others; and, that although the work of regeneration, in the heart of every new born soul, is the same in substance; yet, in some the change from darkness to light, and from the views and plans of the unregenerate (which are much the same as those of the popular religionists of the day) to a belief in the sovereign, distinguishing, and electing love of God, is apparently much greater than in others; and calls out from the world much greater reproach and persecution. For instance:—When the Lord is pleased to call from nature to grace, one who is surrounded by friends who maintain the distinguishing doctrine of sovereign grace, it seems to the world rather a matter of course that he should embrace the same sentiments; and consequently he may shun many reproaches, which another, differently situated, may be called to suffer. But when the Lord, in his infinite mercy, is pleased to make known his sovereign, distinguishing grace, to one who is encircled by friends who deny the glorious doctrine of sovereign grace, and enable that one to come out from the world, and declare his love and attachment to the truth, by uniting with the true church of Christ, that one, I say, is peculiarly exposed to assaults and calumny from the world, and false professors; those from the latter being much the most frequent, and trying to be borne.

The peculiar situation of the latter is that in which the Lord has been pleased for some wise purpose, probably, to place me. My friends all being arminians, I too, embraced the same sentiments; and although I had never made a public profession of religion, I was a warm advocate for arminian sentiments, and was heartily opposed to the doctrine of sovereign grace. But though I was thus diligent in securing to myself a righteousness which did not exceed that of the Scribes and Pharisees, (Mat. v. 20,) the Lord, in his own time, as I hope and trust, was pleased to open the eyes of my understanding, and to show me that I was a sinner against a just and holy God, and justly condemned by his holy law, which I had

violated in thought, word, and deed. The garment of righteousness with which I had been clothed, appeared now as filthy rags; my former hopes of salvation fled, and I stood justly condemned before God, with no way of escape. In anguish my soul cried unto the Lord for mercy, and when my every hope had fled, and it appeared that I must sink beneath his just displeasure, Christ appeared to my relief. The burden of sin was removed, and I felt to praise the Lord, and to say, *Blessed is he that cometh in the name of the Lord.* Mat. xxiii. 36. The way of salvation now appeared to me glorious, and I could rejoice in Christ as the Way, the Truth, and the Life of his people.

The people who maintained the glorious doctrine of sovereign grace, whom I had before hated, I then loved, and it was my delight to be in their company, and hear them talk of the glorious way of salvation, which I hoped I had now been made acquainted with. But I had many fears lest I was mistaken, and being situated as I was, I said but very little about the change in my views and feelings, knowing that great opposition, which I feared to face, would be the result. And being so situated as to have the privilege of hearing the true gospel preached but seldom, I gained but little strength: thus I passed nearly two years in darkness, doubts and fears. At the expiration of this time, having been brought sufficiently through the fire to subdue my proud, stubborn heart, the way being opened before me, and my hope having been somewhat strengthened, I was enabled of the Lord, I trust, to relate to the church what I hoped he had done for my soul—was received as a candidate for baptism, and on the 9th of August last was baptized, and received into the church.

Since that time I have been much strengthened of the Lord; and although I have had many trials and temptations to endure, and much opposition to face, being the only Old School Baptist within a large circle of arminian friends, the Lord has kept me and caused me to stand unmoved.

Truly I can say with the Apostle, If God be for us, who can be against us? When I have a view of the wickedness that is in the world, and of the great perversion of scripture and by those who profess christianity, and of the efforts to exterminate the truth from the earth, I am led to exclaim, Surely it is the Lord that keepeth the feet of his saints (1 Sam. ii. 9) that they depart not from his ways.

I have been rather more lengthy than I intended, and will close by saying that although I am not personally acquainted with you in the flesh, I trust I am not wholly a stranger to you in spirit. And I will just say that the Lord was pleased, as I trust, to give me ears to hear, eyes to see, and a heart to understand, under the preaching of the gospel by yourself, from (Mat. xxiii. 37—39,) at the time of the Association in this place, in September, 1844.

Yours with respect,

ABIGAIL K. DRURY.

For the Signs of the Times.

BROTHER BEEBE:—I have often thought of giving you a short sketch of my experience, but in view of my incapability to write for publication I have hitherto forborne. Having to write to you on business now, I send you a few lines for you to peruse, which are at your disposal. I was born June 7, 1805, and lived till my eighteenth year when I became somewhat alarmed about my situation; but believing as all the natural family of Adam does, that I could get religion, I went to work and soon became very good in my own opinion and still retained my former belief until at length I attended the Highland association, at Flat Creek meeting house, and as I passed the meeting house towards the stand, I discovered an old man falling in before me dressed very ordinarily, and I thought to myself, You are not much or else you would not have come here in that dress. After the introductory sermon the association repaired to the house for business, and at the close of the second sermon along comes this old man and climbed up into the stand, and when he commenced giving out his hymn he appeared to make out poorly; he then tried to sing, and I thought that my former conclusion concerning him was very just. He then took his text, "Hearken unto this, O Job! stand still, and consider the wondrous works of God." He then commenced on the works of creation, the sun, moon and stars; I still thought he made out poorly; but when he came to speak of the work of redemption my mind soon changed, for before he was done preaching I saw myself to be one of the worst sinners on earth—that there was a better chance for any one else than for me, for I could not see how God could remain just and save such a sinner as I was, for I was carnal and sold under sin. My distress of mind was such that I could not rest day or night; until at length one day my servant and myself were pulling fodder and I was pondering on my situation while my soul was drawn out in prayer to God and tears were fast running down my cheeks, when these words came to my mind. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." A calmness immediately ensued—I then looked around me, and every thing appeared to bespeak the goodness and praise of God.

My mind was then led to view man in his innocence in the garden of Eden, and that by his transgression he involved himself and all his posterity under the condemnatory sentence of God's righteous law, and that there was no way whereby such a poor sinner as I was could be saved, except through the Redeemer; and it appeared to me to be so plain that I felt astonished that I had not seen it before; and I thought surely that I could show it to others so that they could see and understand.

I went to the church in June following and related in part what I have here written. My wife came forward the same day and gave the church the reason of her hope and was received, and on

the next day we were both baptized; and we have remained in the Rock Spring church from that time to this.

May the Lord keep us and all his dear children from dishonoring his precious cause, is the prayer of your unworthy brother.

JAMES M. TEAGUE.

For the Signs of the Times.

Warwick, Orange Co., N. Y.,
March 12, 1847.

DEAR BROTHER BEEBE:—I feel to rejoice that you still live as a bold champion in the cause of God and truth. Unfurl, unfurl, ye soldiers of the cross, the blood stained banner of Prince Emmanuel. "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool." O, may he in whom you trust continue to lead you forth to battle. The cause in which you are engaged is indeed a glorious one, and one against which the gates of hell cannot prevail. Truly the servants of Jesus, as well as all of his followers, need to have their "Loins girt about with truth," for we live in a time wherein iniquity abounds and the love of many waxes cold; and I think the day is fast approaching which will try men's soul. It is therefore important that we, "Take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always in all prayer and supplication in the Spirit, & watching thereunto with all perseverance and supplication for all saints," I rejoice in the blessed truth that the "foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Although they may be scattered and hid from the view of the world, yet his watchful care is ever over them; and he will bring them all safely to the haven of eternal rest with songs of victory and immortal honour to the King of Zion. How firm and unshaken is that foundation on which the Zion of God is built! Well might the Psalmist exclaim, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. God is in the midst of her; she shall not be moved: God shall help her and that right early."

The church of Christ has been surrounded by numerous foes ever since its first existence, and the gates of hell have tried to prevail, but they cannot; like the burning bush she has been preserved, and in the last great conflict, which is fast approaching, she will triumph gloriously through Christ her glorious Leader who has conquered death, hell, and the grave. Although the man of sin is making giant strides in the earth, and the flock of Christ seems few and feeble, yet she need not fear, for more are they that are for her, than they which can be against her. We live in an important era in the church of Christ, and it is important for every disciple of Jesus to search the scriptures for himself and pray for the teaching of the Holy Spirit, to know what truth is; for

that alone can make us free, that alone will stand the trying day to which we are all hastening. Error is spreading abroad its wings in the land; there are many crying "Lo here, and lo there." There are many spirits gone forth into the world & we are exhorted to try the spirits and it must be by the unerring standard of truth which is the blessed word of God; let God be true and every man a liar. Did the religion of the Lord Jesus consist in making a fair show in the flesh we might draw the conclusion that it abundantly flourishes in the present day, for we surely live in the nineteenth century which abounds with religious wonders; man is professedly doing a great deal for God to help him in finishing the work he has begun in a way and manner which cannot be warranted by the word of God; and even predicting the time of his coming. Tell it not in Gath, publish it not in the streets of Askelon. I sometimes think the time is near at hand when the Lord will say unto his people enter thou into thy chambers until the indignation be overpast. The Lord will keep and defend his little flock for he has declared that it is his good pleasure to give them the kingdom. But his kingdom is not of this world, and it does not consist in meats nor in drinks, nor in making a fair show in the flesh, but in righteousness and peace, and joy in the Holy Ghost. And the subjects of the kingdom are oftentimes unknown by the world, yea despised and set at nought; they are hid in the clefts of the Rock, and the secret places of the stairs. But when King Jesus shall call them out, equipped in their Captain's attire they will appear fair as the moon, clear as the sun, and terrible is an army with banners; yea as a bride adorned for her husband.

The Lord has been pleased to choose his children in the furnace of affliction; and it is through much tribulation that they are to enter the kingdom of heaven. The way is strait and narrow which is cast up for the ransomed of the Lord to walk in, the vulture's eye hath not seen it, nor the lion's whelp trodden it. And in this way there is a furnace prepared through which all the travellers have to pass, there is no passage but by it; for they must all come forth at the end of their journey as gold tried in the fire. Many indeed have passed through this furnace and have come off conquerors, yea more than conquerors through the blood of the Lamb and the word of their testimony; and all who are now passing it, or who may yet pass it, will come off the same victorious conquerors and will ere long sit down at the marriage supper of the Lamb. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes." O the fulness there is in Jesus! He is that fountain from which emanates all those streams which make glad the city of our God. When we contemplate him in all of his glorious attributes, and view him in the relation in which he stands to his church, are we not lost in wonder adoration and

praise? Well has she been described by the Psalmist as the "Queen in the gold of Ophir." She is all over glorious, her raiment is of fine needle work, being the righteousness of Christ.

Dear brother, what are all of the sorrows, temptations, and tribulations which are the heritage of the righteous, in comparison with that eternal weight of glory which is in reserve for them who love God, and who are the called according to his purpose? The Apostle Paul reckoned they were light and for a moment, and not worthy to be compared with that glory which is to be revealed. All of the Apostles and primitive saints who endured "cruel mockings and scourgings," bonds and imprisonment, who "Wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy," thus also reckoned. The saints in all ages have thus reckoned who have suffered for the sake of Jesus and his truth, and as they have gone *martyrs* to the stake, they have "endured as seeing him who is invisible."

Those who have gone before are an example of suffering for those who live, and for the generations which may follow after, who may have to endure imprisonment and death for clinging to the doctrine of the cross. But it may be thought to be presumption even to think or suppose that persecution will ever disturb the church again; as the world is so religious, and growing so good. But is this not a wrong conclusion? the greatest persecutions which the church of Christ has ever experienced have been from those who have professed religion in some form or other. The gospel of the Lord Jesus will admit of no change, it is of the same abiding character as its glorious Author, who is the same yesterday, to day, and forever; and the heart of man by nature remains the same, and is as much opposed to the humiliating, discriminating doctrine of the cross as it ever was. This is seen and abundantly made manifest in the day in which we live; for there are those to be found who are trying to do away the offence of the cross by teaching for doctrines the commandments of men. But the preaching of the cross is still, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

I have wandered far from what was my intention when I took my pen in hand, as I did not think of writing more than a half sheet, and that not for publication. Although I have felt a strong desire the winter past to write an epistle to my brethren and sisters in Christ, but a deep sense of inability has prevented me. I will not attempt to give a detail of the many trials through which I have been called to pass, and which are now encircling my path; but suffice it to say that I still feel the sting of affliction, and I know full well the sorrows of a bereaved heart; my feelings are too deep to be expressed. I know what it is to tread the thorny path of adversity; but whilst I am made keenly to feel and realize the changing and fading nature of all sublunary things, I

am permitted to rejoice in the unchangeable faithfulness of a covenant keeping God. It is he who buoys my spirits up when ready to sink and faint by the way. When I can have a view of his loving kindness and tender mercy which has been extended to unworthy me, I am ready to exclaim in the language of David, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." He has given me that support which no earthly arm could have afforded, and I often feel a desire to say a word to the afflicted of God's people, and encourage them to trust in the Lord, and stay themselves upon their God. I feel that it is good for me that I have been afflicted, I have learned some important lessons which will not soon be forgotten, although I am slow to learn. Not outward trials alone have I been called to experience, but deep inward conflicts have I had to contend with, which have made me groan, being burdened; "Not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life." My mind has been much exercised the winter past in the contemplation of the wondrous love of God, and the glorious plan of salvation. Sleep has departed from my eyes whilst with enraptured wonder and delight, I have meditated on the cross of the bleeding Lamb, and the safety and security of those who are encircled in the rainbow of the covenant. The language of my heart has been, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God?"

I will forbear to wander any further and hasten to come to a close. My object when commencing to write was to request you to give notice through the Signs and Monitor of my Post Office address. As there are many who feel solicitous as to my welfare, and as I have not as yet been able to write to them all. I thought it would be the best way of informing them. I left Woburn on the 11th of February where I had spent four months with sister Winn, and her kindness will not soon be forgotten, together with that of the dear brethren and sisters there; and I trust the Lord will abundantly reward them by his rich grace. I formed a very interesting acquaintance with many while there, and I found it hard parting with them; but I have experienced many such parting scenes and especially within two years past. I spent two weeks at Chicopee Falls with my brother, and there I found some of the tried and afflicted of God's people. From there my mother and two children came on with me to this place; my brother was desirous that mother should stay with him, but she felt that she could not leave me in my present lonely situation. On account of the inclemency of the weather, we spent a few days in New York under the hospitable roof of Dea. Gilmore. We arrived in safety at Eld. Hartwell's on the first of March where we were received with all the kindness and benevolence of christian hearts. We spent a few days there, and then Mr. James Burt came after us, and we spent over a week in his family, where we received every

attention, and kindness which could be desired, and they here endeavored to cheer my drooping spirits, for I must confess that they have been very much *sunk*. The friends here have been very kind to us, and I have reason to be very thankful, & I trust I do feel some degree of gratitude. I feel greatly indebted to my brethren and sisters and friends, who are scattered over our country, for their christian sympathy and benevolence, which they have manifested toward me in the midst of my afflictions. I have often been led to wonder why it is that one so unworthy should be thus remembered; but I view it as the Lord's special mercy, which shows his faithfulness in fulfilling his promises; and to him would I desire to render all the glory.

I have got into my house although I have not got settled yet, and I do not expect to, till after my goods come. I was never placed in just such circumstances before as at the present time, and I daily find that I need a fresh supply of grace to enable me to bear up under the trials by the way. Should the Lord prosper me in my designs I am in hopes to be enabled to support myself and family after a little; although should I look on the dark side and yield to my feelings, I might give up, but *courage and perseverance needs to be my motto.*

My mind is often refreshed by reading the Signs and Monitor, and at times my heart is so full that I have to refrain from it for a short time, for it brings past days so fully to present view, when my dear husband was alive, and when some of those who now address you, were his correspondents. The last number was indeed very precious to me; O may the Lord bless you abundantly, my dear brother, and strengthen you in your arduous labors of love, and may those who know and love the truth seek to strengthen your hands.

Will you please excuse the length of this letter, for this once, as I did not intend to write so lengthily.

I remain your afflicted sister in gospel bonds,
MARIA M. JEWETT.

For the Signs of the Times.

Penningtonville, Chester co., Pa., Feb. 15, '47.

DEAR BROTHER BEEBE:—Having to write to you on business I feel a desire to say something of what the Lord has done for me a poor sinful worm, but when I think of the past I am astonished and confounded and know not where to begin. One thing I am certain of if I am one of his called ones, his love had no beginning, except in its manifestation; here then is the only place I can begin. Like most of the youth in the country where I was raised I was taught the catechisms and confirmed by the bishop; and thus taught, was left to believe myself a good christian; but alas! I was as ignorant of my state by nature and of the holiness and justice of God as any one of the fallen sons of Adam could be, until about my 20th year when I hope the Lord in his mercy was pleased to quicken and enlighten my dark understanding by the word of his power without any human means that I know of, for I don't recollect to have had any hand in the work unless it was to rebel against him.

I now saw, felt, and moved as I had never done before, I now felt a love to his people a desire to hear the gospel and to walk in the ordinances thereof; but then it was not any works done by me that produced these feelings and desires, but it was all of God's free and discriminating love and grace as manifested in the face of the blessed Jesus: not long after, I was buried with him by baptism, and added to the visible church, where I had a name and a place among the excellent of the earth, for several years. It was now nearly all sunshine with my soul, I was indeed pleased when they said let us go up to the house of the Lord. I thought my mountain stood firm.

"What peaceful hours I then enjoyed,
How sweet their memory still;
But since, I've felt an aching void,
The world could never fill."

After this time I sank into a cold carnal state of mind and was left (O dark blank in my existence!) to wander on the dark mountains of sin and rebellion. It seemed as if the Lord had said, Let him alone; yet I was far from being satisfied in the world and, what has astonished me some, I could never receive and relish error although I would sometimes try to fill my belly with the husks. O, the pain and misery of soul I often felt while in this state! and like him who going down to Jericho, had fallen among thieves, robbed, stripped, wounded, & left half dead, the priests and levites passed by on the other side, but when the good Samaritan came, (blessed be his name,) he had compassion on a poor outcast.

In 1831 I came to this country, (from old England,) but could find no place where the pure gospel of Christ was preached, either in Virginia, or Pennsylvania, I thought I had indeed come to a land of drought and famine, and of the shadow of death, and had almost come to the conclusion there was none here that could speak the true Shiloeth, until, about six years ago, I with 2 or 3 friends went about 18 miles in mid winter to hear Eld. Thomas Barton preach at Mount Hope, but travelling being bad, we were too late. Worship was over; we found him however at a friend's house, (which was the first time I had seen him,) and as we had come so far he concluded to speak a little—he did speak; the Lord directed him to the scripture where the woman of Samaria was at Jacob's well. "Jesus saith unto her, if thou knew the gift of God," &c. I trust the Lord was there. O, the riches of his abounding grace! all things seemed brought to my remembrance, he told me all things that ever I did: *is not this the Christ?* I knew it was he. These words of the poet were then applicable to my case,

"Unclean, unclean, and full of sin,
From first to last, O Lord, I've been,
Deceitful is my heart;
Guilt presses down my burdened soul,
But Jesus can the waves control,
And bid my fears depart."

When I look on the past, my soul is humbled in me, and I am ready and willing to say, Unto me who am less than the least, is this grace given.

I was received into the fellowship of the Mount

Hope church something less than four years ago, and if I am not deceived we have had many refreshing seasons from the presence of the Lord amongst us. Bless the Lord, O my soul, and forget not all his benefits. I am still a poor weak dependent sinner, and often long and desire to be delivered from this body of sin and death. May he enable me to hope and patiently wait for his own good time; for in due season we shall reap if we faint not.

I have been much pleased and I hope edified by the communications of the brethren and sisters in the Signs lately. It is indeed matter of rejoicing to know the Lord has reserved to himself so many who cannot bow to the image and who have not received the mark of the Beast; and although Zion is small amongst the nations yet God is in the midst of her, he will help her and that right early, it is enough that Jesus lives and he says because I live ye shall live also.

I must come to a close—it seems to me what I have written is a poor uninteresting account after all but it is substantially true and I humbly submit it to your disposal and subscribe myself.

Your unworthy brother,

JOHN PATRICK.

N. B.—The following item of news is from the *Dollar Paper* of the 19th—

The Baptist church in Greensboro, Alabama have elected Rev. Thomas Chilton pastor for life, with a salary of \$1,200, to be raised by assessments according to every member's property. *The Alabama Baptist* hopes the day is not far distant when all the churches will adopt a similar plan.

EDITORIAL.

NEW VERNON, N. Y., APRIL 15, 1847.

Troy, O., Feb. 12, 1847.

BROTHER BEEBE:—I wish you, or some other capable brother would show *how the Jews as a nation were figurative of the church of Christ*. If you say they were figurative, I should like to hear your views from the time they began to be a nation until they ceased to be a nation.

I should also like to read your views on 1 Cor. iii. 10—16.

Yours in the bonds of peace,

JOHN R. MILLER.

REPLY.—In replying to the numerous calls of our correspondents, who have desired to know our views of many passages of scripture, lest we should come to be regarded as a *standard writer* for Old School Baptists, it may be proper for us to state that our views are presented with the greatest deference to our brethren, many of whom are our seniors in years, and very far our superiors in understanding. We would more frequently excuse ourself from the task, but from the conviction of our mind that our brethren are generally too well instructed of the Lord to regard us or any other uninspired man, as a standard for them, to measure their faith or obedience. We have at this time many subjects before us on which our

comments have been solicited, on which we have not been able to write, partly from a sense of inability to do justice to the subjects proposed, and partly for want of room. Not that we would be understood that we feel a consciousness of sufficient ability to do justice on all the subjects on which we have written.

The first subject proposed by brother Miller, is sufficiently large for a giant mind; to trace the analogy of the Jewish nation and the christian church, but if we could comply with the request of our esteemed brother and trace the comparison from the organization of national Israel to its termination, we should still leave the subject incomplete, for Israel was regarded as an existing nation before the birth of Rebecca's twins; and ceased to be a nation so far as types are concerned at the introduction of the gospel dispensation.

To do all that our brother has marked out, would require a large volume to be written, and a bare notice of the more prominent things, wherein that nation was figurative of the christian church, would require more room than we can spare; we shall be compelled to offer only a few general remarks at this time.

In our estimation, that nation was called into existence and raised to its elevation above all other nations under heaven expressly to typify the gospel church, and every incident in its history until the coming of John the Baptist was designed to prefigure something that should correspond with it in the kingdom of our Lord Jesus Christ. That nation was chosen, consecrated, and embraced in a covenant relation to God, as a special and peculiar people, long before it was organized or any of its members were born; in all these particulars, it is not difficult to perceive a typical resemblance of the gospel church. The priesthood of Aaron, and all the provisions, and ceremonies of the Levitical economy, were strikingly figurative of good things to come, which can only be found in the gospel church. The law of carnal commandments, or of precepts, obligatory on the people of Israel as a carnal or fleshly race, though differing widely in its nature and requisition, was a good illustration of the spiritual law of the church of Christ, and is used as such by the Apostles of the Lamb, while Moses and Aaron and all the prophets and kings of that nation, were necessary to prefigure what we find illustrated in the organization of the church of the Redeemer. The bondage of the Hebrews in Egypt and their miraculous deliverance, the appropriation of the paschal lamb, the sprinkling of its blood as a peaceful sign and certain pledge, that the minister of wrath and vengeance should pass over them, when the vials of the wrath of God should fall upon their adversaries, looked forward to him who is the Passover Sacrifice for the gospel church. The passage through the Red Sea, through the Wilderness and through Jordan, spoke intelligibly of things to come. Joshua in succeeding Moses, and in leading Israel where Moses was not permitted to go, may teach us what we have experienced, that Moses could not bring the people of God into their spiritual Canaan state. The

battles in the promises land, fought against the Canaanites, and all the other nations, were figurative of the militant state of the church of God; and the assurance given that the Canaanites should never be utterly exterminated, but that some of them should remain to try the Israelites, showed that in the anti-type it is impossible but that offences shall come among the people of the Kingdom of Christ. And if we mistake not, the very covenant of amity and friendship, made with the deceptive Gibeonites was a correct sign of something in reference to the church of God. But we are enlarging beyond our limited space. We were about to speak of the house, the covenant, and the throne of David; the temple and its furniture, the altars and the offerings which were perfectly offered, the festivals, and feasts, the new moons and sabbath days, the conflicts, victories, and defeats, captivities and deliverances, with which the history of Israel is replete, as emblematic of the things in the gospel church, of which they were the types. But perhaps we have said enough for the present. "The law and the prophets were until John," since his coming we do not consider the history of national Israel figurative of the gospel church; but rather of Mystery Babylon the Great, the Mother of Harlots, and abomination of the earth.

Our remarks on 1 Cor. iii. 10-16 must be deferred for the present.

MINISTERIAL SUPPORT.

In another column will be found a notice copied from a public journal of the day showing in what manner the daughters of Mystery Babylon, in Alabama, have arranged their affairs for the support of their clergy by a tax levied on their followers. It may be that by this means more of those pious young men may be made to pant for the ministry, but we can hardly believe that the Zion of God would receive any comfort from the realization of the hope of the "Alabama Baptist," that this system of religious taxation should be adopted universally. We know of no way of collecting these taxes but by recourse to the civil authorities; and if the gospel of Christ requires the support of earthly legislation it has very materially changed since the days when the Apostles wrote. This is a bolder step than what it has been the policy of anti-christ to take recently. It is true that the Catholics introduced this system into their ecclesiastical establishment hundreds of years ago, and carried it out to the full extent of their power: more recently the Episcopal establishment of England adopted it: and wherever it has been tried it has been found to be admirably adopted to the upbuilding and strengthening of a union of church and state. The church of the Living God is supplied with preachers by his free favor, and the preachers whom he qualifies for the ministry of his blessed word need not the assurance of \$1200 a year to enable them to feed his sheep and lambs, but they rather feel like saying with Paul, "Necessity is laid upon me; yea, wo is me if I preach not the gospel." 1 Cor. ix. 16. Paul dared not

make merchandise of the gospel, but rather considered it as his reward that the gospel of Christ might be made without charge to those to whom he ministered.

Brethren does this not look like an approximation to the fulfilment of what is recorded in Revelations xiii. 11-18? Does not the innocent appearing beast with two horns like a lamb, begin to show signs of the life and vigor which it has received from the first beast?

SISTER M. M. JEWETT has located herself and family in this county, as will be seen by her letter published in this number; the post office address, is "Warwick, Orange county, New York." She has succeeded in arranging and settling up the estate of her lamented husband, Eld. D. E. Jewett deceased, and is in hopes, under the approving smiles of the Lord, to engage in business which will afford a support to herself and family. On our own responsibility, we will suggest that the remaining balances due her on the Monitor, would be very serviceable to her in commencing her business, and those who keep back these dues, are wronging the widow and the fatherless. We trust she will continue to be remembered in the prayers and sympathies of the brethren, and that she will often let them hear from her through the Signs and Monitor.

BROTHER T. D. CLARKSON is informed, that his remittance was duly received and applied as he directed on our books, & that the mistake in the published acknowledgement, was a typographical error. The back numbers for brother Maxwell, were put up in a bundle by themselves and sent on immediately after we received the order, and have probably been lost on the way; we now send another set, and if they do not reach him; if we shall be so advised, we will send again, and until they shall reach him.

PRIMITIVE HYMNS—The fourth edition, containing the same as the third edition, at the following prices:—
Plain bound, per copy, \$0.75
Morocco, sprinkled edges, " 1.00
" Extra gilt, " 1.25

If brethren or churches will send orders with the money in advance for the books in parcels not less than two dozen copies. I will send them, they paying the expenses of transportation to such place as they may want them sent at the following prices, viz.—Plain bound, 63 cents. Morocco, sprinkled edges, 75; Morocco Extra Gilt edges, 1.00.

It would be desirable for brethren sending orders to make the number as large as convenient, as the cost of sending a small box, would amount to nearly as much as one of larger size.

In offering the 4th Edition of my hymn book to the brethren and public (which is the same in arrangement and contents with the 3d Edition.) It is under a sense of gratitude to God that I would through this medium again manifest those high obligations that I feel resting upon me to the brethren agents who have taken such great interest in the circulation of my hymn book; and to the brethren generally for their generous and liberal patronage to the work. I am sure I never shall be able to employ language to express my sense of humble gratitude to God for his peculiar favor conferred on me in enabling me to prepare a hymn book which has been so kindly received by his dear children and so extensively brought into use, and so many expressions from the ministering brethren as well as others of their approbation of its contents and the arrangement of the hymns, &c. May the Lord reward them an hundred fold for their christian acts and deportment to me, and may I be enabled to consecrate the service and the reward on the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost.

With my sincere desires for the spiritual and temporal welfare of all the dear saints, I remain their brother and servant in the gospel,
BENJAMIN LLOYD.

POETRY.

PHELPSTOWN, N. Y., Feb. 10, 1847.

BROTHER BEEBE:—The little church to which I belong,
remains steadfast in the faith. Notwithstanding we are
surrounded by mocking Ishmaelites who are glorying in
their own strength, yet we rejoice that "The foundation of
God standeth sure, having this seal, The Lord knoweth
them that are his;" which brings to my mind the words of
the poet,—

"Twixt Jesus and the chosen race,
Subsists a bond of sovereign grace,
That hell, with its infernal train,
Shall ne'er dissolve or rend in twain.

This sacred bond shall never break,
Though earth should to her centre shake;
Rest, doubting saints, assured of this,
For God has pledged his holiness.

He swore but once, the deed was done,
'Twas settled by the great Three-One;
Christ was appointed to redeem
All that the Father lov'd in him.

Hail sacred union, firm and strong!
How great the grace, how sweet the song!
That worms of earth should ever be
One with incarnate Deity.

One in the tomb one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraph's sung all hell's defeat.

This sacred tie forbids their fears,
For all he is, or has, is theirs;
With him their Head, they stand or fall,
Their Life, their Surety, and their all.

The sinner's Peace, the Daysman, he
Whose blood should set his people free,
On them his fond affections ran,
Before he drew creation's plan.

Blest be the wisdom and the grace,
The eternal love and faithfulness,
That's in the gospel scheme reveal'd,
And is by God the Spirit seal'd."

We should be glad, if any Old School Baptist preachers
should be travelling this way, to have them call and see us.
We are about five miles North-west from Geneva, Ontario
county, N. Y.

JOHN STORMS.

HOPE.

BY W. E. PAXTON.

Sweet Hope! bright charmer of the skies!
To cheer our drooping spirits given;
When each too fond delusion flies
She whispers soft and points to heaven;
The beacon light the future hath
Still glimmering o'er its darksome wave
To lure us on life's cheerless path
And bid us look beyond the grave.

Should fickle Fortune change her face,
And all her fond caresses end,
The lamp of hope still lights the place
And cheers us on the way we tend.
Should friends prove false (as oft they are)
And all our fondest ties be riven,
Hope lights the face of blank despair,
And smiling, points to one in heaven.

Should youthful aspiration tell
What manhood finds to be untrue
The beams of Hope the clouds dispel
And break along the distant view.
And oh! when death, the christian's friend,
Bids Nature loose her fondest tie,
And dust with dust in concert blend,
Hope turns to sweet reality!

OBITUARY.

For the Signs of the Times.

Elkton, Todd County, Ky.,

DEAR BROTHER BEEBE:—Again I am called on to fill a
place in your obituary department—to record the death of
another member of our family, my dear sister-in-law, and
sister in the gospel of our Lord Jesus Christ, ELIZA

ELEANOR WATWOOD, consort of Mr. William S. Watwood
of Trigg County, Ky., and daughter of the late Elder
Danial A. Carson whose death was published in the Signs,
March, 1844. Our departed sister was a highly respected
member of the church of Christ at Case's Creek, Trigg
Co., and professed to know Jesus in a work of regenera-
tion, in or near her 15th year, and from the time of my
acquaintance with her she ever adorned the profession she
had made in a well ordered life and godly conversation.
Her sickness was of but a short duration, a few days
prior to her death she appeared to be in usual health, but
was taken down very violently, two physicians were
called in, but it all proved unavailing, the hour of her de-
parture had arrived, and she meekly fell asleep, as I hum-
bly believe, in the arms of Jesus. Though in her sickness
she fell in a state of insanity, yet just prior to her depar-
ture she remarked, Jesus is come; and then entered into
that glorious rest that remains for the children of God.
She died on the 7th of February, in the twenty fifth year
of her age, leaving a bereaved husband and two little
children to mourn over the loss of a kind affectionate wife
and mother. May God Almighty, in his infinite mercy,
reconcile them and us to this righteous dispensation of his
all-wise providence, and prepare us for a happy meeting
in that world where the wicked cease from troubling
and the weary soul is forever at rest, is my sincere prayer
for Jesus' sake, amen.

Your unworthy brother in the afflictions of the gospel

JOHN H. GAMMON.

MARRIED.

In Minisink, on Saturday evening, March 20, by Elder
G. Beebe, Mr. ALEXANDER GORDON, of Deerpark, to Miss
RUTH BLIZZARD, daughter of Mr. John Blizzard, of the
former place.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE (OLD SCHOOL) BAPTIST ASSOCIATION
will hold, by appointment, if the Lord please, her next
session with the Shiloh Baptist Church, in the City of
Washington D. C., commencing on the Thursday before
the third Sunday in May, 1847, at 11 o'clock, A. M.

THE DELAWARE ASSOCIATION will commence her next
annual meeting on Saturday before the fourth Sunday in
May, 1847, but at what place we are unable at present to
say. Some brother of that Association will please in
form us.

THE DELAWARE RIVER ASSOCIATION have appointed their
next meeting to be held with the First Hopewell Church,
Mercer County, N. J., to commence on Friday before the
first Sunday in June, 1847, at 2 o'clock, P. M.

THE WARWICK ASSOCIATION will meet with the church
at Warwick, in this (Orange) county on Wednesday and
Thursday, before the second Sunday in June, 1847, com-
mencing on Wednesday, at 10 o'clock, A. M.

Old School Brethren are affectionately invited to attend
the above mentioned meetings. The Warwick church is
pleasantly located in the village of Warwick, about 7
miles from the Chester Depot, on the New York and Erie
Rail Road; passengers from New York city can take the
Rail Road line to Chester, where they will find a public
stage conveyance to Warwick.

RECEIPTS.

E. Beatty,	Mo.,	\$1 00
Thomas Barnes,	O.,	1 00
Ira Britt,	Ala.,	3 00
C. M. Humston,	Ky.,	2 00
Morris Lassing,	"	3 00
Wm. Carpenter, Esq.,	N. Y.,	1 00
Cyrus Wright, for J. Lucas, J. S. Witty, J. Franchier, C. Screpps and B. Taylor, each		8 00
\$1, and for himself 3, II.		
Total,		\$19 00

Bodily infirmities, like breaks in a wall, have often be-
come avenues through which the light of heaven has enter-
ed to the soul, and made the imprisoned inmates long for
release.—Dr. Watts.

LIST OF AGENTS.

The following list, together with those who formerly
acted as agents for the Monitor, are respectfully re-
quested to obtain subscriptions, and to collect and transmit
to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A.
West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C.
Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall,
Joseph Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washing-
ton, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W.
Turner, A. Preston, J. Colley, D. C. Davis, and George
Leeves. Eld. Abner Belcher, J. M. Holley, J. Gersham,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J.
W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones,
A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D.
Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld,
N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph
Cullen, J. H. Walker, Wm. Gooney, P. S. Nance, A. Van
Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles
Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm.
Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G.
Marshall, H. Cox, Johnson Watts, Gabriel Williams.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Puring-
ton, J. Badger, D. Whitehouse, and deacons Wm. Eustis,
and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marvin, Wm. Sellman, Jas.
Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds
of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M.
Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Red-
ding, D. Lenox, A. Sanford, T. Boulware; and brethren
J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead,
A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K.
Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon,
N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp,
B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-
boom, G. Lobdell, Charles Woodward, T. Bishop, C.
Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L.
L. Vail, Tho. Falconer, Henry Tibbetts, John Grout,
John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland,
Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt,
Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli A. Brook, D. Roberson,
George Ambrose, S. Williams, and Joseph Tapscott, Z.
Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du-
bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saun-
ders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L.
Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H.
Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N.
Greenland, John Patrick, J. Hughes, J. W. Dance, J. Car-
son, B. Vanhorn, James Wells, Wm. H. Crawford, [North
7th street, corner of Willow, Philadelphia]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGow.

TENNESSEE.—Elder J. M. Watson, M. D. G. R. Hoge,
Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony
J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C.
Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leach-
man, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A.
C. Booton, Wm. W. Covington, John Clark, J. Keller, J.
Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W.
Costin, John Martin, A. R. Barbee, M. P. Lee, James B.
Shackleford, J. Hershberger, S. Hillsman, Chs. Hollislaw,
S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T.
Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some
names which we could not find on our subscription list;
many who have rendered us important service have been
called away by death. Ministers of the Old School Bap-
tist order, Post Masters, and all friends of the paper, are
requested to exert themselves to extend our circulation
whether their names are enrolled as agents or not. All
favors of the kind will be duly appreciated and gratefully
acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 1, 1847.

NO. 9.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Near Sharpsburgh, Feb. 26, 1847.

BROTHER BEEBE:—Having noticed a communication written over the signature of a brother Hezekiah Purington in the Signs for February 1st 1847, which in part seems to embrace some of my own views on the subject of the Revelations of Saint John in respect to the 1000 years, by permission, I would also give mine opinion, and if this should reach you, and you should consider it worth notice, you can give it a place in your paper, if not throw it aside and you will not offend me in the least, as your paper is your own property, and you have the right to print what you please.

Saint John the divine, whilst in banishment in the isle called Patmos, it would seem, was inspired to write the book called Revelations, in which is found the most sublime and grand language ever spoken by the mouth of mortal man. And it does appear, that every thing that had, and should take place from the beginning or creation of the universe was brought to his immediate view. And we consider that saint John lived in that age of the world when the whole world was full of darkness, superstition and Pagan idolatry, and a great portion of the people were very illiterate; very little if any way superior in point of literature to our savages that now roam the forest—especially the Gentile nations and likely like our savages in the present age, many of whom kept their words with figures, types, and fit emblems, and perhaps when they conversed one with another, spoke in the same state as our savages do at the present day; and we suppose few of them were scribes, and when the prophets had to commit any subject to record that they had to employ a scribe, and we suppose that their manner of communication was entirely different from ours, and as John had such a field of luminous matter unfolded to his view, it became necessary to condense it as much as pos-

sible; in order to bring it into as small a compass as possible, for we presume, had all been written that the prophets and inspired men saw, in our state it would have taken a scholar a lifetime to have read the works. It therefore became necessary for the inspired penmen to write in the style they did; and we presume that all their records were kept in writing as printing was not known in that dark age of the world, therefore we can account for the style in this book of Revelations, as written in a figure and figurative language from first to last. It therefore becomes necessary for us to understand what these emblems mean or represent, in order to understand the writing, and this seems to be the reason why so many conclude that the Revelations are a sealed book. We understand that John had a view of the omnipotence and omnipresence of Jehovah, and of all his divine attributes, and a view of him, as head over all things to the church; and he calls him the faithful and true witness, as we find the church is represented in many places in scripture as God's witnesses, and we understand from holy writ that there never was a time in all ages of the world but God had his witnesses. It seems that the prophet Elijah at one time came to the conclusion that he was the only one left of all God's witnesses, for he says, Lord, they have killed thy prophets & digged down thine altars, and I am left alone and they seek my life; but the answer of God was, I have reserved to myself seven thousand men that have not bowed the knee to the image of Baal; so we find in the darkest ages, God has his faithful few; and will, till time shall end. John seems to have a perfect view of the church, and he speaks of her as chosen out of every language, people, and tongue, which he typifies with the emblem of seven candlesticks, and the ministers as seven stars, and thus throughout the book, he brings to view the mysteries of God by types and figures and emblems. When he speaks of an empire he represents it by the figure of some beast; kings, emperors, and potentates, he represents by the figure of a horn; noise, bustle, and confusion among the nations of the earth, is frequently represented by thunder and lightning, &c., and great calamities he frequently represents by an earthquake, and hail and fire mingled with blood &c.; the earthquake seems to be a very fit emblem to represent war, and causes terror, and causes the earth to shake; hail also, is a fit emblem to represent war and destruction as it beats down all before it; fire is an emblem of anguish, pain, sorrow, and distress; a bird or the wings of an eagle, is an emblem

of flight. Waters are used to represent peoples, languages, and tongues, &c., sometimes it is used to represent love; a great star falling from heaven is an emblem used to represent the downfall of some great potentate, emperor, &c. The word bitter is used to represent sin, a great wickedness, as in the viii. chapter 10 and 11 verses, there fell a great star from heaven, and the name of the star is called wormwood and the third part of the water became wormwood, &c.; by which we understand that by reason of this wicked monarch the people were sorely afflicted, and many put to death and destroyed from off the earth, wilderness spoken of in this book represents, as I conceive, sin and confusion as a woman is an emblem of the church. She took the wings of an eagle and flew into the wilderness, that is, she came out from the wicked idolaters but still she was in the wilderness of a sinful world, but the Lord nourished her from the face of the beast or serpent.

But we must hasten. What was revealed to John he was commanded to write in a book, & send to the seven churches, the word seven is here used to represent the one, only one church, because there is but one church, one body and that body is of Christ. In the iv. & v. chapters we find that the great & glorious plan of man's redemption devised in infinite wisdom, was brought to John's vision, in which he saw heaven opened and heard a voice desiring him to come up, that the great mysteries of God might be revealed to him; and he says he saw in the right hand of him that sat upon the throne, a book, written within and on the back side, sealed with seven seals, the book seems to have contained a certain great mystery that was sealed up, that never has been made known to other men nor angels. But it was sealed with seven seals, and it appears these seals were designed to be opened one at a time, and there seems to have been an enquiry made, who is worthy, who has power to open the book and to loose the seals? and it appeared that no man in heaven or earth, or under the earth, was able to open the book and to loose the seals, and John says he wept much, &c., but immediately he was told not to weep, for one was found with power to open the book and to loose the seals and to bring to John's view all the mysteries of God from before the foundation of the world that he might write it in a book—what for? why for the church, not for the world, but for the bride the lamb's wife, that she might be instructed in the mysteries of godliness, and grow up unto a holy temple in the Lord. All scripture is given by inspiration, &c. It appears that the seals containing those grand mys-

ters of God, commenced opening one by one, which brought to John's view the elect number of all the different tribes of the whole earth, together with many things that should come to pass; & the Lamb continues to open the seals until he comes to the last or seventh seal, at the opening of which there appears to be great astonishment and horror at some great grand and glorious mystery revealed. I have thought that John and the host of heaven had discovered the sad dilemma of the church in her fallen condition, lost and ruined by the fall, and there was none to help; no plan could be devised, by men or angels, whereby she could be delivered from her thralldom, and awful dilemma, none but he who was as a Lamb slain from the foundation of the world, was clothed with power, and authority to redeem, to reconcile the church to God, to fulfil his divine law, and make it honorable, and provide a way whereby God could be just in the salvation of his chosen ones, his church, his bride, the Lamb's wife. Nothing but the precious blood of our Lord and Savior was sufficient to cleanse and purify the church and prepare her for the marriage of the Lamb. All heaven stood in amazement at the opening of the seventh seal, and revelation of this great, grand and glorious mystery, and there was silence in heaven for the space of half an hour.

In the 9th chapter, we find a great star falling from heaven, and unto him was given the key of the bottomless pit, at the opening of which, there came out locusts, or wicked spirits, and power given them to corrupt the earth. In the 10th chapter we find an angel directing John to prophecy, that the time was at hand, or fast approaching that time should be no longer, that is the time of the old world, or Jewish dispensation, was about to be at an end.

In the 11th chapter, the church is again brought to view, and John is directed by the angel to take dimensions of, in the figure of a measuring reed, and again by the emblem of two candle-sticks, two olive trees, and two witnesses. And here we would remark, that there has been great diversity of opinion, in regard to these two witnesses; many divines and commentators have given their views, all differing from my own. Some have thought these to be Moses and Aaron, some Elijah and Elisha, some the Old and New Testaments, and the great orthodox Dr. Gill, makes them to be the Apostles sent out two and two. But we find they are clothed with power to turn water to blood, to shut heaven so that it rain not on the earth during their prophecy, to cause fire to come down from heaven and to smite the earth with all plagues as often as they will. Now it is only necessary in order to get a clue to this mystery, to consider who had power to do these things, and we find none but the church had the power given them or the prophets of the Lord. But says one, there is but one church and here are two; very true, there is but one church, but John brought to view seven, under the emblem of seven candlesticks, yet there is but one. There are two dispensations brought to view, old and the new; and under

both God had his witnesses, and we find in all ages of the old and new dispensations the saints and church are called the witnesses of God. We also find in this chapter, that these two were slain, after they had finished their prophecy; they had to prophesy a thousand two hundred and sixty days clothed in mourning, or sackcloth, but after a given time the Spirit of life entered into them and they again stood upon their feet, and ascended up to heaven in a cloud, a midst, or through great tribulation. Again, the same church is brought to view in the 12th chapter, and a great red dragon having great power, his tail drew the third part of the stars, the great kings of the earth after him; this seems to be the time that these witnesses were slain, and wandered about in sheep's skins and goat skins, in caves and dens of the rocks, persecuted, tormented, and thousands of the saints were put to death for the witness of Jesus, and the church, or woman was with child, and pained to be delivered: and she brought forth a man child who was to rule all nations with a rod of iron, and the dragon stood before the woman to devour her child, and there was given two wings of an eagle that she might fly into the wilderness, where she is nourished and fed for a time, times, and half a time, from the face of the serpent, (Herod) the wilderness I understand, darkness in the reign of pagan idolatry and superstition, see Zechariah xiv. & 6, And it shall come to pass in that day, that the light shall not be clear nor dark; see 7 verse. And the serpent cast out a flood after the woman, and the earth helped the woman, and the earth opened her mouth and swallowed up the flood. The glorious day was fast approaching when Christ should set up his kingdom the light began to shine, the day star began to rise, the 1000 years of the reign of Christ in the hearts of his people was approaching, yet infidelity reigned, there was twilight from total darkness of paganism to christianity, pagan idolatry, being about to be put down, the spurious doctrines began to appear, and the nations and people began to embrace a form of godliness but not according to knowledge; christianity began to be embraced in all its diversity of forms and the earth, (or wicked) swallowed up the flood of error, and by this means there was some little respite from persecution. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. Isa. lix. 19.

In the 13th chapter we find the beast again making war and persecuting the church and in the 10 verse we find, that the beast is threatened with captivity, & the beast caused all to receive a mark, so that none were safe from persecution but those who had this mark, xiii. 18 the number of the beast 666, which I understand is significant of the number of spurious doctrines embraced since the putting down of Paganism and the setting up of the gospel kingdom. In the xiv. is brought to view Christ & his church; we see the time hastening, that Christ was to appear and set up his kingdom and destroy Babylon, the great whore that sitteth on many waters, or governs many nations, and for her idolatry, the judgements of almighty

God was about to overtake her; for Daniel says, in the days of these kings the God of heaven shall set up a kingdom that shall break in pieces all other kingdoms; a stone shall be cut out of the mountain without hands. In the xv., xvi., xvii., & xviii. chapters, we hear lamentation over the fall of Babylon by the wicked, and great rejoicings by the saints; the Devil's time is short. In the xix., the kingdom of Christ is about to be set up and the gospel to be preached under the figure of a white horse. In the xx., chapter, a great angel comes down from heaven and binds Satan 1000 years. Again, I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God &c., 4 verse, but the rest of the dead lived not again till the 1000 years were finished. This is the first resurrection blessed and holy is he that hath part in the first resurrection &c., here we find the fall of Mystery Babylon, or anti-christ, and the power of Satan destroyed, and Christ's kingdom set up, and by a figure 1000 years to continue for a time, how long we know not. See Dan. xii. Now we read of but two resurrections and the 1000 years commences at the time of the first resurrection, for Satan is bound, but after the 1000 years expires he is to be let loose and we may suppose awful times, perhaps the whole earth drenched with the blood of the saints, and perhaps the present war is a prelude to the time. I understand the time is to be short and then the end, the earth is to be purified by fire and the saints is to dwell there for ever. Paul seems to have a knowledge of this time when he says, 2 Thes. ii. 3, for that day shall not come except there come a falling away first.

But I must close, this epistle having drawn it out to a much greater length than I intended, by saying that the millenium spoken of by many, and which many are looking for, has been going on ever since Christ set up his gospel kingdom.

Your brother in tribulation,

DAVID T. FOSTER.

For the Signs of the Times.

Lexington, Oglethorpe Co., Ga., }
March 12, 1847. }

BROTHER BEEBE:—As I have obtained two more subscribers for the Signs of the Times, it becomes my duty to write to you again and I would like to express a few thoughts relative to the subject of *means*, it certainly is important to have that subject investigated closely, and I am glad to find so many of the writers of the Signs expressing their opinions, and though there has seemed to be some difference of opinion with some, I hope the investigation will prove beneficial, and that all of the Old School Baptists will be agreed in the sequel. I am sure what I have read has been beneficial to me, for it has been, ever since I can remember, a common saying among all, that the preaching of the gospel is the ordinary *means* through which sinners are quickened; and since I became a Baptist this doctrine has increased more and more until it effected a division among the Baptists, and then the *means* party showed direct-

ly, from their preaching and writings, that they believed with the use of *means*, the world could be saved, and without it, all must be lost; which doctrine certainly makes salvation conditional and not only so, but makes the first and great part of the condition to be the use of *means*; and if that doctrine be true, surely Jonah was mistaken when he said, "Salvation is of the Lord" he did not say, by the use of *means* with the help of the Lord; no, but wholly of the Lord, and as Paul said "not by works of righteousness which we have done, but according to his own mercy he saved us." I reckon it was by the use of means that Jonah run away from the plain direction God had given him; for he paid the fare and went on-board a vessel, bound for Tarshish, and so it is yet with every one who is using *means* contrary to the plain direction given in God's holy word, and their fate will be like his in some degree if no worse. Since this subject has been investigated in the Signs I have searched diligently and find the word *means* to occur about thirty times in the old and new Testaments and in no case is the use of *means* required in quickening dead sinners. It is true that while the gospel has been preached sinners have been quickened, but which worked with effect, was it the gospel in its letter, or was it the Spirit which quickened? Surely it was the Spirit and then the gospel testified to the important truths taught by the Spirit, therefore it is said, the gospel is the power of God unto salvation to every one that believeth; and no where is it said in the bible, that it is the power of God, to the salvation of unbelievers. In several instances it appears *means* has been used to the great distress of the true Israel of God, Judges, xvi. 5 there it seems, the lords of the Philistines came to Delilah and promised her that all of them would give her eleven hundred pieces of silver, if she would entice Sampson and find wherein his great strength lay, that they might know by what *means* they could prevail against him, money was the *means* they used to hire Delilah to find out by what *means* they could prevail against him. We observe that Sampson took Delilah, a woman of Gaza to wife who proved an enemy and a helper of the enemies of Sampson. So no doubt many who are not Israelites indeed, have crept into the church secretly only to spy out her liberties, and have like Delilah been so fond of reward or money that they have manifested not what they had got to be, but what they had always been, (enemies to the church) by the doctrine they have preached, which is *means* and while this doctrine has prevailed, the true Israel of God, like Sampson, has learned gradually more sensibly to feel that their strength and sufficiency is of God and not of themselves or *means*; while the Philistines, lords and all, are looking upon her as only fit to make sport; but when God shall come to judge the world in righteousness, then the Philistines or uncircumcised in heart, will be found sporting in idolatry, and be destroyed together, while God shall take his elect home.

Jeremiah v. 30, 31, "A wonderful and horrible thing is committed in the land, the prophets proph-

esy falsely and the priests bear rule by their *means* and my people love to have it so."

About the year 1828 there were great revivals in the country, after which the *means* plan was more particularly urged by the prophets or preachers, they began to teach false doctrine, or at least to neglect the plain truth of the gospel, and preached *means* or prophesied falsely, calling upon the church and world for money or the use of *means* to save the world, and the church hardly knew what to do, but hating to appose the priests or preachers who were so anxious for the use of *means*, began to let the preachers direct, and many of them readily obeyed, and vain jangling ensued and a division of the Baptists took place, and a large majority went on under the rule or direction of their preachers or priests who still bear rule by their *means*, while the small ministry in obedience to their heavenly Father's direction, have withdrawn from them (2 Thes. 3 6) and have been trying to contend earnestly for the faith once delivered to the saints.

Yours in love,

D. W. PATMAN

For the Signs of the Times.

Jay, Maine, March 1, 1847.

BROTHER BEEBE:—I am yet an inhabitant of Jehovah's footstool, and every day makes the number less, of my appointed days on earth. I feel that I am a worm and no man, a poor unworthy sinner saved by grace. I yet try to preach the unsearchable riches of Christ, but at times I feel to exclaim, Oh! my leanness, my leanness. Being a man of like passions with others; I shall preach the gospel so long as I am assisted by the Holy Spirit, and no longer. I experience a degree of obloquy and persecution for the truth's sake, but instead of its moving my mind from the faith of the gospel, I rather rejoice that I am counted worthy to suffer for His sake. I undergo much from the *old man* that is in company with me wherever I am; he intrudes himself more or less in all my religious exercises, and otherwise, and brings my soul into bondage, so that I can exclaim with Paul "Oh! wretched man that I am, who shall deliver me from the body of this death." But the pardoning love of God through a crucified and risen Savior is a sufficient antidote against the corrupting influence of the *old man*. We have reason to rejoice, dear brethren, in the unchangeable purpose of God in Christ, in the salvation of lost sinners from death and hell, in raising them up as kings and priests with Christ in glory to sing redeeming grace and dying love forever. "Oh! sing unto the Lord a new song, for he hath done marvellous things, his right hand and his holy arm hath gotten him the victory." Psa. xcvi. 1.

Though there is a *spirit of delusion* abroad, deceiving with a profession of religion, a supposed ability, and righteousness of the creature, in the gathering of Gog and Magog to battle, under Protestant anti-christ, yet the Lord is the hope of his people, and their strength in time of trouble.

We need not fear, knowing that our God reigns King in Zion, and that he overrules all the wicked designs of men for his glory, and for the good of his people; he will take the wise in their own craftiness, and bring to naught the understanding of the prudent, and overthrow the *man of sin* in his own time.

That the Lord may sustain you in all your afflictions, is the prayer of your unworthy brother in Christ,

JOSEPH L. PURINGTON.

P. S.—I expect in a few days to leave this place for the house of my father, at Richmond, having been absent more than three months, during which time my mind has been strengthened, enlarged and comforted in the truth. To the Lord belongs all the glory. J. L. P.

For the Signs of the Times.

Mc-Connellville, Ohio. Feb. 25 1847.

"But rather rejoice, because your names are written in heaven." Luke x. 20.

BROTHER BEEBE:—

I send you a few thoughts on the above words for the brethren. These words were spoken by our adorable Lord of life and glory, to his seventy disciples when he sent them two & two into every city, where he himself would come. "Carry neither purse nor scrip, nor shoes, neither salute any man by the way." said their Lord. We may infer from this, that the commission they had from their Lord, was the necessary qualification for their mission; they had no diploma from the schools, nor any prerequisite to recommend them to their countrymen, but, they had the peace of God in their souls, his laws written in their hearts, and on their minds they were impressed, and the Holy Ghost bearing them witness with signs and wonders. The sweet promises of the Lord's presence should encourage the ministers of the gospel, in this day of profession, that where the gospel of peace is received, the Lord is, and will manifest himself there; and where the gospel of peace is not received, we may be certain that the Lord is not there; for if the son of peace be there, their peace shall rest upon it, if not, it shall return to them again. The Lord's ministers are to proclaim the gospel of peace; and not to make it, nor offer it, by any means or conditions; but to preach that peace already made, by him, through the blood of the cross. The design of our Lord in sending forth his ministers as lambs amongst wolves, was that they should lift up, and unfold the gospel of peace in the land of slavery, where sin reigns, and Satan triumphs, but where the Lord will come in the day of his power, and claim his right, that the redeemed ones, the purchase of his blood should love, admire, and adore him. The seventy, it appears were somewhat elated by the circumstances that attended their mission; they returned with joy, saying, Lord even the Devils are subject unto us through thy name. The best of men in the ministry, are liable to be taken with things that are marvelous, but our Lord would have us to be mindful of things that are merciful. Simply to preach the gospel may exalt the passions of our fleshly minds, but

to know that our names are written in heaven should be the only cause for the Lord's servants to rejoice in. Judas and Peter both preached, but Peter only realized his interest in his Lord and his God. Those poor disciples, whom their Lord had commissioned, could not bring to him any information but what he knew; he told them, I beheld Satan as lightening fall from heaven. All persons and things are known to him from the beginning; nothing can impart knowledge to our infinite Lord; the enmity of the professor against the sovereignty of Jehovah's grace, and the penitent sinner imploring for his sovereign mercy, each is known in his distinct character to our sovereign Lord. The former will receive the due and just punishment for his crimes, the latter that mercy which reigns through sovereign grace. Rejoice not, because I have given you power to tread on serpents and scorpions, and over all the power of the enemy, *and nothing shall by any means hurt you*; but rather rejoice because your names are written in heaven. Whatever was the design of our Lord by this figurative expression, your names, says he, are written in heaven. It was a source of rejoicing to the humble disciples that were believers in Jesus. We may consider it denotes the foreknowledge of God in the choice of his people. For the Almighty God simply to know all persons and things, is admitted by most of the preachers, in this our day, particularly by those who call themselves Calvinistic; they will affirm, they believe in predestination, election, and efficacious grace, and at the same time declare there is no union in Christ without faith and some will call themselves Old School Baptists, but by their actions, as preachers, we know that they are not governed by the influence which flows from a sacred knowledge, of the mystery of God's will. For me to believe that the eternal God knows all the events of the children of men, that he keeps an accurate account of all their actions, and of the world, from the first of creation, down to the great burning day, is a truth that will not injure me nor any other man by believing it, but it is not that belief which is enjoyed through the knowledge of that sacred mystery founded in the eternal purpose in Christ Jesus. The Apostle Peter when writing to the saints, describes their character, as the elect, according to the foreknowledge of God the Father, 2 Pet. xii. Here is an interest declared to be constituted in the sovereign will of God, according as he hath purposed in Christ Jesus. God is the Creator of all his creatures, and the Father of their spirits, but, for him, to be my loving, choosing, and adopting Father in Christ Jesus, is that gracious interest, none can know and enjoy but the spiritual and heaven born soul. Then my soul, fear him who hath power to destroy both soul and body in hell, for thou mayest *mar* thy peace and comfort, but thy life interest, is secure in the true God and eternal life. We will next inquire, who these people are, that are so favoured as to have their names written in heaven. That there is a people so highly favoured with a gracious interest, cannot be denied by any one, who believes the divine authority of the Scriptures. Being chosen in

Christ Jesus the covenant Head and Representative of his people, did not arise from any foreseen good in them, nor was it any fault in the rest, who were not so chosen. Rom. ix. 11. Reprobation is not directly contrary to election, nor the necessary consequence of it, non-election was not governed by the character of the creature, but simply by the will of God. Election in Christ with all spiritual blessings, is an act of God's sovereignty; to be left, passed by, or rejected, it to be left to our creaturely standing in Adam our natural head; in *either* case we are considered as having done good or evil. Reprobation is not an act of sovereignty, but of equity. Sovereignty confers what is not due, equity assigns what is. Thus we believe salvation is by grace; damnation by impartial justice. But who are this people? Their characters are formed through the belief of the truth. The elective interest by our heavenly Father becomes efficaciously manifest to our souls by the eternal Spirit, of our Lord. That grace which constituted our interest in our Lord, is the moving cause. The Holy Spirit regenerates our souls, and quickens us into vital union with Christ our living head, and all before we are believers in Jesus to the open salvation of our souls. Tit. iii. 47. Eph. ii. 4—9. John x. 26. Then we are called from darkness into the glorious light of the gospel that we may behold the glory of God in the face of Jesus Christ. Whom he did predestinate *them* he also called, whom he called, *them* he also justified, and whom he justified, *them* he also glorified. O, what grace is this! that we guilty sinners should be brought to know and enjoy the preciousness of Jesus, and this knowledge is a sure evidence of our interest in Christ from grace to glory. There are however, many professors, that are irritated when they hear the doctrine of electing grace declared to be the gospel of salvation. But why should any sinner, who hears the gospel of the grace of God, discard the electing love of God, since God is love? He first loved his people, before they love Him, and where did he love them, but in Christ Jesus that the *same* people should be holy, and without blame, before him in love? The reason why the natural man dislikes the doctrine of election is, he has not experienced the grace of election in his heart. The heart unchanged, can never appreciate nor enjoy the mystery of God's will, it cannot receive the things of the spirit, (or ministry) they are foolishness to it; it is enmity against God, it is governed by the prince of the power of the air, therefore it detests the holiness of God in the salvation of his people, it has not known by the Spirit of truth, that their names are written in heaven. But how often doth Satan accuse and charge the poor believing sinner, that he has no interest in Jesus. O my soul, reflect, and meditate on those days after thou wast illuminated, and realize thy deliverance from sinful slavery & liberation from Satan's tyranny, liberty to approach unto God, and to call on his name, liberty to esteem Jesus Christ thy Savior, thy righteousness, thy sanctification, and thy all in all; liberty to walk with God, and to do his will, which you once discarded, liberty to anti-

cipitate heaven your final home, which is secure. Then my soul take heed and make strait paths for your feet that while you believe in that gracious interest, which the gospel reveals, you may prove it, by a due regard to your sanctification to him, who has bought you with a price, and has given you a title to heaven. Christ says, *I lay down my life for my sheep*, therefore, by Christ's giving his life a ransom for many, the *many* are *his* by his purchase, and he marks them all in due time accordingly—He marks none but his own, his right precedes his marking of them. Thus Christ who is the head of spiritual life comes down in the power of his spirit and quickens the poor dead members of his mystical body, who are morally dead in trespasses and sins; and by an electing interest, he is born from above, that he may know that his name is written in heaven. The disciples of Jesus being thus born from above know his voice and they follow him, Jesus calleth them by name, with an *high, holy, and heavenly calling*. When Jesus calls his sheep, they are sure to turn from darkness to light, which brings them home by righteousness where their names are written, they are called unto eternal glory by Christ Jesus. They who are called are cleansed from all iniquity and being washed in the blood of the Lamb are made kings and priests unto God and his Father. Those whose names are written in heaven are justified from all things—they receive their justification in that which justifies the perfect obedience of Jesus Christ. I think we should distinguish, between the being of justification and the manifestation of it; being justified by his grace, is an act of our heavenly Father, by which his chosen are absolved from all condemnation. The elect being viewed in Christ their Head, must be objects of condemnation or justification; Paul says, who shall lay any charge to God's elect. It is God that justifies. The scriptures testify that justification to be of God, by grace, in Christ, by the Spirit, by faith, by works, and by blood. It is a free gift, bestowed on the objects of God's eternal love, who are declared to be openly justified, through the redemption that is in Christ Jesus: possessed and enjoyed by faith of those who are called according to his eternal purpose, by the indwelling of the Holy Spirit. God gave it, Christ wrought it, the gospel reveals it faith receives it and realizes and puts it on, to the glory of God's grace.

But I must forbear, or I shall trespass over the limits. I submit this communication to be squared by your rules if it be needful, and remain yours, for the truth's sake.

JAMES JANEWAY.

For the Signs of the Times.

Kingwood, March 12, 1847.

MEDITATIONS ON REV.—No. 2.

BROTHER BEEBE:—In a former communication, *the temple and the altar* mentioned in the first verse, I spoke of as setting forth Christ in his human and divine nature, and them that dwell therein, as setting forth his people. Some reflections on the

command to *rise and measure*, will come next in order. One definition of the term *measure* is to mark out, in this sense it is understood the term is used in this case; John is instructed to *rise and measure*, to mark out, or give a description of Christ (in all his fullness) and his church; not only or simply in prophesying or preaching the gospel as a minister of Jesus, but more especially as an apostle of the Lamb, in binding up the testimony and sending the law among his disciples, as being one of the twelve whom the Savior said, when he should sit in the throne of his glory, should sit upon twelve thrones, judging the twelve tribes of Israel, to whom the master said, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. And though Christ in his last sentence, or rather in its connection, is giving instructions to his disciples as to their course with each other in case of trespass, yet the idea of binding, &c., is equally applicable to, and expressive of the whole of the order, ordinance and doctrine of the gospel. Considering the importance of the mission given to John, the abundant preparation made him for carrying it into effect, the character of him who planned and directed the whole, it is believed he was not disobedient to the heavenly vision; and as a confirming testimony we have only to examine the writings of John as an apostle of Christ, in several places in the New Testament, especially his three epistles. It is supposed that those epistles were written subsequently to the revelation being made to him in the Isle of Patmos, and perhaps his (so called) gospel also though uncertain however this may be, and though John was probably far advanced in life at the time of his vision in Patmos, it is quite certain he wrote the three epistles, and preached the gospel afterwards from the circumstance of his being informed that he must prophecy again &c., chapter x. 11 verse; as also that he must rise and measure, &c.

When we look into the history of the things written by John concerning Christ, the first thing that needs our eye is a description of his majesty and greatness, an exhibition of him, not only as the *Word in the beginning*, but as God, that all things were made by him, that in him was life, that the world was made by him, &c., John i., together with an account of the miracles wrought by him, as the turning the water into wine for the wedding in Cana of Galilee, John ii. 1; the healing of the nobleman's son at Capernaum, iv. 50; the curing of the man at the Pool of Bethesda, v. 8; the feeding of the five thousand, vi. 11; giving sight to the man who was born blind, viii. 6; raising Lazarus from the grave, xi. 43; the going backward and falling to the ground of Judas and his company, when Christ said to them, *I am he*. Again John tells us he (the Word) was made flesh and dwelt among us; by which we understand his incarnation, which, taken in connection with his sufferings, presents to our view his humiliation, it teaches us how poor and lowly he was. John also speaks of his people in this same history, he

characterizes them as being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; as having believed on him and having received him, to whom he (Christ) gave power to become the sons of God. John i. 12, 13. John tells us he wrote these things, and that his testimony is true. Chapter xxi. 24. In examining the epistles of John, we find them full and explicit in measuring the temple and the altar and them that worship therein; in other words, in marking out or setting forth Christ and his people. He speaks of that which was from the beginning, which we (apostles) have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life &c., 1 Epistle i. 1. Here John, in speaking of that which was from the beginning, the word of life &c., has reference to Christ, as in the commencement of the other book, before noticed. He speaks of him as that eternal life which was with the Father and was manifested unto them, the apostles, verse 2, and that this is the true God and eternal life, v. 20. That whosoever denieth the Son, the same hath not the Father, ii. 23, by which we are taught that the Father and Son are one, and that to deny either is to deny both. John speaks of Christ as our advocate with the Father, as the propitiation for our sins &c., ii. 1, 2, that he is the Savior, iv. 14, that he is come in the flesh &c., iv. 2. Again, John speaks of the people of God, that God has given to them eternal life and that that life is in his Son, and that he that hath the Son hath life, v. 11, 12, that he that believeth on the Son of God, hath the witness in himself, v. 10, that we are of God, and he that knoweth God heareth us, the apostles, iv. 6, God is love, and he that dwelleth in love dwelleth in God and God in him; iv. 10; hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren, iii. 16, we know that we have passed from death unto life, because we love the brethren; iii. 14, and finally, beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, iii. 2, the world knows us not, because it knew him not. iii. 1.

In looking over the subject a little, it is quite certain that John in his writings, as left upon record, in the New Testament, as an apostle of Jesus, has most clearly set him forth as God, Man, Mediator, & Savior of his people, in all his glorious fullness and sufficiency, as the greatest and the least, the first and the last, the richest and the poorest, the Alpha and Omega, their all, they in him and he in them; they, one with him, and destined to behold the glory he had with the Father before the world was. The commands of Jesus to his people, John has fully set forth. In all this, John was divinely inspired, governed and guided by the Spirit, its bringing all things to his remembrance, whatsoever Jesus had said, or the word of the Lord to him as an apostle of the Lamb. Thus with the reed or rule given him, he rose as commanded, and measured the temple and the altar and them that worship therein.

GABRIEL CONKLIN.

For the Signs of the Times.

Clyde, N. Y., March 18, 1847.

BROTHER BEEBE:—I find in the present number, an article from brother Bartley, giving his views on the text recorded in the 20th verse of the viii. chapter of Romans, which does not appear to me to be a correct view of the subject. I do not wish to be lord over any brother's faith, but permit me to show my mind and give my opinion. Brother B. says, he thinks the creature there spoken of is the new man. Whatever this creature is, it is evidently subject to vanity, by which I understand death, which the new creature can never be subject to. But brother B. thinks, the new creature is subject to our corrupt nature. By subject, I understand is meant being in obedience to it, which the new creature can never be, for it is written, the elder shall serve the younger, sin shall not have dominion over you, for ye are not under the law but under grace. By the term creature, I understand this mortal body; this appears to me clearly to be the correct view of the case from what goes before, and what follows after. The 19th verse says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Then follows the text, and the 21st verse says, "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God," and then in the 23d verse, "And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The body being altogether animal, earthy, consequently vanity, made subject to death by reason of sin, there is in us an unwillingness to die, but, though our covenant God and Father has subjected our body to vanity or death, he has subjected the same in hope, through our Lord Jesus Christ, whom he raised from the dead as the first fruits of them that slept, a sure and certain pledge of the resurrection of our body, in Christ. As he came first to redeem our souls and save them, he will come again to redeem our bodies from the grave, and bring this creature, body, into the glorious liberty of the sons of God in heaven; where they neither marry nor are given in marriage but are as the angels of God, the angels being called the sons of God, every redeemed soul being made a partaker of the divine nature in regeneration. The dust of their mortal bodies is precious in his sight, and though sown natural bodies, they shall be raised spiritual bodies, and be made like unto Christ's glorious body. This will be at his second advent, for when Christ who is our life shall appear, "then shall ye appear with him in glory," when he comes "to judge the quick and the dead, at his appearing," then shall this creature that was made subject to vanity, with the new creature, or new nature, which we receive from Christ, be brought into the glorious liberty of the sons of God, and may all the saints say, Amen.

Yours in the bonds of the gospel,

LUKE MORLEY.

EDITORIAL.

NEW VERNON, N. Y., MAY 1, 1847.

MINISTERIAL QUALIFICATIONS.

Goshen, March 29, 1847.

BROTHER BEEDE:—In the 7th number of the *Signs* you have given your readers an excellent discourse on "*The Temple of God*," which to one who has but seldom an opportunity of hearing a gospel sermon, is as cold water to a thirsty soul; for the great part of the sermons preached in these degenerate times, by the popular clergy are like wells or clouds without water, having no living fountains in them to refresh the thirsty soul, they are corrupt springs, &c., and as "a parable is in the mouth of fools," so are the scriptures in the hands of these popular preachers. As you have informed us in your last number of what materials the temple of God consists; will you be so good as to give us in your next number a discourse on the subject of the kind of material those should possess who are to administer to the wants and necessities of those composing the Temple of God. For that purpose I would suggest to you the following text of scripture,—

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 21.
Yours in the gospel,

LEBBEUS L. VAIL.

Volumes might be written in reply to the inquiry and suggestion of brother Vail without exhausting the subject; and perhaps a subject of more interest or vital importance to the church of God, or more eminently calculated to "disquiet the inhabitants of Babylon" could hardly be suggested. Taking the inquiry in connection with the passage of scripture proposed, we understand our brother to inquire concerning those who administer to the church of God in word and doctrine, what kind of qualifications are requisite and indispensable for the work of the gospel ministry. There are many standards by which professors of christianity make their decisions in reference to the question involved. The most general opinion seems to be that although the prophecy of olden time came not by the will of man, old things have passed away and now the will, wealth, and liberality of men are to be consulted. The will of "pious, talented, young men" must be inclined to take holy orders, and submit to a course of mental training to "prepare themselves" for the work; the will of men must also be taxed to provide colleges, and divinity schools, teachers, and books, and other things to enable these apprentices to master their trade; or, to speak more politely, to acquire the science of divinity. When young men are thus provided, and provided for "by the will of men" they are to be consecrated to God, without consulting his will, by ordination, and the will of men must decide where shall be the field of their labor, sphere of their operation and reward of their service. If the people have it not in their will to afford stronger pecuniary inducements, than are presented to these young men from other callings, the word will not come to them; but if the will of man, be inclined to offer the rank and pay of "Major of Dragoons," the will of the ardently pious ministers

will chime in admirably and the word (if not of God) of men, will come unto the people by the will of man; for learned men will speak as they are moved by desire for honorable stations and good pay. Many, we doubt not, of this description, say they are Jews, and are not, but do lie, and are the synagogue of Satan, and have no vital connexion with the Temple of the Living God.

Our Lord is of one mind, and none can turn him; his ways are everlasting. A sense of his wisdom and immutability forbids us to think that his communications to his church, or Temple have any more dependence on the will of man now than formerly; and as the prophecy came not in old time by the will of man, so neither does it in modern time come, but by the will of God.

If we consult the New Testament, we find that the will of man had nothing more to do with designating the men or preparing them for the work than it had in the case of the prophets. John the Baptist was a man sent of God, and sanctified, consecrated, or set apart for the work whereunto God had appointed him at a period quite too early for the co-operation of men. In calling the twelve Apostles, our Lord did not so much as ask them if they were willing to accept the commission, or whether old father Zebedee, whom some of them had to leave in the boat, could spare them; but he bade them follow him, and they followed him; he spake the word and it stood fast, he commanded and it was done. Of the seventy also, it is written that he called unto him whomsoever he would; and he sent them wheresoever he would. And after the resurrection of Christ from the dead, when he informed his disciples that he was about to ascend up into heaven; instead of telling them to shift for themselves, that while he had been with them he had directed them, but now in his absence, they must qualify themselves, and induce others to prepare themselves for the ministry his last command to them was, "Tarry ye in the city of Jerusalem until ye be endued with power from on high;" Luke xxiv. 46; thus plainly indicating where the qualifications of his ministers should come from after his ascension to heaven; for as he had shown to them that all power in heaven was in his hands, consequently his ascension to heaven could be no impediment to his charge over his ministers; and Lo he is with them, (not in incarnation but by his Spirit,) always, even unto the end of the world. They were not therefore to expect a successor to his government of them, for his dominion has no end. The calling and qualification of God's ministers are exclusively of him. Flesh and blood had not revealed these things to Peter, and when it pleased God who separated Paul from his mother's womb to reveal his Son in him, that he should preach among the Gentiles the unsearchable riches of Christ, straightway he conferred not with flesh and blood, neither did he go up to Jerusalem to them that were Apostles before him. But we must notice some of the marks by which the church of God is authorized to know those whom God has called to the ministry; and

enter the work by the will of man, but they will be manifestly called to it as was Aaron to the priesthood; in this they differ from all the ministers of anti-christ. Not one of all the self consecrated and humanly qualified ministers upon earth was ever called of God to the work of the gospel ministry.

SECOND. They shall be known to the people of God, by the message which they bring. "If I or an angel from heaven preach any other gospel," &c., "let him be accursed." All that are called of God will preach the same gospel that the apostles preached eighteen hundred years ago; but this will not be the case with any whom God has not so called.

THIRD. Their ministry shall feed the flock of God, which he has purchased with his own blood; and their preaching shall be unto them that are called, Christ, the power of God and the wisdom of God, and the saints shall receive it as the sincere milk of the word, and grow thereby.

FOURTH. Their ministry shall be, as it has always been, unto the work-mongrel Jew a stumbling block and to the learned Greeks, the polished, erudite and sagacious religionists of the schools of this world, foolishness. There being no charge either in human nature or in the gospel of Christ, the faithful preaching of the word will meet with the same violent opposition throughout all time that it encountered in the apostolic age.

FIFTH. The ministers of Christ, cannot preach when they please, and quit when they can make more money at the bar, or in some other vocation, raise a shout in the camp, and make revivals of religion when they may choose, but they are dependent on God, & when he withholds from them the life and power of the gospel, they cannot supply the deficiency.

In character and deportment they must possess the following indispensable traits.—"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house," &c. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." 1 Tim. iii. 2—7, also Titus, 1. 6—9. Here we have sixteen indispensable requisites, ten of which are positive and show what the minister of Christ must be; and six are negative and show what he must not be. The church and the world may be supplied with ministers in abundance, from the schools of men, in whom these traits do not appear: but they are not the ministers of the Lord Jesus Christ; neither can the church receive them into the house of God, or bid them God speed, without consenting to a defilement of the Temple of God.

In addition to the above Paul enjoins, (Titus i. 9,) that they must hold fast the faithful word as they have been taught, (for none possess the qualifications above described, unless he has been taught of God,) that he may be able, by sound doctrine both to exhort and convince gainsayers. The notion which some entertain that a man may hold sound doctrine while he entertains some unscriptural views, is not sustained by the Apostle. A man could not be called sound, physically with a

FIRST, as we have already shown they will not

broken tooth, or a foot out of joint or an arm withered; our fruit is not sound when specked with rottenness, neither is a man sound in the faith while he holds some errors, nor is that doctrine sound which mingles truth and falsehood, however great may be the proportion which the former may bear to the latter. The standard by which the soundness of doctrine is to be tested, is the scriptures, and they are always in perfect harmony with the teaching of the Holy Ghost in the experience of all the saints of God: for, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. On each of those things which the apostle says that the ministers of Jesus *must* be, and of those which he *must* not be, we might dwell at large but our space is too limited. While God has called his ministers to speak he has commanded his church to judge of the character of the preacher as a man, as a christian, and as a minister, and of the doctrine preached; for the saints shall judge angels, or ministers. There was a peculiar solemnity in the admonition which our Lord gave to his disciples on this subject. Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them. And the Holy Ghost through the apostle has given unusual emphasis to a like admonition. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy," &c., and the New Testament abounds with solemn warning to the people of God, "try the spirits," for many anti-christs are abroad in the world.

In subsequent numbers, we propose to notice more fully some of the qualifications for the gospel ministry marked by the apostle in the quotations in this article, from his epistles to Timothy and Titus; and, may the Lord grant unto his people the spirit of discernment that they may detect and rebuke such as may infest the ranks of the Lord's host, who bear not the marks of the high calling of God; and may the ministers of Jesus see, and feel that they may not while preaching to others, themselves become castaways.

GLEANINGS FROM THE POPULAR RELIGIONISTS OF THE AGE.

A few days since, some numbers of the "American Messenger," a paper published in New York by the American Tract Society, was put in our hand, by a brother, from which we will serve up one or two specimens of the doctrine and practice of that distinguished old lady, whose name is written in large capitals in her forehead.

LESSON FIRST.

"GROSS IGNORANCE.—A colporteur says, after reading a chapter in one of our excellent books, to an anti-missionary 'hard shell,' I asked her opinion of it. 'Oh, it is a very good sort of reading,' she replied; 'but isn't it written in the Scriptures, Cursed is every one that shall take anything out of that book, and add anything to it; and hasn't the man that wrote that book taken passages out of the Bible, and added his opinions to them?'"

On inquiring if she wants a Bible, I have been answered, "Yes, if you have any of the old kind," by which they mean the old-fashioned print, with a long f, thinking that those only are the "primitive" kind. Among this class a belief in witchcraft prevails to a considerable extent. They oppose everything that is calculated to enlighten the mind. It is strange what gross ignorance pervades many portions of our country. This fact should be a powerful incentive to enlighten Christians to contribute to the Society which is doing so much to carry light where all is now darkness."

It is not very difficult to determine, on whom this pious colporteur, intends to bestow the complementary appellatives of *anti-missionary hard*

shell. The decided preference manifested by the Tract Society and all its kindred institutions, for *soft shells*, leaves but little necessity for the particularization of the objects of their hate and ridicule by prefixing the word, *anti-missionary*. That portion of the religious community, which can neither be flattered nor frowned into submission to the mandates of this mammoth institution, and which has hitherto proved invulnerable to the arts and legerdemain of the lords, priests, prelates, and whiffet colporteurs of the Society, who not only withhold their countenance and their money, but cease not to oppose and expose the arrogance, corruption and infidelity of the craft; are unscrupulously set down for hard shells. These present a striking contrast with the more pliable and mellow part of community. The missionary patrons have shells better suited to the wishes of their anti-christian leaders; they are described in the New Testament, as *silly women, men having itching ears, and children* that are carried about by every wind of doctrine.

The story related above, of the discourse of the colporteur and the female whom he was labouring to beguile, is only his own version of it, & we have reason to know that their statements are not to be relied on. We presume that the truth of the matter is substantially this; the colporteur, agreeably to his instruction, and in harmony with a time honored custom of the Pharisees, entered into this widow's house, hoping to lead captive its occupant; but finding her a stickler for the bible, and the doctrine and order of the primitive church, denounced her as a *hard shell*.

We do not wonder that the lady doubted the genuineness of his copies of the scriptures as his practice and doctrine were so foreign to anything taught or enjoined by the word of God.

As a further description of this singular and hard shelled people, the colporteur says, they believe in *witchcraft*. If he alludes to the Old School Baptists, as we presume he does; he has undesignedly told some truth; for one of the oldest of our order, found a whole church *bewitched*, more than eighteen hundred years ago; and as there are many churches at this day, affected with the same disorder that characterized the Galatian church, we are not surprised at a belief in the existence of the same description of witchcraft. The prophet Samuel told Saul, that rebellion was as the sin of witchcraft; and we are certain that no preceeding age has excelled the present for rebellion, against God, in matters of religion.

"They oppose everything that is calculated to enlighten the mind." Now this sentence carries its own refutation on its face; for there cannot be found in the United States, a class of citizens who oppose every thing that is calculated to enlighten the mind, and there can be very little doubt that the writer penned, and the Tract Society published this sentence under a full conviction of its falshood. The anti-missionary hards hells, as they are reproachfully called, oppose the substitution of the wisdom and vain philosophy of men, in the place of divine revelation, and the teaching for doctrines the commandments of men. They believe that the religion of God our Savior is more than a mere science. That all the mission societies, Tract and other humanly invented societies that were ever instituted, with all their mendicant colporteurs, men, means, and money, are delusive, anti-scriptural, anti-christian, and, in regard to the diffusion of divine truth, abortive; that they never have, and as the scriptures of God are true, they never will promote the salvation of sinners, or the dissemination of the religion of our Lord Jesus Christ. Last, but not least, the existence of a few of God's dear children, which all the heated wrath and malace of men and devils, has

been unable to exterminate from the earth, is urged by the colporteur, and by his employers, as an incentive for greater pecuniary investments in Tract Society stocks, as though by the expenditure of greater sums of money, they might hope to prevail against that people whose God is the Lord. But they may heap their filthy lucre, drive their steam presses with double velocity, fill the breadth and length of our land with tracts, and colporteurs like caterpillars or grasshoppers, but still they will find the *shell* of God's people invincible, for they are a people saved by the Lord, who is the shield of their excellency, and their enemies shall be found, as they ever have been, liars unto them.

LESSON SECOND.

From the same paper we copy the following extract on

"SHOUTING.—I have been at four camp-meetings, says a colporteur in the backwoods, and would say, if shouting would convert the people, and teach them knowledge, we have here no need of any more colporteurs. One man said to me, 'I don't think you have any religion.' 'Why?' said I. 'Oh you don't seem to enjoy shouting.' 'Why, that is all you know about it,' said I. 'I can raise a bigger shout in the camp than two or three of your preachers could.' 'Ha!' said he, with disdain. I told him that singing would cause more shouting than anything else, and that we would try it at night. We went up to the camp ground in the evening, where the preacher was trying to raise a shout. I commenced singing. 'Jesus my all to heaven is gone, I am bound to the land of Canaan,' and in five minutes one could not have heard it thunder for the shouting. The next day I delivered an address, sold between twenty five and thirty dollars worth of books, and obtained twenty-four subscribers for the messenger."

This extract is calculated to show how perfectly mechanical are all the inventions of men for exciting the passions and misleading the minds of *Soft Shell missionary* subjects. Here the hiring colporteur of the Am. Tract Society, deliberately boasts of his slight of hand, or ability to raise "a bigger shout in the camp meeting, than two or three of their preachers," and by actual experiment, if he tells truth, (which may be questionable,) succeeded in raising, such a bedlam, that one could not have heard it thunder! It would really seem that this colporteur was among a people whose shells were sufficiently mellow for his purpose; he could lash their passions to that degree of phrenzy as to make them yell like demons, and exceed the noise of peeling thunder, and then taking the advantage of the blind infatuation, could sell them twenty five or thirty dollars worth of books and obtain 24 subscribers for the Messenger. Such are the men, such their slight of hand, and such are the *means* by which the American Tract Society propose to enlighten the anti-missionary hard shells of our country.

BROTHER JANEWAYS LETTER.—We are prevented, for want of room, from offering some remarks on the letter of brother Janeway. We intend to review some of the communications of this number, in our next.

DELAWARE ASSOCIATION.—This association will, we understand meet this year with the Bethel church about seven miles south from Wilmington, Delaware.

The annual meeting of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord permit, on the Third Sunday in June, 1847, and Saturday preceding, with the church in Jackson, Susquehanna Co., Pa.

Old School Baptists generally are affectionately invited to attend. Those coming from a distance east, will inquire for brother Ichabod Hill, Wm. Blaisdill, or John Griffis; those from the west, for C. A. Morse, or Arnold Bolch.

We flatter ourselves that we shall have brethren Beebe, Conklin, Harding and Pitcher and others with us, or at least some of them.

ARNOLD BOLCH.

POETRY.

For the Signs of the Times.

My muse is up, and I must yield
To impulse strong and bold;
And O! that I a pen could wield,
Such as the bards of old.
I'd speak of things already past,
As well as things to come;
Expose the tricks of anti christ,
And shew what he has done.
He did the bloody tyrant play
Round Bethlehem of old;
Unnumber'd babes he there did slay,
God's Son for money sold.
From Bethlehem to Calvary,
He did the Prince pursue;
He sought to reduce t' slavery,
The Sire and children too.
A raging devil he's always been,
He changes oft his name;
He's pope or pontiff sometimes seen,
Mahomet too he'll claim.
Arminian, or Wesleyite,
Or any thing to please;
Baptist too, (if it be *New Light*),
That he Christ's church may tease.
A son of temp'rance c'aims to be,
A fellow odd he comes;
He prowls about o'er land and sea,
And pranks among the nuns.
An artful, tricky devil, he
Religious oft appears;
He whines, and whimpers, seems to pray,
Sheds crocodilish tears.
In North and South, in East and West,
He many tricks doth play;
Doctor like he gets no rest,
Neither by night nor day.
He, like a quack, is full of means,
From East to West he runs;
Finds many supple, puny machines,
Gives potions for large sums.
He, an Isaac intoxicated,
Makes George plead Isaac's cause,
A Beebe, Sperry, explicates;
Poor William, Ambrose claws.
Let Poor William and Ambrose too,
All heresies renounce;
Contend alone for doctrine true,
And anti-christ denounce,
All heresies and heretics,
Alike should be condemned;
Anti-christ is full of tricks,
On this you may depend.
If brethren would at once withdraw
Their fellowship and smiles
From all means men, who love the law,
They'd 'scape the devil's wiles.
Why should brethren who know the truth,
Fellowship men of means?
No reason can they give, forsooth,
But that they're in their teens.
Let brethren then of minor age,
Be modest, mild, and meek,
Go ask instruction of the sage,
To teach, they should not seek.
When, by grace, the sinner is taught,
His impotence to know;
All human means he sets at nought,
And then to Christ will go.
He goes to Christ because he's drawn,
With threefold cords of love;
He runs, he leaps, he flies along,
Mach, like the gentle dove.
Man's poor mean means he leaves behind,
He praises Christ for all;
He knows that Jesus now is kind,
And now to him he'll call.
Ah! poor sinner, forget it not,
Christ for you was smitten;
Of God the children shall be taught—
Plainly it is written.
Of God thy children shall be taught,
The prophets have declared;
By men of means then be not caught,
You'll reap but poor reward.
To me, says Christ, no man can come,
Except the Father draw;

And when he draws they all shall come,
Free from the curse of the law.
All that the Father doth me give,
Says Christ, the Lamb of God,
To me shall come and ever live,
Though they shall feel the rod.
My muse is down, and I must drop
My pen, and ink, all—all;
Brother Beebe, afford no prop,
To means men full of gall.
Poor William Wade Covington,
Of all that he has written,
Is not ashamed, though poorly done,
And oft, for it, he's smitten.
POOR WILLIAM.

MARRIED.

At New Vernon, on Monday evening, March 29th, by
Eld. G. Beebe, Mr. LEWIS DAVEY, of Bloomingburg to
Miss SARAH ANN STEPHENS, of New Vernon.

OBITUARY.

GREIG, N. Y., March 13, 1847.
BROTHER BEEBE:—Please give notice through the Signs,
of the death of SIMON P. GARRATT. He departed this
life June 4, 1846 in the 67th year of his age, leaving a
widow and five children, with a large number of friends
and acquaintances, who deeply mourn his loss; but we
feel that our loss is his eternal gain. The deceased has
been a Baptist professor, believing in the old Apostles' doc-
trine for nearly forty years; and has been a member for a
number of years, of the Old School Baptist church at Tur-
rin, Lewis co., N. Y.
He did not say much during his illness on the subject of
death; he was heard at one time, in comforting some of
his children, to say that he did not know how his sickness
would terminate, but it would be all right let it be as it
might.
By noticing this in your paper you will much oblige the
bereaved friends of the deceased.
Yours, in affliction, LOIS JAMES.

ASSOCIATIONAL MEETINGS.

THE DELAWARE ASSOCIATION will commence her next
annual meeting on Saturday before the fourth Sunday in
May, 1847, but at what place we are unable at present to
say. Some brother of that Association will please in
form us.

THE DELAWARE RIVER ASSOCIATION have appointed their
next meeting to be held with the First Hopewell Church,
Mercer County, N. J., to commence on Friday before the
first Sunday in June, 1847, at 2 o'clock, P. M.

THE WARWICK ASSOCIATION will meet with the church
at Warwick, in this (Orange) county on Wednesday and
Thursday, before the second Sunday in June, 1847, com-
mencing on Wednesday, at 10 o'clock, A. M.

Old School Brethren are affectionately invited to attend
the above mentioned meetings. The Warwick church is
pleasantly located in the village of Warwick, about 7
miles from the Chester Depot, on the New York and Erie
Rail Road; passengers from New York city can take the
Rail Road line to Chester, where they will find a public
stage conveyance to Warwick.

RECEIPTS.

NEW YORK.—A. M. Douglass, \$4; Dea. A. Moseley,
1; Wm. H. Carpenter, 1; Dea. L. Gates, 1; Eld. E. S.
Raymond, 3; J. B. Drummond, 2; Eld. L. Morley, 5; J.
Gilmore, for Wm. Tiebout, 1; J. F. Croshaw, 1; Lois
James, 1. 20 00
GEORGIA.—A. Belcher, 1; D. W. Putnam, 2;
J. M. Hawley, 3; T. T. Johnson, 2; Thom-
as Livingston, 3. 11 00
KENTUCKY.—B. Mitchell, for B. Watts, 1; B.
Farmer, 1; Johnson Watts, 5; Wm. Bishop, 1;
Wm. B. A. Baker, 1. 9 00
ILLINOIS.—John Stip, 2; T. Merryman, 1;
B. Gibbs, 1. 4 00
MICHIGAN.—Dea. J. Mead, for Eld. J. Carpen-
ter, George Livesey, J. Roberts, Wm. L. Carpen-
ter, and Samuel Hagaman, 1 each, 6; J. Patrick,
1; J. Rammy, 1. 8 00
PENN.—J. Hughes * Esq. 5; N. Greenland, 6;
Eld. A. Bolch, 3. 14 00
VIRGINIA.—Levi Hess, 1; J. B. Larue, 2. 3 00
MISSOURI.—Eld. D. Lenox, 3; J. Thorp, 1. 4 00

Eld. J. Bailey, Me., 4; Wm. Fisher, Flo., 1;
A. L. Holgate Iowa, 1; J. Barrow, Ala., 1; J.
M. Hooper, Mi., 5; Susan Shrief Mass., 1; John
Fish, Ct., 1. 14 00
Total, \$87 00
* Also, \$5; for Books.

LIST OF AGENTS.

The following list, together with these who formerly
acted as agents for the Monitor, are respectfully request-
ed to obtain subscriptions, and to collect and transmit
to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A.
West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C.
Stanton, and Wm. N. Beebe.
DELAWARE.—Elders Peter Meredith, Lemuel A. Hall,
Joseph Smart, W. Hitch.
DIST OF COLUMBIA.—Alexander Mackintosh, Washing-
ton, and Joseph Grimes, Alexandria.
FLORIDA.—Reuben Manning, Esq.,
GEORGIA.—Elders James J. Battle, C. A. Parker, J. W.
Turner, A. Preston, J. Colley, D. C. Davis, and George
Leeves, Eld. Abner Belcher, J. M. Holey, J. Gersham,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J.
W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones,
A. Hauser, Peter Carass, J. Romine, W. Spittler, H. D.
Banta, J. P. Bartley, T. D. Clarkson.
ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld,
N. Wren, Cyrus Wright, J. Stip.
IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph
Cullen, J. H. Walker, Wm. Gomey, P. S. Nance, A. Van
Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles
Mills Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm.
Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G.
Marshall, H. Cox, Johnson Watts, Gabriel Williams.
LOUISIANA.—Joseph Perkins.
MAINE.—Elder J. Bailey, James Steward, J. L. Puring-
ton, J. Badger, D. Whitehouse, and deacons Wm. Eustis,
and Joseph Perkins, Wm. Quint, Jr.
MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas.
Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes
of Baltimore City.
MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M.
Petty and W. Hill, S. Canterbury, John Wilbanks, Esq.
MISSOURI.—Elders H. Louthan, Wm. Davis, F. Red-
ding, D. Lenox, A. Sanford, T. Boulware; and brethren
J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead,
A. Y. Murray, H. Horton, A. Holmes, Esq.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K.
Green.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]
NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon,
N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp,
B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-
boom, G. Lobdell, Charles Woodward, T. Bishop, C.
Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L.
L. Vail, Tho. Falconer, Henry Tibbets, John Grout,
John W. Livingston.
NEW JERSEY.—Elder C. Suydam, and George Doland,
Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt,
Col. Wm. Patterson, Wm. H. Johnson.
OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson,
George Ambrose, S. Williams, and Joseph Tapscott, Z.
Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. De-
bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saun-
ders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L.
Southard, Silas C. Byran.
PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H.
Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N.
Greenland, John Patrick, J. Hughes, J. W. Dance, J. Car-
son, B. Vanhorn, James Wells, Wm. H. Crawford, [North
7th street, corner of Willow, Philadelphia.]
SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.
TENNESSEE.—Elder J. M. Watson, M. D. G. R. Hoge,
Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony
J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C.
Buck.
TEXAS.—May Manning Esq.
VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leach-
man, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A.
C. Booton, Wm. W. Covington, John Clark, J. Keller, J.
Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W.
Costin, John Martin, A. R. Barbee, M. P. Lee, James B.
Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw,
S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T.
Lavender Sr.
WISCONSIN TERRITORY.—Elder J. D. Wilcox.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 15, 1847.

NO. 10.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Strickersville, Pa., March, 1847.

BROTHER BEEBE:—In the 6th number of the present volume I find a report, copied from the "Christian Chronicle," on the Baptists of Maryland. In the first place the reporter has committed a historical blunder, in saying, "Many years ago Maryland was a Baptist State," for in truth the number of Baptists in Maryland was never sufficiently large to justify its being claimed as a Baptist State. I was a member of a Baptist church in that state before the introduction of missionary operations among them, and they were then comparatively like a handful of corn on the top of the mountains, or like a few berries in a branch; there were two small churches in the city of Baltimore, and a few churches scattered throughout other parts of the State, and, like their brethren of the primitive age, they were looked upon as the offscouring of all things. But although they were few, they were Baptists indeed, united in doctrine, order, christian experience, and brotherly affection; when they met together, they met as brethren of the same family. The sovereignty of God in the dispensation of his grace, a full and complete salvation through the blood of Christ, constituted the topics of their conversation. True, the preachers and others were guilty of the charge brought against them by the reporter, of leaving God to do *his own work*! and that, because they had not the daring presumption to attempt to wrest it from his hand. But the reporter has ventured to define the work of God to be, "to frown upon them," and yet according this reporter's own showing, he has not succeeded, so far as to destroy them; for there are yet FOUR HUNDRED AND TWENTY FOUR Old School Baptists in Maryland. But, why have they not all perished? Why, the reporter tells us they would have all perished, had it not been for the sympathy of a few benevolent souls! From this it would appear that God had

intended their utter destruction, but found the sympathy of the precious few more powerful, than his wrath, and so they are safe. How shall the Old Baptists of Maryland pay their debt of gratitude to this *few*. The gold of Peru, and the marble of Italy would be too poor to erect a monument sufficiently splendid to commemorate their achievement. What were the achievements of a Washington, a Jackson, or a Taylor, compared with this? Their competitors were men; but in this case the contest was between God and men! The part of God was to frown upon them, and to seek their destruction; but these *few* have prevailed and come off conquerors; for, says the reporter, they *would have perished had it not been for a few, whose hearts still sympathized &c.* But what is this I hear uttered by this 424? They tell me they are under no obligation whatever to this sympathizing few: so far from it, that had it not been for the protection afforded them by God, this very band of sympathizing men, would have swallowed them up! and indeed I am decidedly of their opinion. If the feelings of them all, correspond with the feelings of their reporter, they all breathe forth the same desire. He has expressed his sympathy in strong language, "May heaven hasten their utter extinction."

Well might the inspired penman say, the tender mercies of the wicked are cruel; for such are the sympathies of the New School for us. But we have one consolation left us, and that is, the sacrifices of the wicked are an abomination to the Lord. This man reminds me of the first part of the history of one of whom we read in the good old book. And Saul breathed out threatenings and slaughter against the disciples, and after his conversion, he tells us that he had been *exceedingly mad* against them; and he, no doubt, earnestly wished their utter extinction. Well let them curse, but bless thou; and let them call for fire from heaven to consume us, we have nothing to fear; for if their god is rightly described by themselves, he cannot hurt us. According to their own showing, their god is a subordinate being, and perfectly submissive to their will. They claim the prerogative of either impeding or facilitating the work of salvation; their pulpits and presses abound with declarations to this effect. The celebrated Mr. Judson has attributed the eternal destruction of thousands to the tenacity with which the ladies of America held on to their jewels. Oh, naughty ladies! Mr. Vinton says that, shortly after the apostolic age, the church fell asleep, and that during her nap, Satan had possessed himself of the

fairest portion of Christ's inheritance; but now the church has awakened, &c.! They not only tell their immediate hearers that their own salvation is at their own disposal, but that the salvation of the world devolves on their prayers and exertions; that if they will pray and use other means, the salvation of the world is certain; but if not, their damnation must result from the neglect, and they must be accountable; for God has done all he can do. If such declarations do not represent God as subordinate to their wills, there is no meaning in words; and of such a god we have no fears. Our God is the God of Jeshurun, who rideth upon the heavens in our help; and in his excellency on the sky. The ETERNAL GOD is our refuge, and underneath are the everlasting arms. The counsel of our God shall stand, and *he will do all his pleasure*. He is a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall; even—should they be such *terrible* ones as this reporter.

What an important difference there is between the God of the Bible, and that of our enemy. "Their rock is not as our Rock, our enemies themselves being judges," theirs is a poor subordinate being, perfectly subject to the caprice of his votaries, and bound to do whatever they command; but the other is an independent sovereign, doing all his pleasure in heaven and upon the earth, by whom kings reign and princes decree justice. He putteth up one, and another he putteth down. Whatever instrumentalities he requireth, are at his command. If he has use for an Alexander to scourge the world, he knows where to find him; if he requires ministering servants to comfort his poor despised ones, he is able to supply them, and to qualify them for the service, for which he intends them.

Well, let them have their god; we do not want him; neither do we fear him; but of Zion's God we can say—

"This God is the God we adore,
Our faithful unchangeable friend,
His love is as great as his power,
And neither knows measure nor end.
'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.
Deceived by the father of lies,
Blind guides cry, Lo here! and, Lo there!
By these our Redeemer us tries,
And warns us of such to beware.

Yours, as ever,

THOMAS BARTON.

For the Signs of the Times.

AN EXPLANATION OF HABAKKUK II. 11.

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

Christian Co., Ky., March 12, 1846.

BROTHER BEEBE:—In perusing your invaluable paper I discovered in vol. 14, No 21 a request made by brother John Morris of Green Co., Pa., dated June 25, 1846, that you would give your views on Hab. ii. 11. With such questions I am much delighted, as it is certainly an evidence that those who make such requests are truly desirous of learning truth. Although I am young and feel my inadequacy to do any subject justice with my pen, yet this request has so agitated my mind, and set me to searching the word of God, that finally I have concluded to submit my views to the friends of Zion, and readers of the Signs of the Times. But, brother Beebe, I don't wish you to think for a moment that this is intended to supersede the necessity of your writing, for we are truly desirous of receiving from under your able pen, a full and complete exposition of this (to us) intricate, abstruse and perplexing portion of God's word. In my daring attempt, I shall endeavour to make the word of God its own expositor. When God smote all the first born in the land of Egypt, the bitter lamentations and mourning of Pharaoh and all his servants, and all the Egyptians were known by the great cry which was in Egypt. Exodus xii. 30. When God planted Israel, or his vineyard, & made the men of Judah his pleasant plant, as a matter of course he looked for judgement and righteousness, but behold there was oppression, and such oppression too as to cause a cry, by which they made known to God their horrible complaints of oppression and injustice. Isaiah v. 7. Praying to God with a strong desire, when we are in great danger is crying to God.—Ex. xiv. 15.—Psalms xvii. 1. God is said to cry when he warns his people earnestly. Isa xxx. 7. When he exerts his power for their deliverance, he is said to cry.—Isa xlii. 14. His not crying nor lifting up his voice in the streets imports his lowliness, meekness and patience amid his humiliation.—Isa. xlii. 2. The beasts of the field cry unto God, when earnestly desiring their food they appeal to the pity of God, according to their capacity, for they know something of dependence on God by natural instinct, at least when they groan by reason of their calamity, he is pleased to interpret it as if they cried to him.—Job i. 20. But we might enumerate scripture after scripture which speaks of the crying of God and Christ and of rational, intelligent beings and also of the crying of the beasts of the field; and we might easily understand them all, but that would not fully explain the crying of irrational unintelligent beings destitute of that discursive faculty which man is in possession of. We must then search for all parallel passages to the one under consideration, which are recorded. Gen. iv. 10. And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground. Also, (xviii. 20,) and the Lord said, Because the cry of Sodom and Gomorrah is great,

&c. Also James v. 42, Behold the hire of the laborers who have reaped down your fields which is of you kept back, by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Lastly in Luke xix. 40 And he answered & said unto them, I tell you that if these should hold their peace, the stones would immediately cry out. These scriptures above named, we think are tantamount to the one in Hab. ii. 2, For the stone shall cry out of the wall and the beam out of the timber shall answer it. If so, a correct understanding of them, will give us an understanding of this. In noticing Gen. iv. 10 we find in the connexion, that Cain and Abel brought their offerings to God, he had respect unto Abel and his offerings, but unto Cain and his offerings he had not respect. Cain was wroth and slew Abel; and the Lord said unto Cain, where is Abel thy brother? Cain answered, I know not; am I my brother's keeper? But God rejected his plea as false and frivolous; and said what hast thou done? The voice of thy brother's blood crieth unto me, from the ground. Cain thought to conceal the fiendlike act, by burying probably the body and blood, but the evidence is too clear and uncontestable; because God's own knowledge which is in the place of a thousand witnesses, testified against him. Murder is a crying sin, none more so; blood cries for blood, in the dying words of Zechariah. 2 Chron. xxiv. 22. It is well for us that Christ's blood speaks better things than that of Abel, Heb. xii. 24. Abel's blood cried for vengeance; but Christ's blood cries for pardon. Secondly, in noticing Gen. xviii. 20 we are taught in the connexion of that verse also, that the messengers of God looked toward Sodom; we suppose in wrath, because the sin of Sodom was a crying sin, and so provoking that it even urged God to rain fire and brimstone from heaven. Thirdly, in James v. 4, the sin of the wealthy, who by fraud kept back, the hire of the reapers cried like the stone out of the wall; this crying sin reached the ears of the Lord of Sabaoth. Fourthly in Luke xix. 40 Christ told the Pharisees that if these should hold their peace, the stones would immediately cry out. Whether men will praise Christ or not, he will, and shall, and must be praised. When upon men's reviling Christ upon the cross, instead of praising, and even his own disciples had sunk into profound silence, the earth did quake and the rocks rent which was literally in effect crying out and praising him. But to notice more particularly the text in Hab. ii. 2. It is conjectured by modern Jewish chronologers, that this prophet lived and prophesied in Manasseh's time when great wickedness abounded, and destruction by the Chaldeans, as the instruments of God's judgements, was hastening on. Manasseh was twelve years old, when he began to reign, and he reigned fifty five years in Jerusalem: and his wickedness was such, that the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh among the thorns and bound him with fetters and carried him to Babylon as an earnest of what should come afterwards. 2 Kings xxi.—2 Chron.

xxxiii. The whole of this prophecy refers particularly to the invasion of the land of Judea by the Chaldeans. The Chaldean monarchy aimed to be a universal one; he is not content with his own, but enlarges his desire as hell, or the grave: in the 6 verse we have the sentence passed upon him; he had been abusive to his neighbors, therefore they are to be instrumental in his disgrace. He unjustly increased that which was not his own, for which they, with their parable and taunting proverb, cried woe to him. But finally the Medes and Persians were to make a prey of the Chaldeans as they had done with other nations; we see in the 7, 8, 9 verses, that they shall rise up suddenly against them, when they thought themselves secure and least prepared to receive the shock and ward off the blow. He thought none of the nations about him was able to make reprisals; but to his astonishment this remnant was sufficient when God had such a controversy with him; here in the 9, & 11 verses, is a war against him for coveting still more and aiming to be still higher. Sometimes men as an excuse for their covetousness, say they only consult their own and their families safety, but they do not. The rich man's wealth is his strong city, and as an high wall in his own conceit. Prov. xviii. 11, Thou hast consulted, not safety, but shame to thy house, and that too by cutting off many people, in doing which, thou hast sinned against thy soul. Thus he raised an estate by bloodshed and murder, which was not only sinning against his soul, but it was a scandal to his family. And although he thought he had managed his frauds and violence with so much art and contrivance that they could not be found out or proved upon him, let him know that the different parts of his large, strong, and splendid city, he has built of his wealth or unjust gains, and fortified with that conceited wall, will cry out against him: the stones out of the wall of the house, when there is no other testimony against him, shall cry out and say, I am built with blood, and the beam being a component part, shall answer the same of itself. Babylon which was built with blood and iniquity did not stand long. In studying the scriptures we should always examine the parallel passages, texts which relate to the same subject; they should be accurately collected that one may supply light to the other, and fill up what is wanting to the perspicuity of the whole. Study well the tropes and figures of the sacred writings. These are deviations from natural simplicity of expression. A small excitement of feelings impels a man of ordinary fancy to express his thoughts, not by the words directly appropriated to it, but by some accessory idea, which he prefers, an account of its greater vivacity and beauty; their error is blindness, the fields smile, the heavens weep, the stones cry out, Abel's blood cries out from the ground, God makes drunk his arrows with blood, the floods clap their hands; such is the glowing language that meets us in many pages of sacred writ. Considering all this, it is easy for us to see that the cry of Abel's blood, of Sodom's sin, of the wall built by oppression and unjust means, and

of the hire of the laborers kept back by fraud, imports the sure connexion there is between murder, fraud and a sudden and fearful punishment, and that God can make witnesses even of irrational creatures which are ready to bear testimony against such oppressive wickedness.

Yours in gospel bonds,

NYHSAICOACLL.

For the Signs of the Times.

MEDITATIONS ON REV. XI.—No. 3.

Kingwood, March 26, 1847.

BROTHER BEEBE:—In connection with the command to measure the temple, &c., John was instructed, 2d verse, to leave out the court without the temple and measure it not. This circumstance together with the reason that follows, "*For it is given to the gentiles*," is taken as evidence that this court did not belong to the temple; and yet looking at the figure, there would seem to be a connection with the temple and even the outer court. But the expression or sentence, *The court which is without the temple*, is plain, and shows that something outside or external is intended. The first idea we draw from it, is, ceremonies of a religious character, perhaps a mixture of heathen, Jewish, and christian; and secondly, professors of religion whose worship and religion consisted merely in the observance of those ceremonies, at the same time professing to be worshippers of God, disciples of Christ, &c., but having no connection with, or part in Christ in reality. Theirs was emphatically an outer court, or court without, and they, outer court worshippers, though they called themselves by Christ's name. This court therefore, having no connection with the temple in reality, John was told to leave out, measure it not. Not that John was forbidden to portray heresies of the last time, anti-christ, &c., but these were not to be taken into this measurement. This court without, he must give no place in his measurement, in this glorious temple; but another place or use is assigned it. *It is given to the gentiles*. Nationally the Romans were gentiles, and probably a reference is had here, to the literal destruction of Jerusalem and the temple by the Roman army under Titus, which must soon take place. The declaration of the Master, in reference to this subject, as recorded by Luke is, "And Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Luke xxi. 24. But the sense or understanding of the subject mystically, is that in which the chief interest is found. In this sense the term gentiles may denote not merely national character or distinction, but a religious community such as the church of Rome with the Pope as its head, with such other religious communities and interests as have sprung from and appertain to the church of Rome; these all being engaged in the same cause, being substantially one and the same interest, have been, are now, and will be engaged in the work of *treading under foot the Holy City*. The gentiles in distinction from the Jews, are spoken of in the scriptures as heathens, idola-

tors, &c., and their sacrifices made to devils and not to God. 1 Cor. x. 20. The religion and worship of the church of Rome being of an idolatrous character, it is believed the term gentiles in this case is peculiarly expressive of that interest. But, by whom, when, and in what manner was this outer court given to the gentiles? Though the idea might seem inconsistent if not inadmissible at the first view, yet it is quite probable it was by the visible church of Christ, and at no very lengthy period subsequent to Apostolic times, the Apostle Paul speaks of the mystery of iniquity beginning to work already in his time, and the expression "*it is given*" &c., would seem to indicate that the falling away, which was to precede the revealing of the man of sin, was close at hand if not already begun when John wrote. The manner of giving the outer court to the gentiles must have been the receiving by the visible church of Christ, into church relation and fellowship, persons having no real experimental knowledge of Christ, as the way of salvation, together with doctrines and ceremonies not of divine authority. That the church of Christ should so far step aside or fall away from gospel order, is incredible, were it not that some instances of her widely departing from the truth are recorded in the New Testament; such as that of the Galatians whom Paul speaks of as being bewitched; also some of the churches in Asia as noticed in John's vision, against whom grievous charges of departure from gospel doctrine and order, were preferred. The branch of the gospel church located at Rome, together with many or most of the churches planted by the Apostles, was composed partly of Jews and partly of gentiles, possessing strong national and natural prejudices in favor of their own religious ceremonies. That there should be a clinging to these to some extent—an occasional disposition manifested to turn again to those weak and beggarly elements of the world—to observe some of their heathenish or Jewish ceremonies in connexion with gospel ordinances, is not more strange at an after period than while the Apostles were living; and it is easily to be accounted for when it is considered what man (though a christian) is; that it is not in him to direct his steps; also, that the *treading of the holy city under foot* was to follow as a natural and necessary consequence of the outer court being given to the gentiles. It is not presumed that the saints in pursuing the course they did, intentionally transgressed the gospel rule, but their vision was not clear, their eyes were holden in some way; perhaps they were in something of a *Lao-dicean state*, and feeling themselves to be somewhat like old Sarai, barren, like her, conceived the idea of resorting to means for building up the church. Possessing human nature they of course felt an interest in the welfare of their children, and, as christians, an interest in their salvation with that of others around them; and although a resort to human contrivances, the wisdom of the world, or the use of means might have added multitudes to their numbers, and some, perhaps many, from the higher circles of life, in consequence of

which they [the saints] might have calculated to escape some reproach or enjoy a little respite from persecution; but, alas! it was opening their [the church's] door, though perhaps little by little, in such a way and so wide as to give the enemy a place and opportunity to oppress them. It was giving the gentiles the outer court, for although they were admitted to the church externally, they were only nominal professors, no part in Christ, and at most could only partake of external ordinances and ceremonies. In the outer court being thus given to the gentiles, is quite distinctly seen, thus early, in embryo, the beast with seven heads and ten horns, alias, the beast from the bottomless pit, alias, the scarlet colored beast; though several centuries previous to his being manifested, as seen by John, rising up out of the sea. He was small in the commencement of his formation, a departure from the order and simplicity of the gospel, by the church, in the first instance perhaps, so trifling as not to be noticed by it, was his beginning, but he grew to be a monster.

GABRIEL CONKLIN.

For the Signs of the Times.

Gum Tree, Pa., March 21, 1847.

DEAR BROTHER:—I am much pleased with the Signs and Monitor, to say that it is perfect, would be saying too much; but with all its imperfections, I am glad to see that your correspondents are in some measure enabled to contend for the faith once delivered to the saints, and to bear a decided testimony against all the abominations of anti-christ as they are developed in the day in which we live. And although darkness has covered the land, and gross darkness the people, the Lord has reserved to himself a very small remnant, who will not worship the beast and his image, who will not comply with the doctrines of men or devils. In times like these, my brother, what a great mercy it is to have faith in our Lord Jesus Christ—Lord increase our faith! without this, we would have gone with the multitude of false religionists in attempting to destroy that faith which now to us is so precious. But, blessed be the Lord, he showed us our entire sinfulness that all our fancied righteousness was loathsome in his sight, that all our stock of means, free will, and power, was only imaginary; that there is salvation in no other than our Lord Jesus Christ, that it is by his blood and righteousness applied to our consciences and received by faith, which is his own gift, that we are saved, and brought to put our whole trust in him as our Savior and our God; and, my dear brother, if from an experimental acquaintance with Christ, we are brought to love him and his holy gospel, how can we connect them with the doctrines of men? how shall we who are dead to sin, live any longer therein, by advocating any doctrine which hath no foundation whatever in the word of our God? But it is plain and evident to me, that all those who advocate a doctrine which hath no foundation in the scriptures of truth, act very inconsistently with their own experience, if indeed they are apprehen-

ded by the Lord Jesus. That the doctrine of the "Means of regeneration" is false and unscriptural, I proved by the following passages of holy writ. To the law and to the testimony we appeal. Who is it that quickens the dead sinner? Is it God, the sinner himself, or the preaching of the word? Paul, by divine inspiration, says to the Ephesian brethren, "And you hath he quickened who were dead in trespasses and sins." To the saints at Colosse, he writes thus, "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ." We are assured that it is the Spirit that quickeneth, the flesh profiteth nothing, that we are born of God; we must therefore conclude from scripture that regeneration is effected by the immediate power of the Holy Spirit, notwithstanding the assertions of all who oppose this truth.

To say that the sinner *uses the means of his regeneration*, is absurd; for the scriptures say that the carnal mind is enmity against God, that men in their natural state have their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; that they are haters of God, hateful, and hating one another. It certainly would be very absurd to call any, or all, of these acts, the using the means of regeneration. But it is said that, the preaching of the gospel is the means of regeneration. Neither the preaching of the law or the gospel is the *means* of regeneration; the natural man must be quickened before he can attend to the things that are spoken by the Lord's servants. Light may be introduced into a dark room, so as to banish the darkness from the room, but the man born blind who resides in the room, will be as blind as ever, except the Lord opens his eyes; the eyes of our understanding must be opened before we can behold the wondrous plan of salvation as revealed in the scriptures; our ears must be opened before we can hear the joyful sound of love, peace, and mercy, through a crucified Redeemer. He that commanded the light to shine out of darkness, must shine in the hearts of his elect people, to give them the light of the knowledge of the glory of God, in the face of his Son Jesus Christ. Therefore, thus saith the Lord, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight saith the Lord." I have now, my brother, brought forward but a few quotations from the infallible rule of faith and practice, and in conclusion I would say that no man can redeem or regenerate this brother, by *any means*; he may be the means or instrument in the hands of God, of feeding the lambs and sheep of the flock of Christ, if it is the Lord's sovereign will and pleasure; and he may be instrumental in the hands of the Lord, of confirming the souls of the disciples, and of building them up

in their most holy faith, if the Lord gives the word; but man in his best estate, is altogether vanity. May the Lord cause all his dear children to cease from man, whose breath is in his nostrils; and may every one that blows the gospel trumpet be so taken up with the fulness that resides in the Lord Jesus, that he will look on himself as the least of all saints, and that without him, we can do nothing. But I must come to a close; if I have erred in what I have written, be faithful, my brother, and let me know it.

I remain your brother (I hope.)

JOSEPH HUGHES.

For the Signs of the Times.

Lebanon, Warren Co., O., April 8, 1847.

BROTHER BEEBE:—The church at Nettle Creek, Champaign Co., had a very interesting season at their monthly meeting on last Saturday and Sunday. One woman came to the church and gave a very satisfactory account of the Lord's work in bringing her to a knowledge of the "Way, the truth and the life," and I had the pleasure of baptizing her at said meeting.

At the same meeting, there was another very aged sister who had left the church some ten or twelve years ago, and united with an arminian Baptist church in the neighborhood, came forward and talked in such a manner to the church, that nearly every face present was wet with tears of joy. "There is more joy in heaven over one sinner that repenteth, than over ninety nine just persons that needeth no repentance." I have often heard arminian preachers telling their congregations, "that an Angel from heaven was watching over them" to see if any sinner would repent, in order that he might carry the news up to heaven, and then there would be a great shout among the angels around the shining throne of Jehovah. But, I think the inhabitants of the heaven referred to by the Savior in the text, get the glorious news right from the lips of the repenting sinner; and not from an angel or some other person. The inhabitants of the militant heaven sometimes weep, and sometimes rejoice. They weep when iniquity abounds: and rejoice when truth prevails. But the inhabitants of the heaven triumphant are not affected by any thing that transpires in this sin disordered world; for there they view their Redeemer God without a veil between, and unceasingly sing his praise.

Yours in love,

SAMUEL WILLIAMS.

For the Signs of the Times.

BROTHER BEEBE:—Please publish the following notice in the Signs of the Times, and oblige
R. C. LEACHMAN.

THE BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION will meet (Providence permitting) with the Shiloh church, near Four and a half street, on Virginia Avenue, Washington city, D. C., on Thursday before the 3d Lord's day in May, at 11 o'clock A. M. Brethren attending said Association from the Virginia side of the Potomac River, are

requested to call on brother Joseph Grimes, Union street, a few doors north of King, near the wharf, Alexandria, or on Mr. Wm. Mankins one mile from Alexandria, on the Washington road, where they can leave their horses and ride up in the steamboat. Those from the Maryland side can call on Mr. Robert Isherwood, on the Baltimore road, near the Toll Gate; or in Washington city, brother James Towles, A street, between 8th & 9th; Sister Mary Edmonson, 6th street, between D & E; Lambert Tree, corner of 12th street, and New York avenue; Charles Edmonson, J street, between 9th and 10th; Wm. Langfit, A street, between 21st & 22d; or John Hamilton, D street, between 10th & 11th, south of a. avenue; where they will find accommodation for themselves and horses.

A general attendance of ministering and other brethren is requested.

EDITORIAL.

NEW VERNON, N. Y., MAY 15, 1847.

MINISTERIAL QUALIFICATIONS.

[Continued from page 71.]

In farther pursuing the subject suggested by brother Vail, in our last number, we will also attend to the following request from a brother in Virginia.

"BROTHER BEEBE:—Will you be so kind as to give, through your paper, your views on Matthew v. 13, 14?"
LEVI HESS."

As the passage referred to, by brother Hess, in our opinion has special reference to the ministers of the gospel and was spoken by the Lord by way of admonition and instruction to those whom he intended to send into all the cities of Judea, where he himself designed to go, it properly belongs to the subject of ministerial qualifications, and we propose to notice it in such connexion in the course of our subsequent remarks. But we will first attend to some things enjoined in the epistles to Timothy and Titus, quoted in our last. Of the sixteen necessary characteristics of a bishop, mentioned by Paul, but few may be dispensed with in the character and qualification of such ministers of the gospel as are not bishops. We do not understand that all ministers of the gospel should be married men, but it is desirable that pastors or bishops should conform to the rule; he should be the husband of one wife, and but one. Paul was himself a minister of Christ and an apostle, but not a bishop or pastor, and in his case it seems that this qualification was not required. Another injunction upon bishops is the ruling of their own house, and having their children in subjection; this cannot apply to those who have no families; but with those who have, it cannot be dispensed with, however far some of us may seem to come short of the rule. Neither is it allowed for a bishop to be a novice, or *inexperienced learner*, but many are called to preach Christ who are, compared with the old soldiers of the cross, mere novices, or learners. But the following requisitions must be found in all the ministers of the gos-

pel, and none can enjoy the countenance and fellowship of the church on scriptural grounds without them.

1. *They must be blameless.* If by this we should understand that the ministers of Christ must possess holier or purer natures than their brethren, we should exclude Paul, and all others that have succeeded him in the ministry of the word; for in his flesh he could find no good thing; and in keeping his body under, he found difficulty enough to make him groan being burdened. But for those natural infirmities and corruptions of their natures which are common to all the saints they are not subjected to blame, in the sense here expressed or implied. They are not required by the apostolic rule to change their natures, for that is not in their power, and hence they are not blamed for omitting to do that which is not enjoined. But they are required to mortify the flesh, to deny self, and to observe all things whatsoever Christ has commanded; and if they neglect to conform to the rules and spirit of the gospel they are justly subject to be blamed. No minister of Christ can be blameless, who preaches any other gospel, who teaches any other doctrine, who imposes any other laws, customs or ordinances on the churches, than such as have the sanction of the New Testament. Nor can they escape the righteous censure of the saints, if in their walk and general deportment they indulge in such gratifications of the flesh as are forbidden.

2. *They must be vigilant.* The ministry is not the place for idleness, carelessness or laziness. God's ministers are required to be watchful, active and faithful; ready to forego any personal gratification, to make any sacrifice of ease, honor, wealth or preferment that is calculated to embarrass or hinder their service in the kingdom and patience of our Lord Jesus Christ. Let those who desire to enter the ministry, for the sake of an easy, genteel, and lucrative business, bear in mind that vigilance is an indispensable requisition of the gospel.

3. *They must be sober.* Not drunken with wine, with heresy, with the cares and anxieties of this world, for all these things are intoxicating and when indulged in, calculated to inebriate and disqualify the christian minister for the high and holy vocation to which he is called of God. By soberness, we also understand that he is not to be light, vain, trifling, airy, foppish, or given to foolish jesting. It cannot be doubted that many otherwise valuable ministers of Christ, would be greatly improved if they could forget volumes of witty speeches, and funny anecdotes which like froth rises on top of that which is more solid & useful, and is generally the first to be seen and which, not only appears greatly to their disadvantage in common conversation, but is sometimes used in the pulpit to amuse the thoughtless, giddy and vain, and to disgust the more thoughtful and spiritual. A well selected anecdote, may in some cases serve to illustrate a subject; but if calculated to excite levity, they will even then cost more than they are worth. In more than nine cases out of ten, the rule requiring gravity and soberness must

be violated by the use of them. If any brother should think us personal in our allusion on this point, he is not mistaken; for, after reserving a full share for the writer, every one to whom it will apply is intended.

4. *They must be of good behavior.* The admonitions written by Paul to Timothy, were designed to instruct him how he ought to behave himself in the house of God, and if Timothy required such admonition, can it be less applicable to the servants of Christ at the present day? How much of a minister's usefulness in the house of God depends on his behavior, we shall not pretend to estimate; but we know that if their behavior is not regulated by the word and spirit of the gospel, it can avail very little if anything for their doctrine to be conformed to the standard of truth. Indeed we have thought that the cause of truth has suffered more from men who could preach as sound doctrine as old Balaam did, when in behavior they were as refractory as Jonah, than from the open and avowed enemies of the gospel. "Thou, therefore which teachest another, teachest not thou thyself? thou that preachest that a man shall not steal, dost thou steal?" Rom. ii. 21.

5. *They must be given to hospitality.* There are many preachers who urge in their doctrine, that it is more blessed to give than to receive, who plainly show in their practice that they are willing to yield this more blessed part entirely to their hearers, if they may thereby monopolize the less blessed part of receiving; but covetousness is idolatry wherever found among the professed disciples of Christ. It is unbecoming the character of saints, and cannot be allowed in the ministers of the Redeemer. They above others are watched, and such a blemish leads to a strong circumstantial evidence that they preach for filthy lucre's sake, and not of a ready mind. But woe unto such as go in the way of Balaam, who loved the wages of unrighteousness. While a faithful testimony of truth will excite the wrath and violent opposition of the enemy, let their love and practice of hospitality, keep fire on the heads of their opponents, by demonstrating that the weapons of our warfare are not carnal; and that the spirit of the gospel inclines those who possess it to acts of kindness to their fellow men, and especially to the household of faith.

6. *They must be apt to teach.* There has perhaps been quite too little attention paid to this important requisition, by churches as well as ministers. Are there not many, and among them some very fluent speakers, admitted to the work, and set apart by solemn ordination, under whose ministry a child of God might sit for ages and never receive any perceptible instruction through that medium? And are there not cases where their hearers, from other sources

"Grow wiser than their teachers are,
And better know the Lord?"

There are other gifts in the church for public use besides that of preaching—gifts that may greatly comfort and edify, stir up and benefit the saints; but by consigning every gift to the pulpit, do we not

disregard the admonition of this part of our subject? We are in no place informed how much a minister must know; for the most useful ministers the church has ever been favored with have felt their deficiency the most, and many brethren may have a good stock of sound knowledge from whom God has withheld an aptness to teach.

7. *They must be patient.* We can scarcely attach too much importance to this trait of a good minister of the cross. Poor old Jonah, as a prophet of the Lord, suffered much, and was taken down into deep waters, in connexion with his impatience; and even Peter, before he was sifted, required a double bridle to restrain his ardent zeal and impatient haste. All the children of God find much to try their patience, but the faithful minister of Jesus, has many conflicts that do not fall to the lot of his brethren. Many of them might here be named to advantage, but few must suffice. Their constant conflict with inbred corruption of the flesh is perhaps the same that all the saints endure, but in addition to this, they must be instant in season, and out of season, whatever may be their conflicts of mind, embarrassment of circumstances, barrenness, darkness, or coldness, a woe is on them if they preach not Christ. In all these trying circumstances they need patience. When they have labored for months or years, and witness no special outpouring of the Spirit, no special revival, no ingathering of the redeemed, but perhaps rather a falling off, a decrease of the Spirit of holiness, and of devotion among those with whom they labor, they require patience. When through storms or cold, rain or hail, they have urged their way to their stated appointments, and find that the weather is too inclement, or the roads too bad for their brethren to meet them at the house of prayer, then indeed their patience is put to a severe test. When all their time is required to be devoted to the service of the church, and their pecuniary circumstances settled down to the freezing point, and their families complaining of neglect, and their brethren unwilling to inquire into their circumstances, and perhaps still more unwilling to divide with them their loaf, the minister requires patience—but we may not dwell too long on this point.

8. *Moreover they must have a good report of them which are without, lest they fall into reproach and the snare of the devil.* By them which are without, we understand such as are not in the church, the men of the world, with whom christians have to do in the ordinary business affairs of this life. The minister should have a good report from them; but we should determine correctly what report from that quarter the apostle would allow to be a good report. A minister of Christ may suffer reproach and persecution, and all manner of evil may be said of him, falsely, for Christ's sake, without impairing his standing in the house of God, for such reports, when the accused has given no just occasion for them, shall be overruled for his good; he may rejoice and be exceeding glad when called to suffer shame, and even stripes for Jesus sake. But the good report insisted on by the

apostle is that wherein the most violent enemy cannot accuse him, in truth, of conduct unworthy of the high vocation which he occupies. From *them without*, Christ was called a *wine bibber*, a *gluttonous man*, a *friend of publicans and sinners*, but, with his immaculate purity, such scandal from that source, was not an evil report of him in the sense of our text; but let a professed minister of the gospel associate with the jovial company of wine bibbers or tipplers, join their merry festivals and indulge his carnal appetite among them; their report of him may be readily anticipated; although they may speak of him as one of their number, their friend, associate, &c., still the report is not good; it does not become the high standing which he professes to hold. When the general report from them without, is that the minister, is proud, aristocratic, lordly, covetous, greedy of filthy lucre, given to much wine, jocular, trifling, peevish, quarrelsome, deceitful, dishonest, roquish, a slanderer, a brawler, a liar, a drunkard, or a busybody in other men's matters, such reports require the faithful investigation of the church to which he is connected, and if he be found justly charged he is to be admonished and reclaimed by the rules laid down in the gospel, or expelled from the fellowship of the church of God. No unwarranted sympathy should be indulged in his case; the eye shall not pity nor the hand spare, the church must act as the law of Christ provides, or she consents to a defilement of the temple of God. The passage presented by brother Hess, which we proposed to notice in connexion with the foregoing is embraced in the discourse of Christ on the mount.

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid." Matt. v. 13, 14.

In applying the solemn admonitions on which we have been remarking, to the ministers of our Lord Jesus Christ, we know of no figures or parables, more appropriate than those employed in this passage. The disciples to whom this sermon on the mount, was immediately addressed were, perhaps all of them, to be employed in preaching the gospel to the lost sheep of the house of Judah; and although much of the instruction, admonition, and consolation of this discourse may have a general application to the whole church of God throughout all time, there certainly seems to be a special application of some parts of it to those designed for the work of the gospel ministry. "Ye are the salt of the earth." The church, or elect of God is in one sense the salt of the earth, as it is for her sake that the world stands, but this is not the sense in which the figure seems to us to be used in this case; for in this sense the church cannot lose her savor, or cease to be the elect of God, for whose sake God continues to bear up the strong pillars of the universe. But the manner in which the figure is used leads us to conclude that its application belongs to ministers of the gospel. The most prominent property of salt is to preserve that

to which it is applied, from putrefaction. It has no power to bring back from such a state that which has putrefied but when applied to that which is in a sound state, if the salt be pure and clean, it will preserve and season that to which it is so applied. So with the ministers of the gospel, they cannot save lost sinners, nor be in any wise the means of their regeneration; but God is pleased, through the foolishness of preaching to save them that believe. Thus using them as salt is used, not to restore that which is putrefied or in any case to raise up or quicken the dead, but to preserve from the corruption of heresy and idolatry those whom God has quickened and brought to believe. All things of earth have a corrupting tendency, and unless that tendency is arrested it must progress to the work of decomposition; and so in regard to the children of God, all their wisdom, prudence, and natural power are degenerate and strongly tend to corruption, so that as the saints sow to the flesh they shall of the flesh reap corruption; and as salt is used in the one case, so the ministry of the word, is in the other. Hence the admonition to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both *save* thyself and them that hear thee." 1 Tim. iv. 16. Although God is able, and often does enlighten his children and lead them deeply in the knowledge and understanding of divine things, without employing any minister for the purpose, still we are confident that where he withholds a faithful ministry of his word, there is a strong tendency manifested generally even by Christians to embrace heretical doctrines and practices, but where this kind of salt is used, churches are preserved and the saints grow thereby.

To answer this end, we see the necessity of applying good clean, and strong salt. We are aware that some contend that *salt is salt* and it matters not what kind if it be salt it will answer the purpose; and so it is with many, if they only have a minister he may be a minister of God, of men, or even of Satan; but in their estimation, it is very uncharitable to doubt the piety of any of them. But let our dairy men take salt from their fish barrels and apply it to their butter, and the effect will not be dissimilar to that produced by the introduction of ungodly ministers, among the churches of the saints; if both are not destroyed, they certainly will neither be seasoned, nor preserved by such application. Again salt is used to season our food, to make it agreeable to the taste and to assist our digestive organs; and so also the ministers of Jesus are used; to so define the doctrine of the gospel as to assist the saints in digesting it; whether the relish of the truth be improved with the saints, from having it defined by a faithful ministry we will leave them to judge; but we venture to judge for them that filthy salt would be no improvement; for *if the salt have lost his savor wherewith shall it be salted?* It is sometimes argued that salt cannot lose its strength, and it is true, that salt will retain its saltiness, but it may become so defiled as to entirely lose its savor; and thenceforth be good for nothing, &c. And is it not so with some

ministers who have once stood high in the esteem of our churches, and have now become defiled, and have lost their savor so completely with the churches of the saints as to become useless, and worse than useless, a nuisance to be cast forth and trodden underfoot of men? Witness the case of those who within the last fifteen or twenty years have corrupted themselves with the idols of new-schoolism; where is now their savor, or seasoning qualities which were once so refreshing to the saints among whom they labored? Alas! they possess it no longer, their presence now, instead of improving the solemn feasts of Zion, would rather nauseate and sicken them; they are therefore cast forth from the house of God and from the fellowship of orderly saints. There are others again who have been regarded as ministers of Christ, who continue to contend, when opportunity serves, for sound doctrine in theory, while their want of conformity to the practice of the gospel, and, in some cases, their licentious course of life, imposes on the churches with whom they have stood connected the necessity of regarding them as salt that has lost its savor, and of casting them out, to be trodden under foot of men.

When those who have stood in the esteem of the church as faithful ministers of the Lord Jesus, so conduct as to forfeit their standing, and become castaways from the fellowship of God's people, what are they fit for? good for nothing but to be trodden under foot of men. And they are trampled on by men. If they have indeed known experimentally the love of God in their hearts, the world into which they are cast is not comfortable society for them: they may indeed try hard to accommodate their feelings to their condition, especially when urged thereto for the gratification of their lusts; but how sadly they are trodden underfoot. Christians cannot consistently with the divine rule associate with them: they will try to avoid their company, and when occasionally cast into it, they will, despite all their efforts to the contrary, show evident signs of the unpleasantness and mortification of their situation.

Having extended our article to an unusual length we must defer our remarks on the other part of brother Hess' request until a more favorable opportunity.

REMARKS ON COMMUNICATIONS PUBLISHED IN OUR LAST NUMBER.—The following remarks were intended for the last number, but were crowded out by other matter. Brethren Foster and Conklin, as well as Dea. H. Purington and others have been led to contemplate the vision which John saw on the Isle of Patmos and to present our readers with the result of their investigations. Of all others, we feel our self the least prepared to animadvert on, or find fault with expositions given by our brethren on that part of the divine record. We can say as Leland said. If we could give an explanation free from defect, as easily as we can see defects in those given by others, we might boast over them; but that is not our privilege, so we must let these expositions go as the views of the writers and

make their own appeal to the consideration of our readers. We cannot however think, that the darkness of the ages in which the scriptures were written, had any thing to do with the peculiar style in which they were written. We fear for the present age, that it would gain but little, by a comparison on the score of light and refinement with those ages in which the scriptures were given; but aside from that consideration, the scriptures were designedly placed in the style which they present; and no other style or language would so well secure the design of their Author, who has purposely hidden the things of which they testify from the wise & prudent, and revealed them unto babes, because so it seemed good in his own sight. There are some positions taken by each of the brethren, in their late communications, on the Revelations to which we do not at present feel prepared to assent, but from a consciousness of our inability to improve, we shall pass.

On brother Janeway's letter we had also intended some remarks, especially as he called on us to *square it by our rule*. The subject of his letter is full of interest and its general tenor, excellent; but we had fears that his incidental remarks on a subject which had, some years since, been warmly discussed in our paper, might lead to some infringement of our rules of publication; but on re-examination, we judge it most prudent to leave the matter as it is. Brother J. has expressed his views of Justification in his own language and although he has used expressions to us objectionable, yet they are far less objectionable than they at first appeared to us to be.

APPOINTMENTS.—As we contemplate the pleasure of attending the meeting of Baltimore Association, we propose visiting the Upper Broad Run church immediately after the Association. If the brethren will provide a conveyance for us, they can, if they please, make arrangements for us to preach at Upper Broad Run Meeting house on the third Sunday of May or if they prefer spending that day in Washington, the meeting at Broad Run may be on Monday or Tuesday following. Brethren Leachman and Shackleford, with as many as they please to associate with them, are duly appointed a committee of arrangements to decide on the time, mode of conveyance, &c.

On our return, we design to attend the Delaware Association at Bethel.

The Salem church Philadelphia may expect us on Thursday evening the 11th.

In anticipation of the approaching associations we have issued several numbers of our paper in advance of our dates—and to subscribers where but one copy goes to one post office, we have put up two copies in one envelope, to save time, which we hope will meet their approbation.

MISCELLANEOUS EXTRACTS.

The Bishop of Salisbury, England, has given to the world a riddle, and offers £50. for its solution. A greater riddle than the Bishop's, and the solution

of which would be worth more than £50, is this,—How comes it that on the religion which Jesus Christ gave to the world, such an establishment as that of England is founded—an establishment which supports a troop of fat bishops and priests to administer *ghostly consolation to famine shrunk millions*? We will give the man who solves this riddle, a cheque on his grace of Salisbury, for £50.—*The World We Live In.*

GAMBLING FAIRS.

Major Noah in his Times and Messenger, says it has been customary among the uppish lady members of various churches to raise sums of money for charitable purposes by holding "Fairs." At these fairs, many nice young men are to be seen chatting with the coquetish girls, transformed into merchants for the occasion, and quite as eloquent in praise of their wares as the best salesman at Stewart's. When young men are not to be tempted to spend their money by smiles and well digested compliments, lotteries are instituted, and the wind is raised in that way. Ithaca is a pious place—a very compact and desirable village; and Ithaca is favored with a court-house, and a grand jury, which is generally composed of the oldest and gravest farmers and citizens thereabouts. Rogues do not thrive as well, or in such great numbers, as in New York, and the grand jury at Ithaca sometimes have a very dull session—nothing to do—no chance for showing their erudition and their horror for vice. At the last session they were incontinently struck by a keen sense of the wickedness of gambling, and so several members of the churches in that vicinity were indicted for having indulged in illegal amusement. As how? Why, the lotteries at the fairs were denounced as gaming exploits. We believe the authorities refused to bring the cases to trial.

OBITUARY.

Galen, N. Y., March 10, 1847.

BROTHER BEEBE :—Will you please to insert in your paper the following obituary notice—

Our beloved sister **HANNAH S. VANDEBURG**, wife of brother James T. Vandeburg, of this place, departed this life on the 11th of March last, after an illness of one week, aged fifty eight years. She experienced religion and was united (I believe) with a Baptist church in Chatham, in this state. About twenty years ago, with her husband and family, she removed to this town, where they have ever since remained. Sister Vandeburg united with the Baptist church in this place by letter about sixteen years ago: her husband also united by baptism a little before I took up my abode here. The church travelled together in peace and love until the *Convention* laid its broad hand upon her, and introduced the devices and institutions of men, which our beloved sister and her husband could not fellowship, and they, with thirty two more, came out from among them. With this body peace and harmony have ever since existed. Sister Vandeburg lived and died unmoved and unshaken in the Old School Baptist faith; and she may truly be said to have fallen asleep in Jesus, dropping away without a sigh or a groan.

By this bereavement in divine providence our beloved brother experiences a loss that cannot be made up to him in this world. Sister V. was truly an affectionate and faithful wife and a loving and tender mother. She has left eight children behind to deplore her loss, who, however, have all grown up except the youngest. The occasion of her funeral was improved by preaching from Rom. v. 17 to a large and attentive congregation. This is the seventh of our small number with whom we have been called to part since our separation from the former church; some, also, have moved away, but our good Lord in the midst of wrath has remembered mercy, eleven having been added by baptism, and seven (who had previously been baptized) on relation of a satisfactory experience.

I remain yours in tribulation,

LUKE MORLEY.

DIED, at Brown Haven, on the 26th of February, last, **MR. BENJAMIN M. USTICK**, (formerly of this place,) aged 52 years. Mr. Ustick, as we understand gave great satisfaction to his friends, who attended him in his last sickness, that he was a subject of the regenerating grace of God, and manifested a strong confidence, in hope of a happy resurrection and immortality beyond the grave.

Strickersville, Pa., April 14, 1847.

DEAR BROTHER :—You are requested to insert the following obituary notices in the Signs,—

Departed this life, July 9, 1846, **MRS. HANNAH ABBOT**, aged about 60 years. She was a worthy member of the Mount Hope Baptist church, maintaining (through supporting grace) an exemplary walk and conversation; and when called to exchange worlds she was happily prepared for it, and found that as her day, so was her strength. Precious in the eyes of the Lord is the death of his saints.

March 17, 1847, **PETER SROUD**, of the same church, was removed by death, aged 58 years. Br. Stroud was formerly a member of a New School church, but after a long conflict of mind he was compelled to yield to the force of truth, and unite with the little and despised flock of brethren composing the Mount Hope church. He was a man of a choice spirit, constitutionally tender in his feelings and of an amiable disposition, sound in the faith, and a lover of good men, thus possessing in a good degree the qualifications of a deacon to which place he was called by the church. Owing to his constitutional tenderness of feeling it was thought that the severity of rebuke, to which the faithful minister of Christ is sometimes driven in contemplation of the daring presumption of the enemies of God and truth, would occasion some little misgiving in feeling but not in sentiment. If there was anything in the least cloudy over his mind during his health when entering the grasp of the fatal consumption it was completely dispersed. His lips seemed to have been touched with a live coal from the altar, inspiring him with new and exalted views of the glorious doctrine of sovereign and distinguishing grace, in defence of which he bore a lively testimony until the welcome messenger arrived to conduct him to that living fountain of water whose streams had often gladdened his soul while passing through this *Bochim*.

This bereavement has fallen heavily upon the widow of the deceased, with a large family of children, as well as the little church; but there is no doubt that their loss is his eternal gain. "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors and their works do follow them."

Yours, &c., **THOMAS BARTON.**

BROTHER BEEBE :—Please give notice through the Signs, of the death of our affectionate daughter **Mrs. SALLY**, wife of Timothy Boardman. She departed this life on the 29th day of March, at 6 o'clock, A. M., in the 33d year of her age.

Her disease was pulmonary consumption, which she endured with christian patience. She was a member of the Old School Baptist church at this place; but for nearly two years she was deprived of the privilege, for the greater part of the time, of meeting with the church, which was a great trial to her, for she seemed to esteem the privilege of God's house above all others. When she saw that the time of her departure was at hand, her greatest trial appeared to be that of leaving her family, particularly her little ones; but even to this she finally became reconciled, and would converse on the subject of her departure with as much composure of mind as on any other subject. Her hope was permanent; for she knew in whom she believed, and death was disrobed of his terrors in her case. Although she had no particular ecstasies, yet every thing gave evidence that a christian was dying; and finally without a struggle, she fell asleep in Jesus. She has left a bereaved husband and four sons, of which the eldest is about 14 and the youngest about 3 years of age. They have reason to mourn, but not as those without hope.

Burdett, March 31, 1847. **REED BURRITT.**

POETRY.

LADIES' FAIR OF THE PIC-NIC CHURCH.

The following satire upon the fashionable "Pic-nic" churches, found in an old number of the "Advent Herald" which will account for some allusions to the views held by the Adventists two or three years ago. We have thought the description of religious fairs too good to be lost.

They have gathered for gain in the house of prayer,
With every merchandise:
Transparent without, you read, "Ladies' Fair!"
"Come in, you're sure of a prize!"

"Our tables are spread with a bountiful hand—
We've a feast for the stall'd epicure;
The air, earth, and sea, all have, at our command,
Paid tribute his taste to allure!"

Our tables, they groan with the costly rare feast,—
Then come to the supper we've spread;
If a charitable soul you have in the least,
In the steps of the *giving* you'll tread.

An actor distinguished has tendered to act
A suitable scene for the fair;
Will take off a Yankee, with peddling trunk packed,
In the midst of the house of prayer.

At intervals there his comical mood
Will lead him to be very funny;
We fear it will make the young people rude,
We suffer it, viewing the money.

Dr. N., who stands very high as D. D.,
Has kindly engaged to be there;
His sweet elocution most charming will be,
And add very much to the Fair!

Mr. Sonnet, the singer, enrapturing strains,
And his best comic songs will perform;
At first he will melt the hearts of the swains,
Then uproarious laughter will take you by storm.

From Atwill's piano, Miss Drummer will get
More music than songsters before her;
She's an angel in singing the solo-duet;
And all of the gifted adore her!

At last, to be short, we've a juggler of skill,
Who'll explain all his legerdemain,—
Explaining his art, we doubt not, it will
To the Fair be a source of much gain.

The Dunstable Grays, (they merit our praise!)
Have engaged the Fair to attend;
Fire companies two, in bright red and blue,
Will join us till services end!

The famous Brass Band, will in readiness stand,
To enliven, to gladden and cheer
The thousands at least, who will frequent the feast,
All deck'd in their holiday gear!

Our scenery, too, most enchanting will be,
Somewhat in theatrical mode;
While conscience is chiding, we look at the fee,
And promenade in the broad road!
A large sum of money we wish to produce,
Then the church we will put to a worshipping use!

At seven precisely, remember—be there,
The festival then will begin;
Remember and call at the house of prayer,
With evergreens garnished within!

Six months we have toiled to get up this Fair,
Neglected our children and home,
The doers of good will surely be there,
The public together will come!

We're sanguine our toil will meet with success,
The Pic-nic church debts to defray—
Some evil we do—yet nevertheless,
Great good will result right away!

Here our children will worship in ages to come,
For them we are building this blest house of prayer;
They'll remember our deeds in the Millennium,
And they'll praise us for holding this Festival Fair!

What glories are gathering around our bright way!
Oh! surely 'tis dawning, the golden age day!
Enduring foundations we'll give to the state,
And neighboring churches as vassals shall wait!

Our church, rising high, surmounted with crest,
Shall rule the wide world, and quietly rest!
No conflict for her—no rumor of war,
She sits as a queen,* and sorrow's afar!

The "Lady of kingdoms," no widow shall be.
She'll arise and be merry, and danger ne'er see,

Be decked in "fine linen, and purple, and gold,"
While in her full market shall bondmen be sold.

The kings of the earth rich presents shall bring,
Our greatness and glory all nations shall sing;
Without our blest mark † no merchant can buy;
So "praises to thee!" they will evermore cry!

Our church is just rising on earth as a star—
Ah what is this tumult that sets us ajar!
"The Bridegroom is coming!"—it cannot be so!
Thus soon to destruction our church cannot go!

"Peace and safety! be quiet, the Judge is afar!
He is not yet rising, the bright morning star;
He will not return for thousands of years;
Then pray not be watching, but soothe your vain fears!"
CATHARINE.

* Isa. xlvii. Rev. xvi.

† Rev. xiii. 17.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE (OLD SCHOOL) BAPTIST ASSOCIATION will hold, by appointment, if the Lord please, her next session with the Shiloh Baptist Church, in the City of Washington D. C., commencing on the Thursday before the third Sunday in May, 1847, at 11 o'clock, A. M.

THE DELAWARE ASSOCIATION will commence her next annual meeting on Saturday before the fourth Sunday in May, 1847, with the Bethel church about seven miles south from Wilmington, Delaware.

THE DELAWARE RIVER ASSOCIATION have appointed their next meeting to be held with the First Hopewell Church, Mercer County, N. J., to commence on Friday before the first Sunday in June, 1847, at 2 o'clock, P. M.

THE WARWICK ASSOCIATION will meet with the church at Warwick, in this (Orange) county on Wednesday and Thursday, before the second Sunday in June, 1847, commencing on Wednesday, at 10 o'clock, A. M.

Old School Brethren are affectionately invited to attend the above mentioned meetings. The Warwick church is pleasantly located in the village of Warwick, about 7 miles from the Chester Depot, on the New York and Erie Rail Road; passengers from New York city can take the Rail Road line to Chester, where they will find brethren in readiness on the arrival of the Tuesday morning train to convey them to Warwick.

OLD SCHOOL MEETING.

The annual meeting of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord permit, on the Third Sunday in June, 1847, and Saturday preceding, with the church in Jackson, Susquehanna Co., Pa.

Old School Baptists generally are affectionately invited to attend. Those coming from a distance east, will inquire for brother Ichabod Hill, Wm. Blaisdill, or John Griffis; those from the west, for C. A. Morse, or Arnold Bolch.

We flatter ourselves that we shall have brethren Beebe, Conklin, Harding and Pitcher and others with us, or at least some of them.

ARNOLD BOLCH.

RECEIPTS.

New York. Silas Reed, \$2; Mrs. Elizabeth Welling, 1; J. Gilmore, for S. Reed, 1; Miss Hetty Smith, 1; Ammi Abbott Esq. 1; Eld. J. P. Smith, 2; Nancy Mattice 1; Martha Smith, 1.

Ohio. S. Morecraft, 1; John Sailor, 1; John Heaton, 3; John H. Thomas, Esq. 5; John Holmes, 2.

Rufus Daniel, Ala., 5 00
Eli McKinney, " 1 00
James B. Ellington, " 1 00
Eld. J. W. Thomas, Ia., 2 00
Eld. R. Riggs, " 7 00
Ebenezer Cole Esq. Mass., 2 00
Cortlin Skinner, Pa., 2 00
Charles Holtzelaw, Va., 4 00
Wm. Jackson, Mich., 1 00
Wm. Hitch, Del., 10 00
George Leeves, Ga., 1 00
Eliza Courtney, Ky., 1 00
J. Darden, S. C., 1 00

Total, \$60 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, G. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Groat, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du-bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 1, 1847.

NO. II.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

The following correspondence was forwarded us, by Eld. J. Purington, with a request that it should be published. Sister Drury, to whom the extract copied below was addressed, gave our readers an account of her christian experience, in the 8th number of this volume. The correspondence shows that she had advised her sister, of the change which God had wrought in her; and received in reply the rebuke which is found in the extract; to which she rejoins. We cheerfully insert the correspondence, with but one or two remarks. Sister D. in speaking of repentance and faith towards God, as requirements of the gospel, evidently speaks of them as being so considered by the arminians; for she proves most conclusively that the gospel instead of requiring, furnishes them. The law demands every thing, but furnishes nothing, the gospel demands nothing (in a legal sense,) but furnishes every thing. Considering the age of our sister in the spiritual life, may we not say, "*Out of the mouth of babes, God has perfected praise.*"—ED.

[Extract from a letter written to me, by my sister, in reply to one, in which I had informed her of the change in my religious sentiments, and of my intention to unite with the O. S. Baptist church.—A. K. DRURY.]

"Now as it respects the more serious part of your letter, it meets me with astonishment and levity, to see a person of your advantages, intellect, mind, and good sense, as I always thought, with the education and light of these days, settle down upon the rock of fate. It arouses me more than ever to contempt with the absurdity of the doctrine. The very idea of *predestination* is perfect nonsense. It robs God of the attributes of righteousness and justice, and necessarily renders him a partial disposer of his created beings. What does it avail us to make any professions of religion, or to unite in churches, if the destinies of men are moulded and fixed from before the foundation of the world; some to honor, and some to dishon-

or, according to his pleasure, without regard to the moral agency of man?

You may say, we are commanded to forsake sin, and follow after righteousness, and it being the command of God, it becomes our duty. We may answer our duty in all the requirements of the law and gospel, and the inference is, we are as likely to be cast off to eternal perdition as we are to be saved, since his character is unchangeable, and no acts of repentance or faith can change his determinate will, even before our creation. Now if this be true, all that we have to do, if we believe it from the heart, is to feel perfectly submissive and passive, as the clay in the hands of the potter; and whatever in life that has passed, agreeable to our will or not, or whatever may come, it is the will of God, and we can in no wise violate it.

Now if your brains have been cast into the whirl-pool of fate and dashed to pieces, I hope you will soon be restored to reason, and be enabled to cultivate a mind which I thought you possessed of capable of appreciating the character of God as a holy being, whose attributes of goodness and mercy are extended to all the workmanship of his hands in love, through the redemption of Christ, as far as they accept by faith.

I hope you will be enabled to see light in light, and not take a leap in the dark. Be not biased by influence or selfishness, but act from reason and duty.—Receive this in love from your sister, S."

REPLY.

Jay, Me., August, 1846.

DEAR SISTER S.—I am fully convinced that it will be in vain for me to attempt to convince you that the doctrine, which I have embraced, is not "perfect nonsense" & "fatality," as you term it, and one which "robs God of the attributes of righteousness and justice." For nothing short of the power of God can prepare the heart to receive the truth of the gospel, which is so contrary to all the feelings and plans of a person in a state of nature. I think I know this by experience. Time was once, when I built upon the same foundation that you do—the same that all the popular religionists of the day are building upon. But when, as I trust, the Lord was pleased to give me some view of his character, as a being, *holy, righteous*, and *just* in all his ways; and of his right to rule as a sovereign in the kingdom of his grace, as well as in his providence; and also, to give me some view of the spirituality of the law; and of the sinfulness, and depravity of the human heart; and of the impossibility of attaining to righteousness, while seeking it, "as it were, by the works of the

law;" Rom. ix. 32; then was I made willing to be saved by grace, and to renounce all of my own works, as a means of obtaining or retaining the favor or blessings of God.

You may say that works are not considered means; but just reflect for a moment, upon the system of arminianism; and you can but see that salvation depends wholly upon the act of the creature. He must first seek religion; which he may do or not, as he pleases, and then, in order to be saved, he must continue faithful to the end, which alike depends upon his own act.

Arminians too, say they expect to be saved by grace, but their *salvation by grace* depends upon their own works, therefore it is not of grace, "otherwise work is no more work." "But if it be of grace, then it is no more work, otherwise grace is no more grace." Rom. xi. 6.

You ask "what it avails us to make any professions of religion, or to unite with churches, if the destinies of men are moulded and fixed, from before the foundation of the world?" I answer: it avails nothing, as far as it may be considered a means of securing our future salvation. Christ says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John vi. 37. And in the 39th he says, "And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day." There is abundance of scripture to prove that '*his people*' shall all come unto him, and that all that come to him are sure of eternal life. Christ says: "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." John x. 27, 28; and also 29, and 30. Therefore all of his sheep are sure of eternal life, whether they unite with the visible church or not. But although uniting with the church has no saving effect, as to eternal salvation, it is the duty of '*his people*' to come out, and separate themselves from the world, and follow him, because he has commanded them so to do. It is also, a great privilege to '*his people*' to be united together, and to meet often together, to speak of his goodness, and of their joys, and sorrows, trials, and afflictions, and thereby comfort and strengthen each other; for verily '*his people*' are a tried and afflicted people. It is one of the greatest privileges of the people of God, to meet together to hear the gospel preached; which is to "them which are called, the power of God, and the wisdom of God; but

to them which perish it is foolishness, the same as it was in the days of the Apostles. 1 Cor. i. 18, 24.

You say, "It is our duty to forsake sin, and follow after righteousness, it being the command of God; and that we may answer our duty in all the requirements of the law and gospel; and the inference is, we are as likely to be cast off to eternal perdition as we are to be saved." I hope you will pardon me for dissenting from these sentiments you advance; for I think them unscriptural. It is, indeed, our duty to forsake sin and follow after righteousness, but until we have experienced the regenerating operation of the Holy Spirit, we have not the will nor the power to do it. Man, in a state of nature, being dead in sin, knows not the sinfulness, nor depravity of his heart. He loves not God; neither feels the obligation he is under to him; but is in a state of perfect unconciliation to him in all his ways. Therefore he sees no cause for repentance; and until spiritual life is imparted, and the eyes of his understanding opened, to see his situation before God, he never will nor can repent of his sins; and until repented of, they cannot be forsaken.

There is, indeed, a repentance of which the natural man is capable—that which arises from self-love. All men seek future happiness, and having learned from the scriptures, and from tradition, that no sinner can see God in peace, they repent of those sins of which conscience reproves them, and think finally to stand acquitted before God; but, my sister, it is a higher love than self, that worketh that repentance that needeth not to be repented of. Now as it respects the command of God to forsake sin; I think the place is not to be found in scripture, where the unregenerate are commanded to forsake sin, except it be outward sin. Great care must be used, in the application of scripture, to notice the character addressed, and the circumstances under which the address is made, or we shall not get the true meaning, and shall be in danger of perverting them.

Unwilling as I am to differ from you, I am bound, in conscience, to differ as widely from you in the next idea you advanced as in the one of which I have spoken. You say: "We may answer our duty in all the requirements of the law and gospel." Now what are the requirements of the law? I am aware I shall not be able to give a very clear elucidation; but as I understand it, the first requirement of the divine law is that we should love God with all the heart, soul, might, mind and strength; and I can but think you will agree with me in saying, that this most reasonable requirement has not been fulfilled by any of the sons of Adam. The law also requires perfect obedience; but neither Adam nor any of his posterity, in their natural state, have fulfilled this requirement. We read, that if we keep the whole law, and yet offend in one point, we are guilty of all; and as I have shown we have all offended at least in two points; therefore we are all guilty, and stand justly condemned by the law.

Man was created a living soul, perfect, and up-

right—capable of loving God with all his powers, and of rendering implicit obedience to all his requirements; but he fell, and not only became subject to natural death, but he became dead in sin. And as all mankind were created perfect in Adam, as their head and representative, so in him all mankind fell—all became dead in sin; and with their innocency they lost the power and will to love and serve God; yea, they lost every pure principle.

I think I have shown that we cannot fulfil the requirement of the law; and the query that next arises is, can we fulfil the requirements of the gospel, which are repentance, and faith in the Lord Jesus Christ? I answer we cannot, unless spiritual life is first communicated, because as I have already observed, man, being dead in sin, knows not his true character in the sight of God, he loves not God, neither is reconciled to him; therefore he cannot repent until renewed by the Holy Spirit, and enabled to see his guilt and helplessness. And faith being not the act of the creature, but the gift of God, it is impossible to be exercised by faith until renewed by the Holy Spirit.

ABIGAIL K. DRURY.

N. B. Regeneration is not the effect of repentance and faith; but it is the communication of spiritual life, which can be effected only by the Spirit of God, and repentance and faith are the effects of regeneration.

Now the inference that I draw is, that instead of our being as likely to be cast off to eternal perdition as to be saved, it is, I say, that we cannot fulfil the requirements of the law, nor the gospel; and consequently, we must certainly be cast off forever unless called "out of darkness into his marvelous light." 1 Pet. ii. 9; read also Eph. v. 8; and Col. i. 13; which represent us not partially dark, but darkness itself.

Let me entreat of you, my sister, to search the scriptures candidly, before you condemn the doctrine of predestination and election. If you will but read, with an unbiased mind, the vi. x. xvii. chapters of John, which treat more particularly upon that subject; also the viii. and ix. of Rom. also 1 Cor. i. chapter, also Eph. i. and ii. chapters, and 1 Thess. i. chapter, and 2 Thess. ii. 13, also 1 Pet. i. and ii. chapters, and in fact the whole bible, for it all proves one doctrine, I think you must be convinced that it is a bible truth, and that it is not incompatible with the righteousness and justice of God.

That we may be led understandingly into the truth, and that we may ever seek the honor which cometh from God, even that of a meek and humble spirit in the sight of God, is the desire and prayer of your affectionate sister, even your Old School Baptist sister.

A. K. D.

For the Signs of the Times.

BROTHER BEEBE:—I forward to you some of my exercises in a call of God, to the work of the ministry; and I do it in contradiction from those apparent, in the multitude of professed ministers of Christ. I have been acquainted with quite a

number of those preachers in my life, and have conversed with them frequently on the subject of their call, to the ministry, and therefore I am prepared to give a correct view of their exercises (if they may be so termed) as by them stated, preached, and practiced. And taking these as a sample, I am enabled to judge of the whole budget of those who flock together, preach a conditional salvation, and for doctrines, the commandments of men.

Then, 1. These in amount call themselves to the work of the ministry. If I knew any thing of the Spirit's teaching at all, this truth is attended with an indubitable demonstration, that God, and God only called me to this great work. 2. The exercises of these, are without. Mine were within. Deep, long, and heart-searching exercises had I about preaching the gospel. 3. These look upon preaching as any other business in common. I looked and still look upon it as an uncommon work, and often have to exclaim with a beloved Paul "and who is sufficient for these things." 4. These view natural and acquired abilities as primary, and principal prerequisites to this work. I feel that the primary and essential preparation to preach the gospel, is of and by the Spirit of God. And that natural and acquired abilities are but secondary at best, and even then they must be under the use, and direction of the Spirit of God. 5. These make preaching the gospel a kind of trade. Hence young men are put to this business. Some are younger, and some elder apprentices. Some are journeymen, and some foremen, with their professors, presidents, &c., &c. But I felt this imperative call "Go thou and preach the gospel, and let the dead bury their dead." 6. These appear to have no inward convictions concerning this work, in its greatness, responsibility, origin, end, &c., no drawings of soul to it, no openings up of the Holy Scriptures specially and powerfully to their own understandings, no waterings to their own minds from the sacred fountain, no meltings from the fire of God's love, and no sweet expansion of thought in divine meditation of the word, &c. But what precious hours have I had in such exercises. Passage after passage from the word has been brought and opened to my mind by the Holy Spirit with such clearness, sweetness, and fulness that I felt, and sometimes would cry out, if I now had a congregation before me I could preach, I would preach. 7. These seem to have no struggles arising from opposing old nature; no temptations from the devil, the world, natural relatives, &c. But all these, and many more, did I encounter, and bitterly too; so that often my nights were sleepless; my heart ached within me; my groans ascended on high; my pillow was wet with my tears; and none but God was witness to my troubles. 8. These do not feel as follows; how can I, such a poor ignorant creature preach? What, I preach! ah, impossible! O, how great is this work, and inadequate am I! How little I am! how weak! how unworthy this great work! Can it be God would select me, to this work? O no, it must be a delusion. Why he would take such a brother, and such a brother, and not me. It

must all be a suggestion of the adversary. But never, O never, can I forget those hours, days, weeks, and almost years, that my poor soul was thus exercised, harrassed, tempted, and tried about preaching the gospel. 9. These evidence no signs of this solemn scripture sounding in their ears, "Woe is me if I preach not the the gospel." But for nearly two long years, did it follow me, day and night, and not only did it sound in my ears, but it penetrated my very heart. 10. These seem to have a natural willingness to preach. I was very unwilling to preach, and that too for a long while. I strove against it just as long as I could. I even told a good old saint (my dear mother) that I could not, and I would not preach. When she replied, be careful, my son, not to be found fighting against God. 11. These offer themselves to the church, for the ministry, saying we will preach for you, we want to preach very much. They have to tell the church about it, or they would never find it out. I tried my best to keep it from the church. I well knew and felt my exercises about preaching, but endeavored to conceal them. But to my astonishment the church found it out. I was exercised about preaching and the brethren were simultaneously exercised about hearing me, and letting me preach. 12. These tell the church that God has called them to preach. The church told me they verily believed God had designed me to preach the everlasting gospel. 13. These judge their own call, gifts, &c. The brethren judged mine. And still they are the judges in my case. 14. These solicit a hearing of the church. The church first broached the subject to me. They invited me to preach before them. They said they were anxious to hear me. They said they felt satisfied there was a God in it; and that the demonstrations of it, were already satisfactory to some of them at least. 15. These often wonder why the church cannot understand that they are called to preach, and that any should doubt it. I often wondered how the brethren found out at all my exercises to the work; and then invited me so affectionately to speak before them. I anxiously enquired, how they knew any thing about the inward, secret workings of my mind; and whether they had discovered any thing that looked like preaching. To all which they tenderly replied, we are impressed with it, from that demonstration of the Spirit, which has attended your prayers, exhortations, and ready exposition of scriptures, together with that rapid growth of the understanding of spiritual things, with which it appears God has blessed you. 16. These appear to be determined to get into the pulpit. I tried my best to keep out of it. And I would have given cheerfully any thing in my power, if I could have been happy, enjoyed my mind gospelly, and lived consistently to my God, without preaching. But this was not so to be. I felt sometimes like the Prophet Jeremiah, when he says "But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay." 17. These appear to have at best but superficial views of the word preach. It does

not seem to strike their minds with sacred awe. But my mind can never loose sight of its indescribable import. I have looked often upon the word preach when it seemed as though every letter was a capital; sometimes as written in letters of gold, at other times imprinted in blood. I have viewed it a whole volume, a volume filled with the greatest, the richest contents. Ah preach is a word little understood. It should be approached with caution, carefully examined, duly appreciated, and never trifled with. I never can forget to my latest breath how its import arrested my ear, and weighed upon my mind, when the brethren said will you preach for us, and before us? utterance for a while failed me. What (said I) preach! It was to me like a blow from a sledge-hammer.

18. These are not much concerned neither about what they are to preach. They are ready to preach any thing, turn any thing, and any way, just to suit the times, take with the people, please the multitude and render them conspicuously popular. I well knew what I had been taught in my experience, what my soul had been instructed in, by the Spirit from the word, and consequently what doctrine I would have to publish. While I well understood too, the consequence that would follow. That I should have to contend with the animosity of the natural mind, with hypocrites, wicked men, and devils. Therefore in the bitterness of my soul I cried out, O Lord don't send me. 19. These can take up preaching, and put it down again just to suit the times. I feel that God called, and seperated me to the work; that I am his and not my own; that he has a perfect right to me; to use me when, where, for what, and as long as he pleases. And often this makes me rejoice. 20. These get paid for preaching. I live to preach, and as long as I have a sermon to preach, I shall live; and the devil with his emissaries cannot prevent it. 22. With these no pay no preach. I preach and leave the support of myself and family, to my God, my brethren, and my friends. And while I possess not much of this world's goods, nor crave its superfluities. Yet I am blessed and always have been, with its necessary comforts; for which I feel grateful. 23. If a church should not agree at once touching the call of any of these to the ministry, they become exasperated. And they often either harrass, or threaten a church into a compliance to their raging thirst for preaching. It was not so with me. I was satisfied that the church (of which I was a member) possessed the Spirit of God. And therefore if my exercises (about preaching) were of the Spirit, I was assured my brethren must and would be led to act in accordance with the same. I left the whole matter with them most cheerfully from this consideration. 24. Any of these that cannot succeed with one church, will go to another, until they carry their points. For they are full of preach and preach they will. I was careful to unite in church fellowship with brethren; whom I considered spiritually taught. While I firmly believed that if God would have me for this great work, he would also work in them, to loose me

and let me go. At any rate this running about from church to church, and from people to people, to get a permit to preach, was not my lot; neither do I believe in the practice. 25. These often query why a church should not send them directly forth without a why and a wherefore. I queried much and still query, how they could send me forth at all. 25. These are generally admirers of their own sermons. I often feel that if there were a back door to the pulpit I would go out at it, and not be seen at all. I would hide my face, when I think what small preaching about a great Christ; and a finished and eternal salvation. 27. These have an even, one thing time of it. I am up and down in my mind. Sometimes I have great liberty of speech, great enlargement of mind, a vivid opening up of scripture, and sweet consolation in my soul, through the Spirit, at other times I have the reverse entirely. When I have my good seasons, then I think I will live and die preaching; and when I experience the opposite I conclude within myself I must quit, and give it up; for if the Lord had sent me, he would not let me down so low, but I should have more of his blessed presence. Yet some how or other I can't give it up; and then I conclude the reason to be, it will not give me up. I often feel anxious to know whether my dear brethren in the ministry are tried in these particulars as I am; and yet when I hear them preach and talk, I find them much as I am. 28. These appear like lords over God's heritage. They are big folks, very big. Some have said they ought to be as much higher above the people, as the pulpit is above the pews. I often feel that I am the least, yea with an Apostle less than the least of all saints. 29. These are evidently fond of great names; such as Rev'd, and Right Rev'd, Bishop, D. D., &c. I feel myself to be such a worm of the dust, and such a poor unworthy creature that I dare not receive any title higher than minister of the gospel, and servant of Christ and the church; I object not to literary distinctions and promotions, (if men deserve them,) but I detest theological and ecclesiastical titles & differences. 30. These are taught to fleece their flocks. I am taught to feed the flock, or church of God, which he hath purchased with his own blood. 31. These are taught to take, and fill too, the highest seats in the modern synagogues, (I mean by these the great and numerous societies, in which the church and the world co-operate; falsely called christian, benevolent societies.) I desire no seat at all in these synagogues, and I often feel to take the lowest seat among my brethren. At any rate I desire to be with, but not above the church. 32. These are taught to leave their churches, whenever they can get larger salaries. The coloured man's language to his preacher upon this subject, is appropriate to these—"Massa, If de Lord call from two to four, He call once and no more; But if he call from four to two, He'll call till all is blue." Salary has never removed me; while I have been frequently tested upon this point, as long as christian fellowship, brotherly love, divine union, and gospel edification characterize my minis-

tration to a church and people, just so long I'm bound to stay with them, and no longer. 33. These are taught (they say) of the Lord, that he has called them to this work directly, and they can hardly wait for a church to hear and determine concerning their call, &c., and yet when they are sent forth, they prove the greatest set of gospel idlers and loiterers the world was ever afflicted with. I felt and still feel the weight of the apostle Paul's exhortation to Timothy; "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 34. These are taught that souls are perishing for lack of knowledge and that God has sent them to convey this knowledge; and yet will go and be shut up, in a theological seminary, for three or four years, to learn how to preach. It is like a man hearing men crying, Help, help, we are drowning; and he shall respond, yes, oh yes, as soon as I go and learn the ship-carpenter's trade, and then build a boat, I will come and pick you up and rescue you from drowning. I ask can these really mean what they say and do in this matter, or are they a set of ignoramuses, and do not know what they say. It was with me as with the beloved Paul, "Immediately I conferred not with flesh and blood." 35. These are taught that theological seminaries are the very making of preachers. I am taught that they make many preachers, but that they never made one gospel preacher, and if there could be such a thing, as a gospel minister found in them they would prove their very spoliation, while all they turn out, are poor shadows, mimics and plagiarists. 36. These are taught that they have a right to invent, and try every means, and any means to convert sinners, and they say if one means will not do, they should try another, until they hit upon that which will answer their purpose. I know nothing about any gospel authority for what they call means to convert sinners, and (as they often preach) to evangelize the whole world. I am taught to preach the gospel; and to preach it to all that have ears and I do not know how, it can be preached to any body else. 37. These are taught to preach the law, and to set men to work for heaven and salvation by it. I am taught and sent to preach the gospel; and that by it men are brought to know that all their doings amount to nothing, and that it is through the great work which Christ has done, sinners even the vilest are saved. 38. These are all zealous for the law, and the honour of Moses. I am zealous for the gospel, and the glory of Christ. 39. These are sent to preach doings to get faith. I am sent to preach faith and gospel, doings its effects. 40. These understand faith to be in the creature, and that every man has it, or might at least have it. I understand that gospel faith is the gift of God, and that it is not of ourselves. 41. These say that I am a do-nothing, &c. I say they do too much, and nothing as it should be done. Christ describes these very characters, Mat. vii. 23, "Depart from me ye workers of iniquity," Paul also speaks of these preachers, 2 Cor. xi. 13, For such are false apostles,

deceitful workers, &c., again he speaks concerning them in Phil. iii. 2; "Beware of dogs, beware of evil workers," &c. Here then we have a great list of workers, their business, their drift, and object, and final end; may God preserve his people from such works, and workers. I am satisfied to believe, preach, and practice as the New Testament teaches. 42. These are taught to preach Christ dependent on the creature. Or in amount that he will save sinners, if they will let him. I am taught that "he shall save his people from their sins." Mat. i. 21. Also that, "He will be to them a God, and that they shall be to him a people." Heb. viii. 10. 43. These are taught to preach, that all may be saved if they will; and thus resting their salvation solely upon their own *Volens* or *Nolens*. I am taught to preach that all, who ever will be saved were, 1. An unwilling people, 2. That such are changed, and become a willing people, 3. That this change is not of, nor in themselves, either wholly or in part, 4. That this change is entirely of the Lord, 5. That it is in his time, "called in the day of his power." 6. That it is positive, sovereign, almighty, and certain. See Psa. cx. 3. 44. These are taught to preach Christ dependent upon the church; with regard to the spread of the gospel, the success of the Spirit's work, the extent of his kingdom and the trophies of his grace. I am taught to preach that Christ is the great, the only head of the true church, which is his body; that she is dependent on him for all things. That Christ would not trust the salvation of his redeemed, in the hands of angels, let alone poor, feeble mortals. 45. These preach that the greater part Christ has died for, will be lost. That hell will receive the larger half. I preach that "He shall see the travail of his soul, and shall be satisfied" Isa. v. 3, 10; also that "He shall give eternal life to as many as were given him;" John xvii. 2; again that "They shall know the true God, and Jesus Christ whom he has sent," John xvii. 3. 46. These in preaching, strive to work upon the human passions, very often. They have even said, if they can only get sinners to cry, then they are sure to succeed in getting them into the church. I am anxious to address the understanding, faithfully to deliver the message that God has given, and to leave the results to, and with him, who hath said it shall not return unto him void, but accomplish that which he pleases, &c. Isa. lv. 10. 47. The greater part of these carry their sermons in their saddle-bags, or in their pockets. My greatest desire is to have mine in my heart, and to go from my knees, to the pulpit, after close study, and searching of the scriptures. 48. These are very numerous, preach any kind, and every kind of doctrine (except pure truth) and are so arranged that those that cannot be suited in one division may be in another; so that all who love a world's religion, can find preaching among these, to please them from a full arminian, to a semi-orthodox doctrine. I have to preach (and that from experience too) that God has hid these (spiritual) things from the wise and prudent and revealed them unto babes. 49. These form a

kind of ecclesiastical sanhedrim. Hence churches lose their independence, are governed, and regulated, by these. Their pulpits are supplied, men are ordained or rejected at the mere option of these; while the churches are so many shadows. I am the servant of the churches in and according to the word. 50. These describe the virtues of the anxious seats. I preach the exercises of anxious souls. 51. These and I differ in plan and practice; in doctrine and experience; in a call to the work of the ministry, in what and how we are to preach; and in short we differ in every thing; and so widely that they and I cannot be both right. If they be right, I and my brethren in faith and tribulation cannot be so. But I verily believe that the shepherds, described in Ez. xxxiv. 3, 4; will apply to these. "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened neither have ye healed that which was sick, neither have ye bound up that which was broken," &c. &c. JAMES C. COBLE.

New York city April 12 1847.

For the Signs of the Times.

HOPE.

"AN EVANGELICAL MINISTRY, AN ACTIVE CHURCH, AND A SANCTIFIED PRESS, THE HOPE OF THE WORLD."—*American Messenger*.

In the above extract, the wire workers of the religious machinery of the day have informed us wherein they trust. Such an acknowledgement as it contains would hardly have been made had not the hosts of anti-christ felt confident that they were about to triumph for a little season. Truly, while flesh is the arm wherein they trust, it is a sweet consolation to the children of the Most High God that the Lord is our Refuge, and our Hope is the Holy one of Israel. The book of divine inspiration informs us what the *hope of the hypocrite* is similar to, and how long it will last. "And the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web." Job. viii. 13, 14. But who is the hypocrite here intended? Certainly it must apply to the same characters of whom Christ spoke, saying, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Mat. vii. 22, 23. "Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies." Psa. xl. 4. Let arminians boast of how much they are doing for their god: he needs all the *effort* of their sin polluted fancy to keep him in being, for the deity they worship never had any existence independently of the evil imaginations of the human heart. "Their rock is not as our Rock, even our enemies themselves being judges." They are unwilling to acknowledge that the eternal God is a sovereign, that he does his pleasure in the heavens. Their hope is, as they have repeatedly published to the

world; that, by the *union of effort* of their *active church*, they may make proselytes to contribute funds for the use of their falsely named *evangelical ministry*, who propose to evangelize the world; and some have gone so far as to estimate the exact number of dollars and cents that it would cost. The Apostles of the Lamb ascribed the power of converting sinners to the Spirit of God; but there were those in that day who compassed sea and land to make one proselyte, and when he was made they made him twofold more the child of hell than themselves. Is not this *spirit of missions*, recently called up in our land, the same spirit that actuated those scribes and Pharisees, in their *pious, self-sacrificing and unremitting efforts* to make proselytes? The hope of these workmongers is, that they may manufacture a righteousness out of their own doings which shall be sufficient to shield them from divine justice, as the spider spins its web out of itself; but the day cometh that shall burn as an oven, when every refuge of lies shall be swept away and whatsoever is done now secretly shall be exposed publicly: then the superiority of the *Hope of Israel* over the *hope of the world* shall appear, and all the enemies of God shall be confounded.

The quotation at the head of this article is not a mere accidental remark, but it is a standing motto at the head of the pages of the authentic organ of the American Tract society. What the world is to hope for in these things, they do not say; perhaps it is to be made to feel the tyranny of this aristocratic limb of the *image of the beast*, which has already begun to be exercised as far as it has received power, as will be seen by reference to page 181 of the last volume of the Signs. The just censure which several of the papers expressed of the flagrant outrage which the society committed upon their neighbors, Messrs. Gould, Banks, & Co., has died away and been lost in the admiration of the world for the image of the beast, for who is so blind as not to see that these popular institutions, such as Tract Societies, Total Abstinence Societies, Bible Societies, Mission Societies, &c., are to be the *horns* [or power] of the image that is rising to cause that no man may buy or sell, save he that has the mark of the beast? Perhaps some may say that the other societies do not manifest the tyrannical disposition of the Tract Society. But the Total Abstinence limb has already formed a coalition with State authority; and if the mission spirit be examined it will be found equally corrupt. Take for instances of its corruption any of the missionary fields where they have been in operation long enough to develop themselves—They have worked their schemes of iniquity among the Nestorians until they occasioned the massacre of several thousands of that inoffensive people: the Jamaica mission is another instance of their avarice: and the disclosures of their iniquity in the Hawaiian mission by H. Melville, Esq., furnishes another instance. [Does any one know yet, why the exposition of the iniquity of the missionaries at this station is left out of the revised edition of "A residence in the

Marquesas"?] These things plainly indicate the approach of those perilous times which will fill up the measure of the iniquity of the man of sin. Then is there great reason for God's people to rejoice in hope, for the Lord will bring them off conquerors and more than conquerors through him that hath loved them. W. L. BEEBE.

For the Signs of the Times.

Strickersville, Pa., April 14, 1846.

BROTHER BEEBE:—I find that the sabbatarians of our country are putting into execution the threat contained in the resolutions published in the Signs some time since; to enforce the *blue laws* of Pennsylvania. A celebrated Abolition lecturer by the name of Burly has been sentenced to prison one month for selling Abolition tracts on the *holy Sabbath*. But I do not feel that sympathy for him which I should for some others, since the Abolitionists have mounted the same beast with the popular clergy—both having, as I presume, the same object [political power] in view. From what I have seen of the beast I think it must be the same that John saw coming up out of the earth, having two horns like a lamb, but the voice of the dragon. The reason why I think it must be that beast, is, because I think it must have come from the earth, or a worse place, if possible, as I cannot see the least resemblance of heaven in it. One thing, however, occasions some little doubt of its being that beast, and that is, that I am at a loss to see any resemblance of the lamb in it; it appears to be all dragon from head to tail.—But I think the union between these two is like that between Judas and the High Priest; and should the clergy accomplish their purpose they will treat the Abolitionists as the Priest did Judas. But as you have thought about these things, will you tell us the difference between the right of distributing *Abolition and religious* tracts? and between selling tracts on the Sabbath and collecting money on the Sabbath to buy them on Monday? For my part I am just ignorant enough to think that an Abolitionist has the same right to distribute his tracts which our religionists have to distribute their's; and that the collecting of money, on the holy sabbath, is just as criminal as it would be to sell tracts on that day, but I confess that I am far behind the age, and this may account for my inability to discover the distinction referred to, that is, if their is any.

But I had like to forgotten to mention the name given to the beast; it is *Temperance*; and under this name it is carrying its rider Jehu-like; they have rode it into the legislative halls of this and our neighbouring states, and tempted a majority of both to mount it, and indeed a majority of the people have, if not fairly mounted its back, got hold of its tail, but I feel willing to hope that by some sudden twitch it may break their hold; but we shall see what we shall see, and if our dear bought rights are not torn from us it will not be for want of zeal on the part of the clergy, and the clergy ridden of the communities, or the apathy of others; from the latter of which I apprehend the

greater danger. They seem to be folding their arms in fatal security while the enemies of our natural and inalienable rights are straining every nerve to accomplish their unhallowed purpose, and all the hope we have is from the God of nations to whom we owe the many privileges we enjoy; and should it be his pleasure to withdraw his protection and leave us a prey to the teeth of our enemies, we must submit under the consoling reflection that all things work together for good to them that love him, to them who are the called according to his purpose. When I look at the portentous clouds gathering thick around us, thus highly charged with death and destruction to our liberties, my cowardice prompts me to ask a discharge from the war, that I may be where the wicked cease from troubling and the weary are at rest; but enough at present.

From yours as ever,

THOMAS BARTON.

EDITORIAL.

NEW VERNON, N. Y., JUNE 1, 1847.

"FOLLOW ME."

The redeemed family of God, called by grace, quickened by the Holy Ghost, delivered from wrath, are brought home to Zion with singing and everlasting joy. They are not come to Sinai where the majesty of God was displayed in terrific emblems, to the affrighted tribes of Israel, "But ye are come unto mount Zion, and unto the city of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 22—24.)

With this introduction, the inspired messenger of God, warns his "holy brethren," who were "partakers of the heavenly calling," thus, "See that ye refuse not him that speaketh!" He that speaketh is the same whose voice once shook the earth, and now shakes the heavens, of whom the Father testifieth, that he is his Beloved Son, and commandeth, saying "Hear ye him."

At the head of this article we have placed the words of that king who is higher than Agag, and whose kingdom is higher than the kingdoms of men. In these two words are comprised substantially the whole preceptive law of our Lord Jesus Christ. All that is incumbent on christians, and all that is to distinguish them from the world is comprised in this short command of their Spiritual Leader and commander. To obey this command, is better than sacrifice, and to hearken unto it, is better than the fat of rams; but rebellion is as the sin of witchcraft and idolatry. But to obey this command, a preparation of heart beyond that of nature or education is indispensable. Can ye drink of the cup which he drinketh and be baptized

with the baptism wherewith he is baptized? And yet, except a man deny himself and take his cross and follow Christ, he cannot be his disciple. We cannot from any or all the powers of self, follow him, for self must be prostrated and denied before we can enter the strait gate or walk in the narrow path which he has marked out, by his examples and precepts, for the feet of his followers. The spirit of this command implies a distinction between following him, as did those who had eaten of the loaves and of the fishes, and those who are denominated "followers of God, as dear children;" that relationship which without regeneration we cannot know, alone can qualify us to obey this command of the Lord Jesus. Such as are born of God, though sometimes slow to learn, are eventually taught of God to know the difference between following and attempting to lead. The followers' place is in the rear of their Leader; it does not become them to mark out their own course, and then pray God to follow with his blessing, what they have planned, devised or accomplished. Such however is the manner of very many who profess to be his disciples; but their claim to discipleship cannot be admitted; they cannot be his disciples, because they do not follow him but attempt to lead. But with such pretending followers, we design to say but little at this time; we desire rather, in this article to stir up the pure mind of the saints who have followed him in the regeneration.

As it has pleased the Father that in Christ all fullness should dwell, and that in *all things* he should have the pre-eminence, we may profitably contemplate him as going before in all things that relate to the salvation and government of his people. In all things wherein God's children are his followers, Christ is their Leader, and as their Leader, His goings forth have been of old, from everlasting. Micah v. 2, and "He bore them and carried them all the days of old." Isa. lxiii. 9. As a Leader he was made manifest, in coming out of his chamber and rejoicing as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, Psa. xix. 4-6. And while we may contemplate him as taking the lead, in the counsel of eternity, before he came forth from his chamber to occupy the tabernacle which was set for the Sun—leading in his infinite, eternal, immutable and invincible love towards his people, when there were no fountains abounding with water—leading as the Beginning of the creation of God, and the First Born of every creature. As the Only Begotten of the Father, full of grace and truth, we have a still more clear development of his illustrious course as the Leader of Israel, in the actual fulfilment of his purpose and grace, in the accomplishment of that race, for which he came forth from his chamber as a mighty man to run. Connected with the *sure mercies of David*, God has said, "Behold I have given Him for a witness to the people, a Leader and commander of the people." Isa. lv. 4. And as a Leader, or "Captain of the Lord's host," he appeared to Joshua, Josh. v. 14, 15.

As a Leader he "led Joseph like a flock." Psa. lxxx. 1. Moses bore a faithful record of our divine Leader, in Deut. xxxii. "The Lord's portion is his people, and Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; HE LED HIM ABOUT, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so THE LORD ABOVE DID LEAD HIM, and there was no strange god with him." May we not exclaim, "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou in mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." Ex. xv. 11 & 13. "And thou shalt remember all the way which the Lord thy God led thee these forty years, in the wilderness." Deut. viii. 2. "And I took thy father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." Josh. xxiv. 3. This subject afforded devotional exercise for the sweet singer of Israel. "In the day-time also he led them with a cloud, and all the night with a light of fire. And he led them on safely, so that they feared not; but the sea overwhelmed their enemies; and he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Psa. lxxviii. 14, 53 & 54. "AND HE LED THEM FORTH BY THE RIGHT WAY, that they might go to a city of habitation." Psa. cvii. 7. We might greatly multiply our references to the record God has given us of his Son as a Leader and Commander of his people, but we would wish to refer our readers, those of them at least who have been led to the Holy Hill of Zion, to their own personal experience, for they have the witness in themselves, that to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out, & when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow." John. x. 3-5. With them he has always been beforehand. When he has drawn them, they have run after him; when he has shed his love abroad in their hearts they have loved him, when he has broken to them the bread of life they have feasted. As their Leader, he has travelled all the road in which they are called to follow. He before them has met the fiery law, and cancelled its demands; to that bar they follow him experimentally, and share in his triumph. He, as the first begotten from the dead, has arisen from under the curse and dominion of the law, and, although in him their deliverance was simultaneous, yet in point of experience, he is the first fruits, and afterwards them that are his at his coming; this order applies both to their deliverance in regeneration, and their final resurrection from the dead.

As the pattern or example for his people, he led

the way in christian baptism, and from the waters of Jordan to the wilderness to encounter the temptations of the devil; to feel personally the force of satan's fiery darts, and be touched with the feeling of our infirmities. In a life of spotless purity, meekness, patience and submission to his Father's will, of suffering shame, reproach, persecution and violence, he is far in advance of his most devoted disciples; and in short, in all things he has the pre-eminence. His position as our Mediator, is in all respects that of a Leader, and all that have ever come before him, are thieves and robbers, who come only to steal, to kill and to destroy. In no case has he ever suffered his disciples to lead him. When they felt indignant at the treatment he received of men, and proposed to call down fire from heaven, he reproved them; and when in ecstasy of joy they proposed to build three tabernacles; a voice came out of the cloud commanding them to hear him; it was theirs to listen to his voice, not to propose. We read only of his being led, when led by the Spirit, as in the case referred to above, when led into the wilderness to be tempted of the devil, except when led like a lamb to the slaughter, led before Pilate, and led away to be crucified. Among the little band of his disciples there was but one leader, Judas was leader to those who came with the mob to arrest him. It was not the province of the primitive saints to devise ways and means for building up his cause, converting sinners, and evangelizing the world, and then to call on him to follow with his blessing, approbation, or co-operation their means, efforts or devices. The thunders of Sinai are not required to hold the followers of Christ in awe—Seventh commandment societies to keep them chaste, total abstinence societies or pledges, to keep them temperate. His law is written in their hearts, and his grace is sufficient for them. They are the circumcision that worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh.

"Grace, like an uncorrupted seed,
Abides and reigns within,
Immortal principles forbid
The sons of God to sin."

That kind of religion which scoffs at the thought of waiting on, or occupying a position in the rear of Christ, of waiting for him to command, to quicken, or to legislate, is not of him; they that possess it cannot be his disciples. But let it be remembered, that to protest against will-worship, superstition, and idolatry, although good in its place, does not constitute us his disciples. Vainly may we call him Lord, if we do not the things which he has commanded. We cannot follow Jesus in paths that he has never trodden. We cannot follow him in vice, in licentiousness, in pride and vanity; he has never led in any such direction. To follow him will require us to go without the camp bearing his reproach. The pathway is through evil as well as through good report.

May the writer of this article and all his brethren who may read, bring home the solemn inquiry, in the language of the poet.

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause
Or blush to speak his name?"

But, lest our good brother Boulware should think our corn too old and flinty for the tender lambs, and such old sheep as have poor teeth, we will just say to those who are standing in the way and asking for the *old paths*, "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." Be not discouraged because of the way, though faint and ready to halt; the Lord will give you grace and strength proportioned to your days, and

"The weakest saint shall win the day,
Though death and hell obstruct the way."

Bear in mind brethren, that our Leader has passed into the heavens, and that all his followers shall follow him in his exaltation. Because He lives, they shall live also, and where he is, there shall they be also; for he has promised that he will raise them up at the last day.

OBITUARY.

DEAR BROTHER BEEBE:—The task devolves upon me to inform you, of the demise of our beloved sister ELIZA BEERS, wife of Br. Joseph Beers, of Monmouth county N. J., which you are requested to insert in the Signs. Her immortal spirit quitted its feeble tenement, on Tuesday March 30th about one o'clock, P. M. Our sister was for a number of years, a member of the Old School Baptist church. When she first made a profession of the christian religion, she became a member of the Baptist church of Middletown, Monmouth county, N. J. She continued a consistent member of this church, till they departed from the faith of the regular, primitive Baptists; by the introduction of a mixed gospel, arminian doctrine, new societies, and a multitude of strange things; and turned away their ears from the truth, and turned unto fables, and preach for doctrines, the commandments of men. At a such crisis as this, a few of the members, dared to remonstrate with said church for her departing thus, from that faith and practice, to which she had so long and faithfully adhered, and which she had so ably defended. These few also entreated the church (with tears) to cast from them, these human inventions and doctrines, which were coming in like a flood, with threatening desolations. But they labored in vain, all they could say or do amounted to nothing, for Ephraim was joined to his idols, and there he must remain till he has his fall. It was at such a time as this, that our dear sister exhibited her love to the truth, with decision of mind, and firmness of soul. She was among the first to discover this church in her goings off, from the truth. She was also among the first, to admonish the brethren and sisters for the same, according to her capacity and standing. And when all this proved unavailing, she promptly declared her non-fellowship, and took her leave of them. This was fortitude indeed, this was magnanimous, and this act speaks though she is dead. The church did condescend to give her and two or three others, letters of dismission, yet they excluded her afflicted husband solely because he bore a faithful and public testimony in favour of the doctrine of Christ, and against their innovations. Here are some brethren, and sisters in said church yet, who love the truth and are groaning, being burdened; and who have not the firmness of our departed sister, to come out from them because they have gone out from that doctrine that was formerly preached to them, and to which they once subscribed, and under which they were con-

stituted. But property, convenience, friends, relatives, and all natural predilections whatsoever, could not preponderate her love to the gospel. The doctrine of Christ was what her soul fed upon. It was her meat, drink, rest, and entertainment. And when this was gone, all was gone to her, a church and people that had not this, afforded no longer a home for her. When a church turned the truth out doors, it turned her out too. She loved the truth enough to be satisfied with, what was written, enough to stand by it, and suffer reproach, and persecution for it. Yea enough to be a firm, consistent, and regular Old School Baptist. She with her husband, and a number more, were constituted (by me) into a church of the old primitive stamp, in the summer of 1839. Our sister was a member of this church till her death. She for many years was greatly afflicted in body (with poor health) but she was blessed with a clear head, a strong mind, and a warm heart. She was however like the rest of God's dear children sometimes afflicted with doubts and fears, concerning her interest in the great salvation of and by Christ. She often complained of such evil rising within, of pride, envy, discontent, slavish fears, darkness unbelief, &c. Yet I think she enjoyed as much of the presence of Christ, the strong exercises of faith, the sweet incomes of the Spirit, &c., as many or most of God's children with whom I have been acquainted. And when privileged to hear the word (which was seldom owing to ill health) she would eat it as a hungry person a meal. She certainly was one of the best hearers I ever preached to. And now touching her last illness, I have to say that, that very truth which she had believed, which she had professed, and which had cheered her in life, and supported her in sickness, stood by her, failed her not, but supported her, and comforted her in death: death to her was disrobed of his sting, the grave of its victory, and the last hour, of its terrors. She died triumphant in the faith of the gospel. I arrived just in time to see her alive. She requested me to sing: "When I can read my title clear" &c. She united in singing, conversation, and prayer, when in three hours after, her happy spirit took its flight, and she fell asleep in Jesus. Such was her conversation, and exhortations to her family (severally) and her composure, and comfort of mind, that they felt to give her up, and not weep for her, only for their loss. I preached her funeral sermon on the first day of April, from 2 Tim. i. 10, "But now is made manifest, by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light, through the gospel."

JAMES C. GOBLE.

April 12, 1847.

At Brother McCrone's, Bethel, Del.,
April 28th, 1847.

DEAR BROTHER BEEBE:—It becomes my painful duty to announce to you and some of your patrons the death of our much esteemed brother ABEL SEVIL, whose earthly remains we have this day deposited in the tomb at Bethel, New Castle County, Del., where we had anticipated meeting you with many others of our brethren at our Delaware Association in May. But our dear brother Sevil has gone, as we hope, to the great association at the right hand of God. Our brother has been frequently heard to say that he expected his time of departing was at hand, and that if it should be the will of the Lord, he would like to have his last illness short. In this, it seems the Lord granted his request, for until the morning of the 26th inst., his health was reasonably good; but after rising at his usual hour, he complained of indisposition, took a chill, and commenced vomiting bile, with

severe pain and cramps, and at 10 o'clock, in the evening of the same day, the grim messenger, death, finished his work, and the disembodied spirit took flight to the unknown world, leaving a weeping widow, with sons and daughters and other kindred and friends to mourn their loss. May the Lord sanctify the dispensation to their good so that it may redound in the end to his great name's glory.

This from your most unworthy, who is daily expecting that the same king of terrors will come and pull down his frail tabernacle,

"Nor am I anxious, if I am prepared,
What shape Death comes in."

PETER MEREDITH.

MARRIED.

At Warwick, Nov. 18th, 1846, by Eld. P. Hartwell, Mr. JOHN WOOD and Miss MARY COLEMAN, both of Warwick.

At the same village, Jan. 5, 1847, by the same, Mr. JAMES H. RHODES and Miss ELENOR ROSE, both of Warwick.

At the same place, Feb. 3, by the same, Mr. SAMUEL T. WARNER of Bloomingrove, and Miss FANNY JANE WOOD of Warwick.

At Amity, Feb. 11th, by the same, Mr. ELISHA HOWELL and Miss NANCY MORSE, both of Amity.

At Warwick, April 22d, by the same, Mr. JAMES MAGIE and Miss MARTHA S. FORSHER, both of Warwick.

ASSOCIATIONAL MEETINGS.

CHEMUNG ASSOCIATION.

BROTHER BEEBE:—We wish you to give notice that the Chemung Baptist Association will be held with the Sullivan church in Charleston, Tioga Co. Pa., on Wednesday and Thursday before the fourth Sunday in June, which will be on the 23, & 24th days of the month.

We earnestly solicit the attendance of our Old School brethren; for we feel ourselves to be a poor and despised people; but we trust in the Lord for support and strength, and have no where else to look for it.

Strangers will inquire for Levi Elliott of Charleston, or Frederic Moyer. SELDEN ELY, Church Clerk.

THE WARWICK ASSOCIATION will meet with the church at Warwick, in this (Orange) county on Wednesday and Thursday, before the second Sunday in June, 1847, commencing on Wednesday, at 10 o'clock, A. M.

Old School Brethren are affectionately invited to attend the above mentioned meetings. The Warwick church is pleasantly located in the village of Warwick, about 7 miles from the Chester Depot, on the New York and Erie Rail Road; passengers from New York city can take the Rail Road line to Chester, where they will find brethren in readiness on the arrival of the Tuesday morning train to convey them to Warwick.

OLD SCHOOL MEETING.

The annual meeting of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord permit, on the Third Sunday in June, 1847, and Saturday preceding, with the church in Jackson, Susquehanna Co., Pa.

Old School Baptists generally are affectionately invited to attend. Those coming from a distance east, will inquire for brother Ichabod Hill, Wm. Blaisdill, or John Griffiths; those from the west, for C. A. Morse, or Arnold Bolch.

We flatter ourselves that we shall have brethren Beebe, Conklin, Harding and Pitcher and others with us, or at least some of them.

ARNOLD BOLCH.

We are requested by brother D. H. Brown, to give notice, that the next annual meeting of the Old School Baptists of Michigan, will be held with the Canton church, Wayne Co. Mich., on the Friday before the fourth Sunday in June; at which time and place, he hopes to meet the Old School Baptists of Michigan, and as many as can attend from other States.

POETRY.

[Published by request.]

LITTLE FAITH.

TO LITTLE FAITH, oft in the valley of fear,
And frequent in private is shedding a tear,
Surrounded with doubting and slow to believe,
And subject to mourning and often to grieve;
THIS LITTLE FAITH is of most excellent birth,
And heir to such riches I can't tell the worth:
Born free of a city, fair Zion above,
And wedded to Jesus in infinite love.
The planet that ruled on the day she was born,
Was Bethlehem's Star, the delight of the morn;
And as I can prophesy under this Star,
She is born to be rich, and a diadem to wear.
By union to Jesus all His is her own,
His grace and his righteousness, glory and crown:
She shall ever reign in glory divine,
And to everlasting in glory shall shine.
"Then what is the reason she oft is so sad,
So seldom rejoicing in confidence glad,
So often distressed on account of the way,
And fearing she will be to Satan a prey?"
The reason is this, if the truth you must know,
She is daily perplexed with enemies so:
They sorely molest her and cause her to fret,
And often entangle her feet in the net.
They say that her love to her Savior and friend,
It never was real, but only was feigned,
And all her enjoyments that she has received,
Are all a delusion, she never believed.
Sometimes they will raise such a mist to her eyes,
Which fills her with fear and a trembling surprise.
Now look for your interest, cries one in her ear,
You see you can't read it, it never was clear;
Now look at your sins, you see them quite plain,
Your failings and fallings are of a black stain.
Your wanderings in prayer, and your coldness in love,
Must prove that you never was born from above.
She looks at her map and then aims to trace,
The way that Jehovah has led her by grace;
But see it she cannot, without nor within,
For all that she's looking at is her own sin;
While this sad confusion takes place in her heart,
The enemy throws in a fiery dart.
A horrid temptation concerning her Lord,
Or wicked suggestion concerning his word,
Then turns the accuser of all that she feels,
Nor can she believe what the Bible reveals;
Confused in her mind, she knows not what to think,
But fears that in terror she surely shall sink;
Distracted with pain, she cries out for her lover,
Lord save, or I perish, and all will be over.
He catcheth her sinking, and graciously saith,
I'm ready to save thee, fear not LITTLE FAITH;
His love he reveals to her trembling spirit,
And comforts her heart with the worth of his merit!
He points out the pathway thro' which he has led her,
And shows her the places wherein he has fed her.
"I found thee a rebel, I made thee a friend,
And low at my footstool I caused thee to bend;
I found thee a stranger, I made thee come near,
I found thee quite careless, I caused thee to fear;
I found thee quite naked without any dress,
I took thee and clothed thee in my righteousness;
I found thee forlorn in pollution and sin,
I destitute found thee, when I took thee in;
I cleans'd thee and dressed thee and fed thee with food,
And every comfort that really was good;
I taught thee to hope and to trust in my name,
And now dost thou think I will put thee to shame?
No, never, I still am the Savior and Head,
And to thee I am everlastingly wed;
I never will leave thee, but always will be
A covenant Savior, a God unto thee.
Thus rescued by mercy, she fell to the ground,
Rejoicing that she her Redeemer had found;
She looks at her troubles when freed from the evil,
And sees that the whole was the work of the devil.
She now for a season is raised on high,
And feels either willing to live or to die;
While Jesus is smiling she sings away night,
And lives in the prospect of perfect delight;
But, if the Redeemer his face but conceal,
And Jesus his countenance does not reveal,
She quickly is vested in mourning attire,
And fears that Jehovah will never come nigh her.
Thus hoping and fearing, rejoicing and sighing,
Sometimes she is singing and sometimes is crying;
Believing and doubting but often the latter,
And thinks there is certainly something the matter;
Thus toss'd up and down amidst turbulent foes,
Like a ship on the ocean poor LITTLE FAITH goes;
One moment she rises, then down she is lost,

But Jesus preserves her, she cannot be lost.
In glory's bright harbour she surely shall come,
For Jesus her pilot shall bring her safe home;
'Midst shouting of triumph her spirit shall rise!
Bid adieu to the world and ascend to the skies.
Transported in glory her spirit shall sing,
While gazing for ever on Jesus her King;
All glory, all glory to God and the Lamb,
All glory, all glory, amen and amen.

G. MOYLL.

For the Signs of the Times.

THE LIFE I'D LIVE.

The life I'd live would be of faith
Upon the Son of God,
Would see a "Thus the Lord hath said,"
To guide me on the road.
The life I'd live, would be to count
All earthly gain but loss,
Would every day deny myself,
And daily take my cross.
The life I'd live, would be to mark
The footsteps Jesus trod,
To walk with care the narrow road,
That leads the soul to God.
The life I'd live, would be to seek
More earnestly his face,
Would grow in knowledge of my Lord,
And daily grow in grace.
The life I'd live, would be to live
An humble lowly life,
Far from the world's gay revelry,
And farther from its strife.
The life I'd live, would be the life
That's hidden in the Lord,
Dead to myself, and dead to sin,
But living through his word.

THE DEATH I'D DIE.

The death I'd die, would be to die,
With Jesus as my friend,
To know that pains, and doubts, and fears,
Had met their final end.
The death I'd die, would be the death,
The Christian soldier dies,
In victory to yield my breath,
And soar above the skies.
The death I'd die, would be to sink,
Resignedly to rest,
Reclining in my Saviour's arms,
My head upon his breast.
The death I'd die would be the death,
Which all the righteous die,
Blest of the Lord, their labour done,
They rest with him on high.
The death I'd die, triumphantly
With my last breath to sing,
Where is thy victory, O grave?
And where, O death, thy sting?
The death I'd die would be to have
My Saviour near my bed,
To gently close my eyes and sleep
With all the righteous dead.

W. L. B.

Warwick, April 20, 1847.

RECEIPTS.

NEW YORK.—Eld P Hartwell for J VanDuzer \$1, and
G S Meads Vt. 1; Thomas G Smith 4; Thomas Hum-
phrey 1; D W Barnes 3; Mrs Mary Carrick 1; D Ya-
gar 2; A Blend 2; Eseek Potter 2; J Gilding 1; A
Everett 1. \$19 00
NEW JERSEY.—Dea. G Doland 5.85; Wm. H
Johnson 5. 10 85
PENN.—Joseph Penny 1; A Rockwell P M 1;
W Vail for S Sherwood 3; James H-zen 1. 6 00
INDIANA.—Eld B Parks 1; Wm Bellings 2;
David Hosteller P M 1; C Johnson 5. 9 00
OHIO.—R A Morton Esq 5; R Revenaugh 1;
Eld L Seitz 1; John Wilson Esq 2. 9 00
MISSOURI.—George W Zimmerman Esq 4*; Eld
H Louthan 5; Wm Arnold 1. 10 00
KENTUCKY.—J Rouse 2; M Lassing 1; N A
Humston 3; Eld P S Nance 6. 12 00
TEX.—Eld P Culp 1; E Moreland 6; C Hes-
ter 1. 8 00
IOWA.—Eld P Meredith, for A Frazier 1; H G
Cahoe 1; J Growell 1; T Cabbage 1; and Wm
Meredith 1. 5 00

Eld J J Battle	Gal.,	1 00
Enoch Bell	Ala.,	2 50
John Triplett	Va.,	7 00
D H Brown	Mich.,	5 00
J B Kaufman	Il., (To end of Vol. 16.)	5 00

Total, 109 35

* Including a former remittance.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.
DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hinch.
DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.
FLORIDA.—Reuben Manning, Esq.,
GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves. Eld. Abner Belcher, J. M. Holley, J. Gersham,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spidler, H. D. Banta, J. P. Bartley, T. D. Clarkson.
ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.
IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.
LOUISIANA.—Joseph Perkins.
MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eastie, and Joseph Perkins, Wm. Quint, Jr.
MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.
MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.
MISSOURI.—Elders H. Louthan, Wm. Davis, F. Reading, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]
NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Groat, John W. Livingston.
NEW JERSEY.—Elder C. Snyder, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.
OHIO.—Elders Lewis Seitz, Eli A. Hbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du-bois, I. Sperry, Joseph Taylor, J. Hersherberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Eyrar.
PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Boleh, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, James Wells, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia]
SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.
TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony, J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.
TEXAS.—May Manning Esq.
VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leach, man, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Borton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hersherberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavender Sr.
WISCONSIN TERRITORY.—Elder J. D. Wilcox.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 15, 1847.

NO. 12.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance, \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

April 26, 1847.

BROTHER BEEBE:—About three or four years after I had become a member of the church, I became much concerned, or impressed in mind, so much so, that I communicated to an aged brother, whom I esteemed highly as a father in Israel, my feelings or experience of mind, and asked his advice; after some conversation with him, he remarked, that if he was in my situation, he would take the bible and hymn book and spend his days in traveling. Some six or eight months thereafter, I became more sensibly impressed with a sense of duty; but what that duty was, I was not prepared to say: about this time, I heard brother John Edwards preach, (a preaching brother he was to me,) and such was the sensation of soul, that I realized at that time, I felt as though he was going to call on me to conclude the meeting, although I was then a stranger to him. It was a cold time in religious matters; and great indifference prevailed among the Baptists generally. My mind led me to reflect on the propriety of brethren often meeting, & praying with each other, also family devotions, and relative christian duties, to be more strictly adhered to than was then the case in our denomination. My father then being clerk of the church to which I belonged, I communicated to him, my reflections on those subjects. I was encouraged to believe that something would be named by some of the old brethren on the next church meeting and that they would agree among themselves to meet once a week and have prayer meetings. There being nothing said by any of the brethren during the meeting, the moderator being about to dismiss, I became in a state of feeling indescribable and found myself rising to my feet; I remarked to the Moderator that there was something I wished to name to the brethren; I was in hopes that some of the old brethren would have mentioned it; that is, that the brethren

would consider the propriety of having prayer meetings; pray for the prosperity of Zion, for me and my ungodly brothers and sisters: it was unanimously agreed on, and at my father's house was the first appointment; thence to go from house to house among the brethren. I was sorry before I reached home, that I had said any thing on that subject, fearing that brethren would look for something from me; but to be short here, the meetings were continued for a considerable length of time; at first a great many attended, but eventually became very few. My conclusions were that I was in the way, some how or other; having joined with the brethren in prayer, &c., which when done appeared to be in such a way, as to darken counsel, and to be wounding to the cause of Christ, so that I said within myself, that I would no more attempt public prayer or exhortation, and if asked, would refuse; the first time thereafter that I was requested, I was about to refuse entirely, but concluded just to tell the brethren of my poverty, and it may be that they will treat me hereafter with silence. The result of that meeting to me was such that I thought I had every evidence necessary to prove to me all that I had done, was calculated to bring reproach on that cause that I esteemed above all causes; one week was a scene of distress to me; being asked if I intended to go to meeting, there being one about a mile from my father's that night, my reply was, I did not intend to go to another society as long as I lived, or words to that import; I left the room.

And now my dear brother, language fails to describe to you my distress of soul. I then realized no hope; I was deceived; and there remained nothing but a fearful looking for, and fiery indignation which shall devour the adversary. I threw myself on a bed being alone, with the desire of soul that the Lord would be merciful to me, a wretched sinner, forgive the reproach and wipe off the stain that I had put on his most precious cause, and manifest it to me, if I had an interest in the redemption price being paid by the blessed Redeemer; when suddenly these words occurred as if spoken in the sensations of my soul, "*Wo is me if I preach not the gospel.*" Lord how can I? was the reply that seemed to arise in my mind; viewing the greatness and importance of that work, contrasted with my ignorance and inability. It appeared to be an utter impossibility. Lord how can I? then immediately occurred to my mind the words spoken to Paul, "*My grace is sufficient for you,*" which was attended with a calmness and serenity of soul, that was inexpressible; I raised

up and sat on the side of the bed, and felt something like this, If it is the Lord's will I am willing to be his anything, for the sake of his cause and truth; my soul seemed to respond and say, If it be his will, I do not regard what the world might say or do. I arose and went to meeting, and so continued time after time until I again became sunk in my feelings, and discouraged under the conclusion that I was some how or other in the way, that I would leave the neighborhood, but before starting, I would go to another prayer meeting that was then appointed, and accordingly I went, and while the meeting was in progress, I thought I had every evidence necessary to satisfy me, that the brethren were tired of me, after all had joined in prayer, some in exhortation, an old sister contrary to my expectation laid a hymn book on my lap with a request for me to join with them in prayer, I commenced excusing myself; and to my own surprise found that I was engaged in exhortation; how long I had been, I knew not; the congregation were in tears; I immediately stopped, kneeled down, and tried to pray that the Lord would put it in the minds of the brethren to pray for me; I then arose, and soon after I left the place. My ignorance was so clearly presented to my mind that it looked to me like I would surely become an object of derision. The Saturday following was our church meeting; that day I was sitting behind brother E. and he not knowing it, remarked to brother W. our preacher, that there was a prospect of gift among us; speaking at the same time of what took place the previous meeting referred to. I felt then like a poor wretch, deceived, and what was worse than all, deceiving others. I looked at the floor and thought, if I could but creep through it or disappear unobserved; not having power to do either I left the room. It was my delight to be at meeting, the cause of God's truth was that which lay near my heart, if not deceived; but the thought of bringing a reproach thereon, was of no small moment with me. After the time referred to, I was at one of brother W.'s meetings I was prevailed on to open meeting, by this time I was impressed with an idea, that the brethren generally thought my mind exercised on the subject of preaching, and I may say more particularly since a certain time above referred to, it had been seriously exercised on that subject; yet my wretched nature is so prone to evil just so certain as I ever commenced I would bring a reproach, and dishonor the cause of truth, which appeared to be a matter of so much concern to me that I knew not what to do. To quit going to meeting where my soul was

so often fed with precious gospel truths, I could not think of; and if I went they would expect me to say something. At length I came to this conclusion, that I would wait in going to meeting, until every person had got to the place; then I would try to go and be there unobserved until preaching would be over; accordingly I went to one of brother W.'s meetings. Being the last there, and the house crowded, I discovered that I could get a seat where brother W. could not see me; he had commenced. When done, to my surprise, he called on me to close; he either suspected I was there or some person told him. The next church meeting thereafter, brother W. laid the matter of calling on me to exercise a gift in the bounds of the church, before the church. There was profound silence until brother W., having spoken two or three times, being astonished, inquired if my character was immoral, brother E. then spoke and said if the Lord intended for me to exercise a gift, bring me out he would, & we should not be too hasty in the matter: but with respect to my christian character, he said it was unquestionable. I thought if they could but see me, as I felt myself to be, they would not fellowship me as a christian, let alone speaking as that brother did. I took the opportunity of going home with brother W. and requested him not to name that matter to the church any more, for it did appear to me that all were deceived. I asked the brother if the silence of the church was not a plain evidence that it never required me; he told me not to suffer myself to get under temptation, and spoke to me like a father. On the meeting following, brother E. moved to call upon me to exercise a gift in bounds of the church which was unanimous in expression, I was requested to close meeting but refused. The greatness of that good cause manifest, so much importance it appeared to me that I must sink. In me that is in my flesh dwelleth no good thing: who shall deliver me from this body of death, for the sentence of death is within me, therefore we have nothing within ourselves in which to trust; but, my dear brother, in God that raiseth up the dead, who hath delivered us from so great a death, and doth deliver, and who we trust will yet deliver us. But the great struggle in my mind at that time was this, has the Lord required this at my hand, to bear the tidings of salvation and publish the gospel of peace? a question that has often arisen in my mind since then, and I have oftentimes tried to get to a stopping-place until a few years or months passed. I see and hear so much of the antichristian delusion and heresy it causes an engaged restlessness; and I desire that the Lord would give me grace and strength of body and mind, to contend for the faith once delivered to the saints while on my journey.

Your brother in tribulation,

JOHN W. THOMAS.

For the Signs of the Times.

Warwick, N. Y., April, 1847.

DEAR BRETHREN AND SISTERS IN THE LORD:—
Although we are strangers to each other in the

flesh, I have felt impressed to write you some of my religious experience, and if we have been born of one spirit we can soon become acquainted, by hearing of the dealing of the Lord with our souls. To commence, I must go back to the days of my youth, and I know not how to praise the Lord as I would, for his mercy towards me; for it was his sovereign mercy alone that brought me to hear his voice, when I was only about twelve years of age. At that early period it pleased the Lord to show me that I was a sinner, and I thought that I was to live but a little time; although I was not sick, death seemed to stare me in the face, and the question arose, what would become of my poor soul? This conviction was given me when I was in the field; and at the thought of death I burst into a flood of tears, and continued weeping for some time; but weeping did not relieve my mind. I thought that I must do something, and I commenced reading and trying to pray, and vainly hoped by so doing I should work myself into the favor of God, and that by living a very strict life, the Lord would be merciful to me. But instead of getting better I grew worse, and it did appear to me that sin was mixed with all I tried to do. I had never seen myself in such a light before. Previously I had thought myself quite good, and that when I should become old enough I would join the church, but when I was made to see myself a poor guilty sinner, I thought I should never be fit to join any church. Still I had a great desire to become a christian, but I dared not to think that God could be just in saving such a sinner as I saw myself to be, I felt such a load weighing me down at times that I was unfit to work or any thing else. I often reasoned with myself, thus, What have I ever done? I was but a young girl, and reserved, and why should I have to mourn over my sins with such a heavy heart. I dared not tell any one how I felt, but I found that my gloomy looks would betray me, and the people would think I was getting religious, although it was my desire, and I sought it with many tears. Christian people were the company I most desired, but still I associated with worldly company, and joined in worldly amusements, but the fruit of it no one can know who has not realized it; there was no comfort in it for me; for I would often feel so condemned that I felt as though God could not forgive me or look again in mercy on me. In this way I groveled on for the space of five years, looking every way and in every place to find a Savior. I often thought there was no use in trying; for it must be that I had sinned away my day of grace, and my case was hopeless. At about this time there was a camp-meeting held some eight miles from where I was, and I thought if I could only get to it I should be sure of religion; for at that time I liked the Methodists better than any others—they appeared so good and dressed so plain, I thought they must be the true followers of the meek and lowly Jesus, and if I could get with them I should be sure to find him for myself. I believe it pleased the Lord to make a way for me to go; but alas! I did not find him there. The place seemed to me like a

place of amusement, and all I had hoped was conviction was gone, and I was afraid that I should never feel it again. I felt so hardened that I thought I had committed the unpardonable sin, and the suggestion from Satan was,

"Times past you might repented,
But now you know it is too late;
So make yourself contented."

To which I was made to respond—

"O that I'd died when I was young!
O, what would I have given,
If so, with babes my harmless tongue
Could praise the Lord in heaven!"

But instead of that I was left to mourn and weep alone. In this way I was led, but I could not see who was thus leading me, but now I trust it was the Lord. Behold what manner of love the Father has bestowed, that any of the fallen sons of Adam should be called the sons of God. But, to return, I had many trials that drove me almost to despair, but the greatest of all was in meditating on election. I thought if I was not elected I could not be saved, and that I had better kill myself and go at once to torment, for it could not be worse than the distress of mind I was in. But something said to me, Read the tenth chapter of the Acts of the apostles; I read it, and it served to dissuade me from that rash deed, and led me to hope that I should yet find mercy, which I did not find however, until about two years from that time, at which time there came a Baptist minister through the place where I lived, and appointed a meeting in the School House. My aunt, who was a Baptist, desired me to go with her to the meeting which I gladly complied with, as I was fond of attending meeting. As soon as I heard the text; which was, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be damned," that seemed to me like a nail fastened in a sure place, by the Master of assemblies, and which I could no longer resist. Until this time I had feared that my worldly companions would laugh at me, if they knew how I felt; but that fear was taken away; for I felt as though I could not get home, with such a burden as pressed me down. When the meeting was dismissed I could not leave until I had asked the minister to pray for me; with which request he complied, and the assembly looked astonished and solemn, but I found no relief; my cries and tears were indescribable. I returned home, but there was no rest for me by day or by night; for about four weeks, I tried every means to obtain rest but I found none, until one night when I had tried to pray, but could not, these words of the poet came into my mind,

"But drops of grief can ne'er repay
The debt of love I owe,
Here Lord I give myself away,
'Tis all that I can do."

I retired to my bed, and whether it was in a vision or dream I cannot tell, there appeared to me a tall form, dressed in white, which I thought was Jesus, and I came down a long flight of stairs and through a long passage to where he stood, and fell down at his feet, and said, Lord help me; but he answered, "It is not meet to take the children's bread and cast it to the dogs." I replied, 'Truth,

Lord, but the dogs may eat the crumbs that fall from their master's table," and he took me up in his arms, and said, Great is thy faith. When I arose in the morning my feelings were different, but I could not believe that my sins were forgiven. But there came many promises to my mind; such as, "My grace is sufficient for thee." I tried to get my former feelings back again, but I could not. Before this my desire was that I might be a christian, but I thought it made no difference what I believed, or what church I joined; but as soon as I had a hope in Christ, I read, and found it plain, that I must be baptized; and in a few weeks I came to Warwick, five miles from where I lived, and where I was a stranger to all, except that I had seen the minister once. I related to the church what the Lord had done for my soul, and was received and baptized. Almost sixteen years have passed since I united with that church, and it is still my home; but my hand would fail to write all the changes I have passed during that time; there have been so many crying, Lo, here! and Lo there! But Jesus is the chiefest among ten thousand, and altogether lovely to my soul, and I esteem it a great privilege to be numbered with those who are called Old School Baptists. The Apostle says, What shall we say to these things? "If God be for us, who can be against us?" And shall not He that spared not his own Son, with him also freely give us all things? "For I am persuaded that neither death nor life; nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus. But lest I weary any who may read this, I will close.

I was induced to write the above, from the comfort I have taken in reading the experiences of so many whom I have never seen in the flesh, but whom I hope to meet in heaven. When I look back and am enabled, by the Spirit of the Living God, to see in how many ways he has led me about and instructed me, and that he has at last, in an unexpected time, brought me into the Banqueting House, and spread the banner of his love over me, my desire is that all the remainder of my days, I may sit under the shadow of the Rock, Christ Jesus, and live upon his fruit which is ever sweet to my taste. Adieu,

ELIZABETH WELLING.

For the Signs of the Times.

1 JOHN IV. 16.

"And we have known and believed the love that God hath to us; God is love; and he that dwelleth in love dwelleth in God and God in him."

DEAR BROTHER BEEBE:—The following communication was written (with much diffidence) at the request of an interesting young man and intimate friend, who has of a long time been a subject of great affliction. I trust it may not be altogether uninteresting to the readers of your valuable paper.

The subject of the love of God furnishes the heavenly host with the highest and most exal-

ted strains of adoration to his name, and to us is the most important theme the human heart can dwell upon; for this is the great cause that produces all the happiness we are capable of enjoying here and embraces all the bliss of that high and holy state which we look forward to in a different mode of existence. And although the mind may be made susceptible of its fruition yet it never will be able to unfold its excellencies. We would then first inquire how a knowledge of this love which God has for us is made manifest. The context says, God is love and we justly conclude God's purposes of love and mercy towards his children are immutable; a revelation of this is made through Christ the Son of God, through whom God can and does forgive sins. Because ye are sons he has sent forth the Spirit of his Son into your hearts crying Abba, Father. And I have loved thee with an everlasting love therefore with loving kindness have I drawn thee. Then instead of the death and sufferings of Christ being the cause that produces the love of God to the sinner or the cause of salvation, it is a manifestation of that love in the purpose of God. Hence the scripture says, God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life; so then that immutable love brought to view in the text is made manifest by the Savior which also is the effect of that love God ever bore to his children. Here, then, is deep unfathomable love centering upon its objects chosen in Christ before the earth's foundations were laid: ere man was formed and ere he fell, this love lay beautiful in the womb of eternity embracing all its objects. From this love and purpose of mercy has proceeded not only the gracious promise of salvation through the Savior but the Holy Spirit also which taketh of the things of the Father and showeth them to the lost and helpless sinner and communicates to such sinners the efficacy of the atonement made by Christ as the result of that love, and manifests beautifully the unity of the Trinity by applying the atonement to all those who are embraced in God's purpose of love and mercy and whose sins were borne by the Savior on the tree of the cross.

We purpose next to show by what process we are brought to a knowledge of this love. For every effect there must be a cause to produce it. Then the first cause that induces the sinner to seek God is the principle of life communicated to the heart by the Divine Spirit. You hath he quickened who were dead in trespasses and sins, and by this touch of life the enmity of the heart is slain, that enmity against God which never could have been overcome only by a sense of God's love to us; and from this incentive in the heart the sinner is induced to seek the favor of that God whose goodness and mercy have overcome all his hatred for God, and under the teachings of the divine Spirit, we are permitted to exhaust all our own resources for life and salvation in our attempts to obtain divine favor by our own works. And when we are brought to see our entire dependence upon God, and are made willing to cast ourselves alone

on his mercy; then the Spirit reveals to us a Savior who takes away all our sins—

"The guilt of twice ten thousand sins,
One moment takes away;
And grace when first the work begins,
Secures the crowning day."

Hence the scripture says, My people shall be willing in the day of my power. When the love of God is revealed in the sinner's breast and he is made free from the law of sin and death, that love thus revealed to him, inspires in his heart love to God. We love him because he first loved us. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation. Now this love in the heart never could have existed until inspired there by the love of God being revealed to us. Some suppose this method presupposes the idea that the sinner is coerced contrary to his own will; but not so, it is the silken cord of God's love that draws him after holiness. Draw me and I will run after thee; and every heaven born soul can witness that after he was quickened all his wish and prayer was to find the Savior and obtain his pardoning mercy, and he would have given a thousand worlds for one moment's scriptural assurance that his peace was made with God; consequently there was no necessity that he should be coerced by an arbitrary power to seek after that object he desired above all others, and having been taught that there was salvation in no other. And now having known and believed the love that God hath to us, and being brought into union with God, we love him, his ordinances, and his house, and delight to walk in his statutes, and dwell on the delightful theme of salvation by grace, also we love his cause and his people; which is an evidence of our gracious state. By this we know we have passed from death unto life, because we love the brethren. And it is often the case that the young christian is difficulted in his mind because he loves some of God's people more than others. The reason we love christians is because they bear the image of the Savior and walk in his footsteps, consequently the more meekly and the closer the brother or the sister walks in the statutes of him we love the more we love them. And now then he that dwelleth in love dwelleth in God, and God in him, for God is love.

From hence the holiest duties flow,
Of saints above and saints below.

Ye are created in Christ Jesus unto good works which God has before ordained that you should walk in them. Faith and repentance precede good works and good works follow as the legitimate result of faith in God, and we are not thus created in Christ Jesus unto good works to make us heirs of heaven but we are thereby prepared for these good works ordained for us to observe, and brought into a state that will make us fit subjects for that heaven before prepared for us and for which we were redeemed. It is the constant prayer of the heaven born soul to know and to do the will of God, and as holiness belongs to God and as he that loveth dwelleth in God, and God in him the whole christian life converges to holiness. Ye have your fruit unto holiness and the end everlasting life. Then the motive of the soul that is born of God leads him to love and serve God and how could it be possible that we could dwell in God and God in

us if we had any love for sin; also it is written, How can we that are dead to sin live any longer therein. Know ye not that ye are the temples of the Holy Ghost. Then he that loveth dwelleth in God and God in him.

Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love.

Perfect love casteth out fear; and the child of God serves him from the principles of love and ascribe all the honor of his salvation to sovereign grace and the mercy of God alone.

The countless multitude on high
Who tune their songs to Jesus' name,
All merit of their own deny
And Jesus' worth alone proclaim.

What I have written I have written—would it were better.

With the highest considerations of christian regard and esteem for all the dear saints.

I remain their brother and servant,

BENJAMIN LLOYD.

Wetumpka, Ala., April 24, 1847.

For the Signs of the Times.

Johnstown, Licking Co., Ohio. }
April 25, 1847. }

DEAR BROTHER BEEBE:—Having a small remittance to make I thought that I would give some thoughts to you for the Signs if you think advisable. I am in good health, thanks to the bountiful Giver of all our mercies both temporal and spiritual. Whenever we contemplate our unworthiness, our coldness, our negligence, our hardness of heart, our wanderings of mind, and our unthankfulness withal, we are led to admire the goodness of God to such poor mortal worms as we know ourselves to be; and then we attempt to preach the blessed gospel of salvation. O, what unqualified mortals are we indeed! well may we say with the Prophet, I am a man with unclean lips. Lord touch our lips with a live coal from thine altar that our stammering tongues may be loosed and our views may be enlarged and our love may be increased that we may be more emboldened to contend for the faith once delivered to the saints, in the face of all opposition, for surely there is a host to contend with, indeed. In my feeble way I am still trying to preach Jesus in all his fulness although it is a cold time in our country. There is one thing that is cheering, for while the enemy is saying that the Old School will soon be gone, the Lord is raising up young soldiers for the field. Within about thirty miles from me during a few months there have been three ordained to the ministry; in the same bounds six more have been liberated to preach. Surely the Lord is doing a great work and about to prepare his redeemed sheep to hear the word of salvation and live joyfully in the salvation he has prepared for them. Thy dead men shall *shall live*, (not may live.) They shall all know me from the least to the greatest of them, saith the Lord. O the blessed promise! what assurance it gives to God's dear servants. He has eternal life to give, mind, not to sell as the arminians believe. The predestina-

rians are all that preach free salvation that I know of, for surely a thing cannot be free when something must be done before it can be had, which is the arminian cry; but the Lord says I will be merciful to their *unrighteousness* (not to their *righteousness*) and their sins and iniquities will I remember no more. I will bury their sins and iniquities in the sea of oblivion, and they shall rise no more. What a blessed word is this to encourage the poor tempted lambs of the flock. The Lord begins the work and perfects the same until the day of Christ, that is, till he takes them home to himself, this also encourages the servants and they try to hold him in all his fulness to view; but oh, how far they come short in their most engaging efforts! Often are they made to mourn their own blindness. O Lord, give them light divine to guide their upward course while in these low grounds of sorrow. Dear brother, while there are many lo heres! and lo theres! there are still a few names in Sardis that have not defiled their garments with the delusive doctrines of the world but are preaching boldly, in the name of the Lord, salvation by grace alone. What encouragement to the helpless poor creature who finds himself lost and undone forever without God's pardoning love to be shed abroad in his heart by the Holy Ghost which is given unto us, says the apostle. My dear brethren I know that I am not of much account any where, yet the brethren and the cause are mine.

I wish to be at the Associations in my native state, Virginia, once in my life. Elder Martin Bever and myself intend to come to Virginia, if the Lord will, and intend to be with brother Buck the first Lord's day in July, second Lord's day at Salem, Rockingham Co., the third and fourth with brother Booton. Perhaps I may make further arrangements and send on, as I do not know where the Associations are to be, as yet. I hope to enjoy the blessed privilege to hear the brethren preach and talk about our blessed Lord and his fulness. May the Lord be with them and give them light and liberty for the edifying of his dear little lambs, and his name's glory, is my prayer for his name's sake, Amen. ELI ASHBROOK.

For the Signs of the Times.

Home, April 28, 1847.

DEAR BROTHER BEEBE:—The conflicts which beset Zion's pilgrims in the deserts of this world are often heavy; and when the clouds of adversity are gathering around us we are apt to say as old Jacob did, All these things are against us; but, like him, we often see in the end that all things work together for good, as they always do, to them that love the Lord, &c. I am more and more confirmed in the belief that no trial or temptation has or will ever befall any of God's children but when there is a real *needs-be* for it, and that these are as necessary in the great family of God, as those bright days and golden moments in which we so greatly rejoice. Peter was well prepared from painful experience to speak on this subject, and after pointing out many items of the glorious

system of grace, in which the saints greatly rejoiced, adds, Though now for a season if *needs-be*, ye are in heaviness, through manifold temptations, for the trial of your faith, &c. These hard trials which cause so much heaviness for a season, like all other tribulations, work patience, and patience experience, and experience hope, and hope maketh not ashamed. Trial may not in all cases be exclusively indispensable in regard to the very individuals on whom it directly falls, but much of its benefits are realized by others of the spiritual family, perhaps very remote. Few modern christians but what have felt their faith and hope increased by reviewing the sore trials of the ancient saints, and seeing the immutable faithfulness of God in their behalf. I am glad that Daniel was cast into the lions' den, and the three into the fiery furnace; I am glad that Paul and Peter were cast into prison, and Jonah into the sea, and the fish's belly, not because I love to hear of their tribulations, but of the goodness and faithfulness of our heavenly Father; and I know not how he could have given such striking evidences of his never failing care over his people to settle our faith and warrant our confidence in him, if such extreme cases of trial had never been experienced by his people. If God spared Noah and Lot, who had been vexed with the sins and unlawful deeds of the wicked; and showed us the end he had in view in the afflictions endured by Job, we may thereby learn with gratitude that the Lord knoweth how to deliver the godly out of temptations, and reserve the ungodly to be punished. If no bear, lion, or Goliath had ever attacked David, we should not have had such evidences as we have in these cases of the omnipotent power, ever present to help and defend his servants, in the very time of trouble. Time and space would fail me to mention all the cases of trial and temptation which befell the ancients, which were not only needful for the strengthening of their own faith, but were necessary also for us; for these now compass us about as a cloud of witnesses to establish our confidence in God so that we may not faint in our minds, but be strong to run the race with patience, looking to Jesus for such aid as we may need under all our needful trials. With all these trials he makes a way for our escape, and gives us strength, not over and above, but equal to our day, therefore, we should count it all joy when we are called to bear divers tribulations, for Paul had learned to joy in God, and to joy in tribulation also. I am not sure but the servants of God, learn as many and as useful lessons, when under sore trials, as ever they do in any other department of our heavenly Preceptor's school, and perhaps none are longer remembered by the pupil. We are so prone to trust too much to ourselves and our own wisdom, or to take some favorite member or preacher for our guide; and from our confidence in such an one we are too easily led off from Christ, and follow our favorite into error more or less. When such a favorite falls into any great error, or vile sin, what a sore trial such an admirer feels, and how hard and long he will cling to his old hold,

and often get himself more or less bedaubed with the filth of his friend! and when he has to let him go, the trial is great, but it is necessary, for under such trials we learn to cease from man whose breath is in his nostrils; and from all undue confidence in our own wisdom, and learn to only esteem men for the work's sake, and follow them only as they follow Christ.

I always feel reluctant to mention myself as an example, or an illustration of any christian exercise; but if I may be allowed so to presume at this time I will venture to say, that I have passed through many heavy and severe trials, which I could not see at the time could ever in any possible way be for my good or any profit to the church or any body else, yet I have afterwards found such trials have been among the best lessons of my life. I have too often leaned to myself, and to my own plans of operation, until trials showed me their weaknesses and imperfections, and my own selfish ignorance and erreconciliation to God, and then I could more fully comprehend that wisdom which is perfect, and makes foolish the wisdom of man. Again, I have often found my partiality strongly preferring one of my ministering brethren above the rest, but I have often found these very men in process of time the worst enemies I have ever met; but when I had to drop them from my bosom, O what a trial I had! I have learned by repeated trials of this kind, to esteem all alike as men, and when I find my partiality beginning to grow toward one more than another, I begin to feel alarmed. My brother, can you not now look back and remember some whom you once delighted to meet in the solemn assemblies as fellow-laborers? But where are they now? perhaps among the worst persecutors you have. How hardly you gave them up! What a trial you had! and how much you have learned by it! Well, by such a retrospect, you may learn something of my recent wounds, which are still fresh and bleeding. Is this my greatest foible, to have my favorites? or why is this trial again repeated? There is a *needs-be* for it all, and time must more fully reveal it.

In the thirteenth year of my age, I was baptized on a profession of faith in Christ, and I then thought, I was entering on a smooth, calm sea, where pleasant weather, good health, and bountiful provisions, and brotherly kindness would make the voyage very profitable and pleasant: but alas! the storms, the head-winds, the quicksands, rocks and whirl pools—aye, and the strangers with their jargon of speech, half ashod and canaan, who would sometimes complain of weak eyes like Leah, and grin like Esau, they had the charity of Judas, and the benevolence of Jezebel to feed the prophets of Baal, and yet their words were fair. They said their eyes were too weak to look at the sun, and they could not see afar of and especially backward, or into deep places; they talked much about practical goodness, and I soon found that by this they meant a strict attention to the traditions of men. About this time, they would often speak of the *essentials* and *non-essentials*. Faith was

one of the essentials, but it was the act of the creature, and not much odds what it embraced. Repentance, also, was one of the essentials, and this too was the act of the creature; and many other acts of the creature were their essentials: but faith in eternal election, predestination, and the union of the Head and members, or life and body,—the eternal unity of Christ and his church, which clothes him with the legal right of redemption, special and complete atonement, effectual vocation, and the final perseverance of the saints, might or might not be true, but they were at least unprofitable, and not safe to preach. They, with nearly all the acts of God and his grace independent of our own will or works, were laid aside as useless lumber. This class of passengers manifested great zeal, especially for Moses, and had more to say than all the crew besides, for so little of their language was understood by the children of promise that they could scarcely decide whether to answer yes or no; and on this account were often silent, and sometimes ashamed. Such company I had not believed were in the vessel; they warned me of the danger of the *antinomian rocks* which they said lay close on the north side, where many vessels had been broken. I soon found the popular current was their choice, and they depended much on their oars for getting along. These were spots in all my feasts, for I soon found they complained of all the choice food that I relished, but they seemed to get fat on such food as I loathed and rejected. I tried to eat what they did, and work as they did, and lay aside their *non-essentials*, take the popular current and work at the oar. Many others of my comrades on board, I could see looked pale and sickly, and seemed very languid and faint, I observed them often reading the old chart; and their color would come and go alternately. They said as I approached them, we are near Babylon, and this popular current will convey us thither, or to the great city which is spiritually called Sodom and Egypt where our Lord was crucified. I looked at the chart and found it even so. I began to warn the crew, but many said, "He is fighting;" I never love to hear that. Others said, "He has no charity." Some said, "He has got on the antinomian rock." I told them to sail with the sun in their eye, & the chart in their hand, to throw down their oars, and unfurl every sail to the gentle breeze; for no galleys with oars or gallant ship should pass safely; for the place of broad rivers and streams, and the glorious Lord was all these to his chosen people. When this was resolved on, the weak eyed began to complain of the strength of the sun, others said the waters were too deep to venture without oars. Some said we did not understand the chart, and others said it was good, but was to be modified according to the fashions, customs, and refinements of the different ages and nations, and not always to be one thing regardless of circumstances. Their murmuring continued until they broke out into a rupture and in a great commotion they left us, and manned a galley and plied the oars for Babylon; and we found in the chart that they had left us

because they were not of us. Many such conflicts I have seen, and at each of them great trouble and dismay has afflicted the children of Zion, and some old or young favorites have gone in the galleys; and O! how I have lamented, and like many others, I have thought, the church is divided, the cause is wounded, and the Lord is dishonored in the house of his friends! But when all was over, and none left but the children who were taught of the Lord, I found that they had great peace, they loved the Lord, they loved his word, the laws of his house, and they loved one another. They sat at one table and fed on the same food, they all read and practiced the same chart, and spoke and understood the same language, and felt such confidence in each other; and now they were glad that the tribe of the Ashdodites was gone off, for now their strength was much greater though but few in number when all united, than when the company was large and so divided that one strove against another. Then I remembered the Shepherd had said Fear not little flock, for it is your Father's good pleasure to give you the kingdom. And I heard one say, Moab is my wash-pot; so I found that the heart-achings we felt about these divisions were principally owing to our ignorance of what was going on; for what we thought was a division of the church, was only the cleansing of it, and now she appeared like a flock of sheep coming up from the washing each one bearing twins and not one barren among them. Then I could plainly see, that there was a *needs-be* for all trials, and not one was in vain, although for a season we were in heaviness.

Our inward conflicts are also often so severe, that we are ready to say, O wretched man that I am! My heart and my flesh faileth, my tongue cleaveth to the roof of my mouth, and my faith and hope seem like a lamp flickering in its socket; but when we have again and again exhausted all our supposed store and all our plans have proved abortive, we, as poor pensioners, fall for want of strength at the feet of our Savior, we find he is our strength and our song, he is our salvation, in him shall all the seed of Israel be justified and shall glory. Then we look back and see these inward conflicts which we so often endure come not by chance, but there is a *needs-be* for them all.

By these trials I daily pass through
I am taught my own weakness to know;
I am taught what my Shepherd can do,
And how much to his mercy I owe.
While I dwell in an enemy's land
Can I hope to be always in peace?
'Tis enough that my Shepherd's at hand,
And now shortly this warfare will cease.

Yours in the gospel of Christ,

WILSON THOMPSON.

For the Signs of the Times.

Locust Shade, Page Co., Va., }
April 13, 1847. }

DEAR BROTHER BEEBE:—I have often been tempted to drop you a few lines and tell you some of the Lord's dealings with me; but I feel myself to be so poor, unworthy and sinful that I have been afraid I should only expose my ignorance and trouble you to read something which would not be

worth your time and attention; I have been reading the Signs something like thirteen years and can truly say I have never yet been tired of them and can not be satisfied to let one number pass without reading for fear I might miss something of interest. I have been truly comforted and encouraged from reading the christian experiences in your paper, and have sometimes felt as if I could not refrain from publishing what I trust and hope the Lord has done for my soul: and now after many suggestions and reflections upon the subject I have concluded to try to ease my mind of this burden.

I was born of parents of the Old Fashioned Baptist profession, and, of course, taught the necessity of being religious when quite young, but thought it would be time enough to *get* religion after I had spent my youthful days in pleasure, for I thought I could get it whenever I set about it; but I afterwards found it a great mercy for me that my way was not the Lord's, for had the work been left for me to commence, I should have put it off from time to time till the chilling hand of death was laid upon me, and it must have been forever too late.

When I was about twelve years old my father boarded a new fashioned Baptist school teacher, who was himself a pupil for he was then studying divinity and just turning out to try to preach, I went to school to him, and the New Testament was my school book. My teacher formed a great attachment for me, and concluded from some cause that I should soon become religious. He would often explain verses of scripture to me, and urged upon me the necessity of praying often, which I did, and believed (as he told me) by that means I should be saved. I considered myself much the best one in school; thus I continued very sanctified and zealous for good works while the school continued: but so soon as my teacher was gone I forgot to say my prayers or read my Testament. I thought I had begun too soon; it would be time enough to become religious just before I died. I then gave up the point and determined to take my fill of this world's pleasure; thus I went from sin to sin being worse than I was before. About two years after, there was a great revival of religion in the county where I live, numbers were added to the churches every meeting, among the rest one of my uncles related his experience, who, I thought, was a very wicked man; when I heard it I thought I would go to see him baptized, for I had no confidence in his religion. Accordingly the day came on and I went to meeting quite unconcerned; there were several baptized: when I saw my uncle go into the water it seemed to have a strange impression on my mind. I thought, I may have judged him wrong—perhaps he is a christian and I am not. But, thought I, if as wicked a person as he could get religion, surely I can without much trouble; so I began to pray and read the Testament but it seemed to read different from what it had done. It now condemned me; my prayers seemed to avail me nothing; in fact, it seemed to me I could not pray—I knew

not what was the matter; I had before thought I could pray the Almighty in debt to me, but I now read, *Not every one* that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. These words cut off all my hope of *getting religion*, for I could do nothing but sin. I went to meeting but all I heard seemed to condemn me. I thought the preacher preached to me alone. I wondered sometimes who uncle Booton preached to when I was not there. I thought he knew what a vile sinner I was; and therefore I tried to shun him. This made it no better, for I was exposed to an all searching God whose presence I could not shun. I thought I was the worst of all creation. O! thought I, how gladly would I exchange situations with the dumb brutes! It seemed as if there was mercy for every other person; but alas for me! I have sinned myself out of mercy's reach; my sins were too aggravated to be pardoned. Thus I went on for some time, loathing myself on account of sin; I would retire in private to ask the Lord to pardon me; but could see no way in which pardon could be granted. One day my burden seemed more than I could bear; I tried to work but could not: neither could I eat, for I expected my miserable life would soon end. I went in a private room and fell upon my knees begging the Lord once more for mercy and pardon if it could be extended to such a wretch as I. I thought I should never get out of that spot till I dropped into hell, for it seemed as if the door of hell was open to receive my soul as soon as the brittle thread of life was cut. I felt my condemnation just and had to say amen to it; but still could not forbear crying for mercy. In my great extremity I felt relieved. I arose from my knees light and joyful. My burden was gone; I looked around me, every object I beheld seemed revived and pleasing; the fields looked green and flourishing, I felt so light and happy that I wished to die; this surprised me very much for it was the first time in my life that I was not afraid to die; I could now sing and rejoice, whereas I before had mourned and grieved most sorrowfully. I wished every person to know how good I felt but could not venture to tell it to any one except my sister who was a Baptist; as soon as I told her the secret she commenced asking me some questions from which I judged she thought I was converted; I was then sorry I had not kept it to myself. I had not then thought about conversion. It now occurred to me that I had been in deep distress and sorrow on account of my sins, but my troubles are all gone, and how is it with me now? The Lord has surely given me up to be damned. I determined to try to get my troubles back; and if ever I was relieved again, I would take particular notice how it went, that I might know to a certainty whether my sins were pardoned or not. I searched and prayed for my burden but have never to this day been able to find it. But, brother Beebe, my deliverance from this burden is the hope I have in Christ that my sins are forever blotted out of the book of remembrance.

Brother Beebe, my sheet is full and I must close. I send this poor, imperfect scribble to you, wishing you as a brother to deal with it as it deserves. May the Lord bless you—guide, and protect us thro' life, and save us in death, is the prayer of a
LITTLE BIG SINNER.

For the Signs of the Times.

Will Brother Trott give his views, through the Signs, of Zech. xv. 16, 17, & 18?

D. L. HARDING.

EDITORIAL.

NEW VERNON, N. Y., JUNE 15, 1847.

THE LICENSE QUESTION.

RETROGRADE MOTION OF THE CAUSE.

In this State, a law was enacted about two years ago, to submit to the people of each town the question of "License," or "No license." In all the towns where a majority of the citizens voted affirmatively license for selling spirituous liquors in small quantities, was to be granted; and in all towns where the majority should vote "No license," no man should be allowed to sell in less quantities than five gallons. The question was submitted to the people in 1846, and a large majority of the towns voted *No License*, consequently, in all such towns the old excise laws were abolished. Some murmuring of course was expected by the proscribed retailers, as well as their customers, and much alarm was felt by many of our best citizens at the strides which were being made by a misguided set of fanatics in gaining the ear, and dictating the decisions of the Legislature, in procuring an abridgement of rights before enjoyed. But the friends of proscription set up the plea, that it was the *will of the sovereign people*, and that it was perfectly *republican* for the minority to be governed by the majority. They had tried *moral suasion*, and found it insufficient for the accomplishment of their designs, and they were now determined to make the experiment of *legal suasion*.

Licenses, as we have said, were, in many towns refused, but whether any less intoxicating drinks were used is very doubtful; at all events, it is certain that much animosity, quarrelling, bad feeling, and disputation was engendered by the measure. This year, the same question of "License, or No license," has been again submitted in all those towns where two thirds of the voters have expressed a dissatisfaction with the decision of last year; and the result has been, that so far as we have heard, a very large majority of the towns have reversed the decision of last year, and a bill has been reported to our Legislature, and perhaps passed by this time, abolishing the new made laws upon this subject altogether. The notes of the disconcerted, chagrined, and exasperated reformers are materially changed; those who but twelve months ago, were so patriotic, and republican, have concluded that there is a possibility of a small minority's being, at least in some cases, op-

pressed and proscribed, by a powerful majority.

In the simple question of License, we have felt no interest; we have nothing either to gain or lose; but in the principle involved we have felt that we in common with others have had much at stake. The evils of intemperate indulgence in strong drink, like those of priest-craft, and Prussian schools, in our country, are truly to be deplored, and all efforts, by example and faithful admonition, which we can make to suppress these evils will be well bestowed; but the grossly intemperate movements of the temperance societies, in claiming a higher standard of moral rectitude than that observed by Christ and his Apostles, and a more safe rule of conduct than that furnished in the Scriptures, and their eagerness to obtain the mastery over the consciences of others, and their unqualified denunciation of our worthiest citizens, however abstemious, in regard to meats or drinks, if they refuse to co-operate with them, and to take their pledge, &c., as also their strong propensity to rule our rulers, judge our judges, legislate for our Legislature, &c., has led us to fear for the end of these things. The following extract from the columns of the *New York Recorder* will serve to show how the party that proscribed the rights of the citizens of this State, bear their defeat.

"LICENSE OR NO LICENSE."

"Voting in New York is either a poor test of public opinion, or the people of the Empire State are exceedingly changeable. The State has gone license this spring by large majorities. How the fact is to be accounted for, we do not know, but fact it is. We regret it, because we regard the licensing principle as vicious and because the influence, for a while at least, must be bad. We hope, however, to see good spring forth from evil, and thus we shall see, if professing Christians are led to a stronger trust in the Gospel of Christ as a reforming power. Indeed this reverse may have come upon us for the very purpose of leading Christians to this unflinching trust. As for discouragement, there is no occasion for it. Sound principles always triumph in the end, and all that the friends of temperance have to do, is to press on with their work. A temperance man is unworthy of the name, if his flag is not nailed to the mast.

The *Evening Post* accounts for the change on the license question thus:

"In some of the townships, it says, in which licenses were refused, the vice of intemperance manifestly gained ground. Spirits were sold openly, and men got tipsy, by way of defiance to the temperance party. In certain counties the grand juries refused to find bills of indictment against those who openly violated the law. Bitter feuds arose between the license and no license party, and men quarrelled as fiercely as they drank freely.

"These circumstances led many to doubt whether they had taken the true method to suppress intemperance. Some who believe the refusal of licenses to be a good measure in itself, thought that the experiment already made showed it to be premature in the present state of public opinion: others were inclined to question the propriety of any interference of law in cases of this nature. A considerable number of those who were disappointed with the working of the prohibition for which they had last year voted, therefore absented themselves from the polls. The Quakers, for example on Long Island, mostly voted last year for no license—this year, we have been told they generally declined attending the polls. In some instances, individuals may have reversed their vote of last year, but in most of the townships, we suspect, the result was produced by friends of licenses bringing their whole force to the polls, and the party who carried the majority last year absented themselves."

The *Buffalo Advertiser* also says, in the course of an article on the same question:

"Thousands of the most thorough friends of temperance have become satisfied that the law has utterly failed to work any good—that, if not wrong in principle, it is partial in its operation—that there was a discreditable shrinking from responsibility on the part of the Legislature that enacted it—and that it cannot be—or, what is the same practically, it is not enforced, and subjects those who attempt it to the charge of prosecution, and makes the whole matter so invidious, that but very few have the disposition to meddle with it. The law remained a dead letter, the scorn of its opponents, and the grief and mortification of its advocates."

In the first paragraph of this article we see that after sufficiently ranting at the freedom of the

polls, and the people of the State, whose will has dictated the change complained of, the *Reverend* editor of that paper has hit upon the happy idea that the gospel is a stronger reforming power than that in which his party had trusted heretofore. It is a fact worthy of note that, with all the enmity of wicked men, our God does, whenever it is consistent with his pleasure, use them to declare his truth, as it is written, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Now, though the *Recorder* has spoken the truth so far as mere words are concerned, yet from the perverse doctrines of devils which it advocates, and from the activity with which it labors in forwarding the work of building up the *image of the beast*, is it not plain that it belongs to the class of whom it is written that if they testify that the Lord liveth, they do lie? We cannot understand that paper to speak of the power of the gospel, by faith, while it advocates the claims of the inventions which have come newly up in the world for the salvation of sinners; because that every child of God must learn in regeneration that "Salvation is of the Lord;" and as faith is the fruit of the Spirit it cannot operate in the heart until the Spirit is implanted into the heart, otherwise the fruit would precede the seed, which could not be.

The advocates of the "No license" measure have a kind consistency which is at least flexible. A short time ago when their union with civil law, was thought by some to be a step toward a union of church and state, they denied that the measures they advocated had any connexion with the church; now they come out and with most unblushing impudence avow themselves to be the church of God, and profess now since the law has withdrawn its power from their use to rely on the *gospel of Christ* for support.

"IN JUDAH IS GOD KNOWN: HIS NAME IS GREAT IN ISRAEL: IN SALEM ALSO IS HIS TABERNACLE, AND HIS DWELLING PLACE IN ZION."—*Psalms lxxvi. 1, 2.*

It is under a deep sense of our ignorance and inability to present anything for the edification of the saints of God that we attempt to offer a few brief remarks on the words quoted above. Evidently the inspired Psalmist did not intend by this expression that the Creator of the universe was a being the fame of whose works was confined to the comparatively narrow limits of Israel; for we are informed in the Scriptures of truth that in many instances his supremacy over all things was manifested in the sight of the nations, as in the case of the division of the Red sea for the deliverance of the natural sons of Jacob from the consuming wrath of the Egyptians; then the Egyptians found that the God of Israel was indeed mighty to save and to destroy. Nor yet can we understand the natural children of Abraham to be intended by the Israel here spoken of; because we are told by inspiration that all are not Israel that are of Israel. The true children of Abraham or the regenerated, antitypical people of God do know him *exclusively*; for no man know-

eth the Father save the Son, and he to whomsoever the Son will reveal him. Notwithstanding the tumult and confusion that is seen throughout Babylon—notwithstanding the *union of effort* on the part of all workmongers, saying to one another, "Go to, let us make brick, and burn them thoroughly," and "Let us build us a city, and a tower, whose top may reach unto heaven, [if we are faithful,] and let us make us a name, lest we be scattered abroad upon the face of the whole earth;" (See Gen. xi. 3, 4;) yet the Lord is the only Potentate who can reveal to the darkened understanding of unregenerate men the knowledge of God which is eternal life.

When God is pleased to reveal himself to the quickened sinner, he presents himself in a manner not easily to be forgotten, for at the moment the poor sinner, overwhelmed with a view of the infinite justice of God, is driven to the brink of despair, the tender mercy of our Lord is revealed and the poor soul is made to feel himself plucked as a brand from the burning. When a soul is in this manner made to know God in justice and mercy he is no more at a loss to comprehend the meaning of that saying of the Master, recorded in John xvii. 3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." There is no danger of such a soul ever forgetting his experience; on the contrary rather, every circumstance connected with the glorious change is so vividly impressed on the mind that even time, which effaces all other memories, seldom if ever destroys the remembrance of the attending circumstances of the lesson in which the justice and mercy of our God was first revealed to his mind; much less will any thing be able to destroy that knowledge of God which is then implanted in his heart, and which is the incorruptible seed remaining in him, the Spirit of adoption crying, "Abba, Father."

His name is great in Israel; and in this sense it is not great in any other part of the creation of God; that is, it is not honored and exalted in praise any where else as it is in his church. While the church of Christ is not at liberty to sing praises for their redemption to any false gods, such as *Means, Money*, or other heathen deities, God shall send to the children of darkness strong delusions that they shall believe a lie that they all might be damned that have pleasure in unrighteousness. Truly his name is great in Israel, exalted high above every name as the only living and true God, declaring the end from the beginning and from ancient times the things that are not yet accomplished.

In Salem also is his tabernacle, and his dwelling-place in Zion. Here is great consolation to the poor, afflicted inhabitants of the spiritual Zion of our God; the Lord of life has prepared her for himself; he will defend his chosen from all the enemies of his will, and keep them as the apple of his eye. He hath spoken for their justification, and now the challenge uttered by the Apostle eighteen centuries since, remains yet unanswered, "Who shall lay anything to the charge of God's elect?"

POETRY.

From the New York Recorder.

THE HEAVENLY INHERITANCE.

"An inheritance incorruptible, undefiled, and that fadeth not away." 1 Peter, i. 4.

HUMBLE believer in Jesus' Religion,
Saint whom the worldling with pity may view,
Patiently wait till thy trials are ended,
Wait without doubting—be steadfast—be true!
What though thou suffer contempt and derision?—
Thou hast a kingdom prepared in the skies:
What though thou sorrow and toil for a season?—
Away in the future a rest for thee lies.
Fear not the joys of thy promised possession
Ever the touch of "Corruption" shall know;
There shall the moth and the rust never enter,
Wasting the Paradise whither ye go:
Ne'er shall those powers feel the touch of the spoiler,
Blighting and withering all that is fair;
Ne'er shall a harp-string be tuneless in Heaven,
Saddened by doubt, or disordered by care.
Pure, "Undefiled" is that beauteous region—
Glorious throne of the Being ye love!
No earthly blemish, no mark of the fallen,
Marreth the mansion that waits thee above:
Holiness gildeth the crown of rejoicing,
Holiness becometh from each tearless eye—
Oh, spotless and bright is the home of the ransomed!
Blessed forever the dwellers on high!
Say, is this kingdom a light transient vision,
A lovely creation that "fadeth away?"
Passing, though fair, like earth's fleeting phantoms,
Born in a moment, to live but a day?
No! it is worthy the Being who gave it!
Worthy the weary and perilous road!
Vast is the promise, and full the possession—
Thy kingdom endureth the life-time of God! MARY.

MARRIED.

At Warwick, on Thursday May 6, by Eld. P. Hartwell; Mr. BENJAMIN BRADNER to Miss ELIZABETH DEMAREST, both of Warwick.

OBITUARY.

BROTHER BEEBE:—I am requested by the surviving friends of DEAN HENRY GLASPIE, who departed this life October 7th, 1846, to request you to give a notice of his death in the Signs and Monitor.

Dea. Glaspie was a man of kind and generous disposition, and a man universally esteemed for his social and moral virtues, few amongst us had a greater share of charitable kindness, and very few were more ready to befriend and assist the needy and distressed. As a christian and a member in the church he stood high in the affections of his brethren, and his loss will be deeply felt by the religious community to which he was attached. He was all the husband should be, and he was a tender, beloved, and loving father.—A few days before his death I went a distance of 12 or 13 miles to set up with my dear brother, I found him wasting away very fast for I had not seen him for some time. After the family and friends had all retired to rest, the deacon said to me, Br. Brown, I have been taking a view of my past life, and I can see in many things where I have missed doing what I would or should have done; and could I live my life over again I think I could make some amendments; but I do not put any trust in anything I have ever done—all my trust and confidence is in the dear Savior, the precious blood and imputed righteousness of the Lord Jesus Christ. He appeared sensible most of the time during his illness that he should soon take his exit, and ceased not to warn his family, his children, and neighbors. He was perfectly sensible and had his speech until within a few moments of his death, but having filled up the measure of his days, he has gone to receive the recompense of reward, that God has in reserve for all his dear children,

gone to share (as we have good evidence to believe) in the joys and glories of the heavenly Jerusalem, where sin and sorrow, pain and parting are felt and feared no more.

This from your unworthy brother if I am one,
D. H. BROWN.

DIED, near Bloomingburg, N. Y., on the 16th ult. sister ELIZABETH, consort of Dea. Charles Harding aged 71 years, 4 months, and 11 days.

ASSOCIATIONAL MEETING.

CHEMUNG ASSOCIATION.

BROTHER BEEBE:—We wish you to give notice that the Chemung Baptist Association will be held with the Sullivan church in Charleston, Tioga Co. Pa., on Wednesday and Thursday before the fourth Sunday in June, which will be on the 23d. & 24th days of the month.

We earnestly solicit the attendance of our Old School brethren; for we feel ourselves to be a poor and despised people; but we trust in the Lord for support and strength, and have no where else to look for it.

Strangers will inquire for Levi Elliott of Charleston, or Frederic Moyer. SELDEN ELY, Church Clerk.

OLD SCHOOL MEETINGS.

The annual meeting of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord permit, on the Third Sunday in June, 1847, and Saturday preceding, with the church in Jackson, Susquehanna Co., Pa.

Old School Baptists generally are affectionately invited to attend. Those coming from a distance east, will inquire for brother Ichabod Hill, Wm. Blaisdill, or John Griffiths; those from the west, for C. A. Morse, or Arnold Bolch.

We flatter ourselves that we shall have brethren Beebe, Conklin, Harding, and Pitcher and others with us, or at least some of them.

ARNOLD BOLCH.

IF We are requested by brother D. H. Brown, to give notice, that the next annual meeting of the Old School Baptists of Michigan, will be held with the Canton church, Wayne Co., Mich., on the Friday before the fourth Sunday in June; at which time and place, he hopes to meet the Old School Baptists of Michigan, and as many as can attend from other States.

NOTICE.

I would respectfully give further notice in reference to my hymn books. Should any person from a distance order them (and send the money in advance) I will send the books at the prices previously stated, viz: Plain bound per dozen \$7.00; Morocco, sprinkled edges per dozen \$9.00; Extra Morocco gilt edges per dozen \$12.00; and for each dozen ordered one copy gratis. I will send the books at my own risk and expense and should they be lost by the way, I will send more on being notified of that fact, or return all monies to those who may send their orders, so if they get no books, they shall have their money back again. It would be desirable for persons to order as large quantities as convenient as there is less risk and but little more expense in sending larger boxes than small ones.

BENJAMIN LLOYD.

Wetumpka Alabama. April 22, 1847.

RECEIPTS.

NEW YORK.—Salmon Wheat, \$1; Henry Tibbets, 2; Mrs. Mary Harding, 1; Daniel Godfrey, Jr. 2. \$6 00
GEORGIA.—John Hurst, 1; A. Preston, 2; Wm. Rowe, 1; Eld. A. Belcher, 5. 9 00
ILLINOIS.—Dea. D. Johnson, 2; Martin White, 1. 3 00
ALABAMA.—E. T. Read, 3; Eld. H. Petty, 3. 6 00
VIRGINIA.—S. S. Hillsman, 6; T. Johnson, 1; Catherine Kriem, by Eld. Booton, 1. 8 00
CONN.—Horace Peck, 2; Eld. A. B. Goldsmith, 1. 3 00
INDIANA.—J. Broders, 2, 50; Eld. J. T. Johnson, 2; Eld. W. Thompson, 6. 10 50
MASS.—Josiah Johnson, 1; Wm. Roberts, 1. 2 00
TENN.—D. P. Barbour, Esq. 2. 2 00
OHIO.—Eld. E. Ashbrook, 2; Eld. G. Ambrose, 10. 12 00
KENTUCKY.—Eld. Lewis Jacobs, 10. 10 00
MISSOURI.—W. H. Kercheval, 4; W. E. Haw-

kins, P. M., 1.87.

Mr.—Eld. W. H. Cook, 2; J. Humphries, 2.

5 87

4 00

Total,

\$81 37

For Mrs. M. M. Jewett.—Eld. B. Lloyd, sends as a present, from brother Thomas U. Turner of Lowndsboro, Ala., \$5. Brother L. L. Vail also handed us 50 cents from brother G. VanDuzer of N. J., Total, \$5 50

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler; J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leves, Eld. Abner Belcher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate. KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermom, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, C. Marshall, H. Cox, Johnson Watts, Gabriel Williams.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eastie, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark. MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoggboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Great, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Deland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Robertson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du Bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGraw.

TENNESSEE.—Elder J. M. Watson, M. D. G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hershberger, S. Hillsman, Chs. Holshelaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavender Sr.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. .XV.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 1, 1847.

NO. 13.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

CIRCULAR LETTERS.

The Baltimore O. S. Baptist Association, to the churches embraced in its connexion, sendeth love in the Lord.

BELOVED BRETHREN:—In accordance with our former practice we again address you in a circular epistle. The subject of our address last year was, Brotherly Love. We again adopt the same subject; not for counteracting any thing we then said on this important and glorious theme; but, if it may be, for its further illustration. In our former circular, we presented some *considerations for exciting to the pleasing duty of cherishing this principle; and second, The benefits that flow from it.* We now purpose briefly to consider this love, in its Essence, its Origin, its Objects, and, its Effects.

ITS ESSENCE. To describe this fully, would be to describe God in all his glorious attributes and manifestation; for "God is love." All of God's works, whether of creation, of providence or of grace are but a transcript of it. It no less directed, the production of rocky cliffs and barren deserts, than of the fruitful valleys. No less does it control the sending of wars, pestilence and famines among men; than the giving of peace, health, and plenty; or in other words, no less, the punishing of the nations of the earth for their crimes; than the providing for the wants of his dependent creatures. No less does it direct the shaft of death, than the bringing to the birth; no less in the punishment of the wicked, than in the salvation of his people. Hence, in the 136th Psalm, God's creating goodness, his delivering hand extended to Israel, his smiting Egypt and slaying famous kings, are alike ascribed to his *ever enduring mercy*, which is but his love displayed to apostate man. To speak of this love as it is made to exist in us; it is a principle which so unites, so amalgamates, as far as it prevails, its objects with us, as to link their enjoyment and well-being with our own in our affections and desires; and consequently it extends the source of our happiness and of our sympathies, in causing enjoyments to arise to us from their comforts, and sorrows from their griefs, as from our own.

ITS ORIGIN. This is alone in God. It could not have constituted an essential part of man's existence, nor of other creatures, because man being created to be branched into individuals, there would with the individuality of existence be, an individuality of feeling and of interest. Thus

Adam's love to Eve arose not from her being another individual, but from her *being bone of his bone and flesh of his flesh*; and so it was declared that it should continue to be, that man should cleave to his wife as being one flesh to the forsaking of father and mother. Had this love been an essential part of man's existence, it would necessarily have continued with his continuance, and extended with the extension of his existence, and sin could not have entered among men. As we have touched this point thus far, we will further remark, that whilst this love was not an essential part of man's existence, yet he was so created with faculties to apprehend his dependence on God for his existence and all its enjoyments, and his relations to his fellow men as of the same blood and created stock, and being so without the taint of enmity or sin, as that he might rightly be required to exercise love to God supremely, and to his neighbor as himself, and condemned to alienation and enmity on failing to show this love by subjection. But infinite wisdom provided a way in which this love is made to exist among men, by constituting Christ, the Head of his people, one with God and one with them, in that he produced that life in personal union with himself as God, which is their life, communicated to them in regeneration and is Christ in them. In whomsoever therefore, the child of grace discovers this life, he loves it as he loves his own spiritual life, for it is the same life, the same Christ in both. And in loving Christ he loves God in him; for Christ is God. Well, therefore, might John say, "We know that we have passed from death unto life because we love the brethren." This love flows not from our natural, but from our spiritual affections.—And as it is Christ, and not Adam, in us, thus loving, creaturely exertions have no part in producing it.

ITS OBJECT. This we have in part anticipated in representing Christ to be that which is loved, but we desire to notice it a little more fully. God in Christ, and Christ in his people and in his word, is the object of this love, and that in contradistinction from Adam and the world; hence, "The friendship of the world is enmity with God," and "If any man love the world, the love of the Father is not in him." This love of Christ produces a loathing of his opposite. We love him as we see him delineated in the exercises of the subjects of grace; as in their self-loathing and broken-heartedness on account of sin, their meekness, their love of the way of salvation through a crucified Jesus, and their trust in him to the exclusion of all creaturely exercises and doings. And those in whom we see these things, we embrace in the arms of fellowship. On the other hand, we loathe a hellfire alarm and a trust in prayers, tears, and reformation as we see them substituted for that which is the result of the Spirit's teaching; and we reject from our fellowship those in whom we discover these things. We love Christ in his doctrine as we have learned that doctrine in experience and find it in the word; we of course loathe, the vain philosophy and reasonings of men as we see them applied to religion and substituted for the

revealed doctrine of Christ. We love Christ in his ordinances, but loathe the perversion of them, and the imposition of human ceremonies. We love Christ as we see him put on in the life and every day deportment of his professed followers, but are grieved to see in such, a conformity to the spirit of the world, and loathe ourselves as we discover ourselves so much under the influence of the world and its principles. Truly it is a "New Commandment" which our Lord gave unto his disciples, to love one another. This love does not flow from their relation to Adam nor from any worldly considerations. The command is no yoke of bondage, but that in which they delight, being predisposed thereunto in their new birth.

ITS EFFECTS. This like other loves, will constrain us to seek to enjoy the love of those whom we love. With what earnestness do we desire the manifestation of Christ's love to us, when ours is in exercise! how delighted are we when we can have communion with him and experience his smiles! how every thing else then sinks in our estimations! And how disconsolate and forsaken are we when left to experience the hidings of his face! So also we shall desire as we are in the exercise of this love, to enjoy the manifestations of the love of those whom we esteem as the children of God. This will lead us to watch over ourselves, and try to guard against whatever is justly offensive to them and calculated to diminish their confidence in us. As we love Christ in his doctrine and institutions as well as in his people, this love will influence us to seek to be associated with such as are walking as his disciples in church relation; and not only to be associated with them in enjoying the privileges of gospel institutions, but also in bearing the reproaches, and afflictions incident to following Christ fully. We shall manifest a preference for the society of the brethren; desire frequently to enjoy their company, and feel only at home among them. Therefore we shall be separate from the world and the world's religion to be recognized as belonging to the company of Christ's despised followers. Again we shall desire the well being and happiness of the objects of our love. In this case Christ and his cause will have a pre-eminence in our love, over all personal considerations, and will command our first attention. Hence this love will lead us either to withhold the tokens of fellowship or to withdraw them, as the case may be, without partiality or being influenced by personal regards or sympathies, wherein soever the cause of Christ would suffer in its character for purity of doctrine, of order, or of the deportment of its subjects, by a further continuance of those tokens or in extending them. It will lead us to watch over one another, and to reprove and rebuke with all long suffering and gentleness in less flagrant or less obstinate cases of departure from gospel purity. On the other hand, it will lead us to sympathize with our brethren in their distresses and their temptations; and to be forbearing and forgiving toward them wherein we discover in them a feeling sense of the faults they may have committed and a mourning over them, and also to cover over their faults in such cases as

also their short comings and infirmities to which all are daily liable, and which are but occasions for showing our love and forbearance toward our brethren in their weaknesses. It will lead us to feel for our brethren in their temporal wants and distresses, and to administer to their relief as we have the means and opportunity, and otherwise to delight to do them good. We might show its effects in reference to the ministry of the word, both in relation to ministers, and private members of the church, but we forbear lest we be too tedious.

Brethren, we have but glanced at this subject; yet we have written enough to show on reflection that there is a sad deficiency among us, at this day, in the exercise of this love.

May the Lord give us to mourn over this deficiency, and cause that brotherly love may continue among his saints; is our prayer for Christ's sake.

R. C. LEACHMAN, *Mod.*

J. G. DANCE, *Clerk.*

The Delaware Baptist Association, to the churches of which it is composed, sends love in the Lord.

DEAR BRETHREN:—Surrounding circumstances admonish us that we are yet in the wilderness, that Zion is still left as a besieged city, a cottage in the wilderness, and as a lodge in a garden of cucumbers. True, she has the consolation to know that the Captain of her salvation has ample power and wisdom to protect her from any fatal attack from her enemies, and to render her final triumph certain and complete. But this consoling reflection is not intended to produce carnal security in the minds of the besieged; they are not warranted by it to sheath their swords, or to sleep on their watch-towers. It is said of her watchmen that they shall not hold their peace day nor night, and they that make mention of the Lord are commanded not to keep silent. She is admonished by one of her officers, and that too by authority of her Captain, to be vigilant, to be sober, because her adversary, the devil, goeth about as a roaring lion seeking whom he may devour. True, it is only whom he may, not whom he would devour. He has his bounds, beyond which he cannot pass; but, although he cannot destroy the life of one of the inhabitants, especially of one of the natives of Zion, yet he may and often does, to a great extent, devour her peace.—And we would observe that this is not accomplished so much through her open enemies, she being more on her guard against them, as through those of whom we read, that certain had crept into the city, or, to drop the figure, into the church, unawares. These are described by Jude as being before ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ; and that either by representing the doctrine of sovereign grace as tending to lasciviousness, or while professing this glorious doctrine, indulging in a lascivious course themselves, as if the doctrine justified them in such a course; hence we find such taking refuge under their natural propensities or infirmities.—But, brethren, we have not so learned Christ, neither from his written word nor from that personal experience that is characteristic of every true believer in him; both of which repudiate such awful abuse of the glorious doctrine of sovereign grace.

There is a passage in a little book called "The spiritual voyage," to our purpose. The church is called "the ship Convert," and one prank of the enemy was to get some of his hands on board of her, and whenever he could succeed in this, a mutiny was the result. The enemy has

ever been playing this prank with the church, and poor and despised as she has always been in the world, there have ever been those who were ready to serve the devil in this matter; it has been found by sad experience, that it was easier for such to get into the church, than to get them out when in. The difficulty of removing such often arises from the fact that there are those who are disposed to sustain them, either directly or indirectly, though from different motives. Hence, when a departure from the doctrine or order of the gospel is detected, some will be found ready to sustain the offender from a kind of interestedness, being themselves guilty of something equally vicious, though perhaps not yet made manifest; but being apprehensive that they may want help at some future day, they are disposed to secure assistance in this way, that they may have it when it may be needed. You will find in such, a determination to baffle the testimony adduced in the case; to accomplish which they will attempt to turn lawyer, and by a kind of art and cunning labor to secure their object; but if they fail in this, a palliation of the offence is resorted to. If the charge be for disseminating false doctrine, a hundred excuses will be framed; if for immorality, a natural propensity to such things will be pleaded in extenuation. Others, from a spirit of false peace, will refuse to act. We are few, in number, say they, and our enemies are watching for our halting, and if we fall into contentions, it will afford fine nuts for them to crack, therefore we had better let the matter pass, and keep it quiet. Others screen themselves under a perversion of the scriptures; "Let him," say they, "that is without sin cast the first stone;" as if Christ intended by that rebuke addressed to a parcel of hypocrites to destroy all order and discipline in the church, which must be the case if the use thus made of it is correct; but this was not the intention of Christ. We cannot suppose that by sin, he meant sin in the general; for if he did, it must have such a tendency, since there is not a just man upon earth that doeth good and sinneth not; consequently there is not one that would dare to cast the stone of discipline at an offender, and all such would pass on with impunity; and truth and order would soon be buried in the ruins consequent on such a course. By sin here, we understand the same sin of which the woman was accused. Christ, who needed not to be told what was in man, knew their hypocrisy and that their motive was to entrap him, by inducing him to give a decision contrary to the law of Moses; but as Jesus was neither disposed to implicate himself or to gratify them by passing a sentence of condemnation on the woman, appealed to their consciences, by which they all stood condemned; but lest the woman might draw a false conclusion from what had occurred, he reproved her, and strictly enjoined on her not to repeat the crime; thus we find him disposed neither to gratify hypocrites nor to extenuate sin.

Others again, from a deep sense of their own depravity, are afraid to act in such cases; they feel such a deep sense of the abominable corruption of their own hearts; such a continual propensity, in themselves to sin, that they are always trembling lest they should commit some great offence, to the dishonoring of God and wounding of the brethren, and by thus looking at the wrong side of the case, they are trammelled in their minds, and fear to give their open testimony against offenders, thus we have an instance of wrong conclusions from correct premises. It is a truth, that we are all in possession of a corrupt nature, and if not kept by the power of God we should all fall into open sin and rebellion against God; but this does not excuse us from bearing our open testimony against open offences; for if

it does, then offenders must go unpunished, and scripture instructions must be laid aside. We are commanded to contend earnestly for the faith which was once delivered to the saints; but if because I am liable, if left to myself, to fall into error, I am at liberty to disobey this injunction, all others must have the same liberty and the injunction becomes of no force. Again, we are commanded to withdraw from every brother that walks disorderly; but if one has a right to refuse to comply because he may fall into disorder if not continually under the power of restraining grace, then all have the same right, and disorder may riot with impunity, the bands of discipline be broken asunder, and truth and order be banished forever from the church. It becomes us, therefore, to view our obligations to the Head of the church, as paramount to all other considerations; and any suggestion that would tend to interfere with the injunctions of his word, or to exonerate us from the obligations we are under to him, should be rejected as emanating from the enemy of souls, and calculated to bring reproach upon that cause which we profess to esteem above all others.

God is still a jealous God, jealous of his honor; and as much so under the present as the former dispensation. True, there is an important difference between them; the former was attended with much more severity than the present. Capital punishment was then inflicted as a common penalty. Achan and his adherents were stoned to death, the execution of which was calculated to awaken all the feelings of sympathy in the breast of Joshua; but God had commanded and must be obeyed. But though the dispensation is altered God has not changed; and the comparative mildness of the present, so far from furnishing a plea for the extenuation of offences, should render us the more prompt in punishing offenders as in so doing we are called to offer less violence to our natural feelings. There is a vast difference between stoning a brother to death and excluding him from our fellowship, which is the extreme penalty under gospel government.

Dear brethren, we do not offer these remarks to discourage a spirit of sympathy and forbearance; while in this tabernacle we need forbearance, to the kind office of which we are continually admonished by the tender and kind forbearance of God towards us; but while forbearance is a characteristic of his treatment towards us, he does not extend it to the perversion of his government: for while mercy and truth go before his face, justice and judgment are the habitation of his throne.

And now, dear brethren, we commend you to God, and the word of his grace, praying that you may be enabled to walk worthy of your holy vocation by faithfully discharging your relative obligations to the God whom you have professed to worship and trust as your God and Saviour; to whom be glory, and honor forever and ever, Amen.

THOMAS BARTON, *Mod.*

JOSEPH HUGHES, *Clerk.*

CORRESPONDING LETTERS.

The Baltimore O. S. Baptist Association, in session with the Shiloh church, Washington, D. C., to sister Associations with whom she corresponds, sends christian love.

DEAR BRETHREN:—Through a kind providence we are still permitted to exist as an Association, though in a weak state, and to enjoy the privilege of meeting and having mutual intercourse together; this is certainly a great mercy, and more especially does it so appear, when we consider how few and scattered we are as to localities, and surrounded as we are by anti-christ in his var-

COMMUNICATIONS.

For the Signs of the Times.

REFLECTIONS ON MAT. VII. 13, 14.

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

These words were spoken to the disciples by the Savior in his sermon on the Mount, (so called.)—The terms *gate* and *door* and such like expressions are employed in the scriptures, to set forth the way of life; hence Christ says, I am the door of the sheep-fold; by me if any man enter in he shall be saved. Again he says, "I am the Way, the Truth, and the Life; no man cometh to the Father but by me." Jesus being the Way it is a strait way; it is also called a high-way; he also is made higher than the heavens. It is a narrow way, so narrow that the young man that came to Jesus to know what he should do to inherit eternal life, could not enter in because of the great bulk of his legal possessions; he went away grieved.

When the Pharisees and Sadducees came to John demanding admission into the new kingdom by virtue of their allegiance to the old, there was no room. This was too narrow for Judaism to enter with its ponderous weight of legal rites and ceremonies, or any part of them; in a word, there is no room for an arminian of any grade whatever with his load of works to enter; the gate is too narrow, the way is too strait to admit them. In order to enter in they must be stripped of all their own righteousness, as the Lord hath said, Take away the filthy garments from him; I have caused thine iniquities to pass from thee, and I will clothe thee with change of raiment. Zech. iii. 4. For thy beauty was perfect through my comeliness which I had put upon thee, saith the Lord God. Ezek. xvi. 14.

Therefore being justified by faith we have peace with God through our Lord Jesus Christ by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God.

It is so strait and so narrow but few we are told find it; those that do find it are sometimes called in scripture a remnant, a little flock, a very small remnant according to the election of grace. Broad is the way that leadeth to destruction and many there be which go in thereat. In this way is room for all the combined powers of antichrist to operate, for a World's Convention, for all the monied monopolies, such as Bible, Tract, Educational, and Total Abstinence Societies, and every thing else contrary to sound doctrine. There is room in this broad way for all the false prophets of old, all the ancient Scribes and Pharisees, and all flesh and blood religionists of all nations in all time—a broad way truly and many go in thereat.

S. D. HORTON.

Wallkill N. Y., May, 30, 1847.

For the Signs of the Times.

Watervliet, N. Y., March 6, 1847.

BROTHER BEEBE:—I have been much edified by the communications of brethren in different parts of the United States. I rejoice in the government of the great God; he ever has and ever will have his servants who will not bow the knee to Baal, but who will declare the truth as it is in Jesus. My brother, there is no doubt nor fear but Jesus will in his own time and according to the eternal purpose of God, bring off his dear servants conquerors, and present them to the Father spotless; where they will unite in ascribing praise to him, and cry, Grace, grace, from the foundation to the top stone. It is a cause of rejoicing to the church that the victory is not uncertain, that Jesus reigns victorious over heaven and earth, most glorious. Were it not for the saints of God, the chosen bride of Jesus, the world would not stand a moment; for by the blessing of the upright the city is exalted, Prov. xi. 1.

Whilst I was absent on a journey to the place of my nativity in Westmoreland, I attended an Old School meeting there and listened to the servants of God who brought to view some of the precious truths of the gospel, in bringing to view the covenant which provided that Jesus should make his soul a sacrifice for sin, that he should see of the travail of his soul and be satisfied, but that he should be satisfied with nothing short of the eternal salvation and glorification of every saint whose names also are written on the palms of his hands, and on the breast-plate of his righteousness; and whose eternal safety is as sure as the throne of God. O! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

That Jesus Christ in the ancients of eternity did covenant with the Father to enter this world, here to suffer and die; and has arisen and ascended, and is now at the right hand of God to make intercession for his saints, my brother, is the reason why I hope to enter the kingdom of immortal glory, there to join with that innumerable company that shall come out of every kindred, nation, tongue, and people, in ascribing praises to God and the Lamb forever and ever.

Yours in the fellowship of the gospel,

THOMAS RICHARDSON.

For the Signs of the Times.

BROTHER BEEBE:—I send you enclosed one dollar for your valuable paper, the Signs of the Times, which paper you will please to continue directed to Samuel Colliver (not Culver) as it has been hitherto directed.

If I am not deceived I have been much comforted and edified while reading your communications and those of your correspondents given in the Signs. They contain many soul-cheering and heart-gladdening items of truth, calculated to comfort the children of God, and to build them up in their most holy faith.

ious forms and shapes. More especially do we esteem this as a great mercy when we find our brethren coming to us with the precious doctrine of "Christ and him crucified," and contending for both the faith and the order once delivered to the saints. Surely it is a great display of the rich grace, the sovereignty and the power of God, that a people made up of the weak things of the earth, scattered one here, and another there, & surrounded by the pride, the fashion, the allurements, the scoffs and contempt of popular religionists, should be kept steadfast in the faith, and emboldened to bear a faithful testimony to the truth as it is in Jesus. Brethren a far more decisive evidence is this, that the Lord is for and with us, than would be the case, if we had the popular multitude with us. Brethren, let this encourage us still to bear with meekness and patience the reproaches and afflictions we have to meet, and to perseverance in bearing our testimony to the truth.

We feel desirous to be grateful to God and to our brethren for the visit of your messengers among us. We hope the same liberality and kindness of our sister Associations and brethren in visiting us may be continued unto us, though owing to a scarcity of ministering brethren in our churches, we cannot in return send messengers to you as we would desire. Remember dear brethren that it is more blessed to give than to receive.

Our next Association will be held with the Black Rock church, Baltimore county, Md., on Thursday before the third Lord's day in May, 1848, at 11 o'clock. A. M.,

R. C. LEACHMAN, Mod.

J. G. DANCE, Clerk.

The Delaware Old School Baptist Association, convened with the Bethel church, May, 1847, to sister Associations, meetings, &c., with whom we correspond, sends love in the Lord.

BELOVED BRETHREN:—God, in much goodness and mercy, has preserved us from the snare of the fowler, and from the noisome pestilence, he has graciously protected us from terror by night, and from the destruction that wasteth at noon-day. He has not only spread forth his gracious wing to shield us from famine and distress in a temporal point of view; but he has also preserved us in his invincible pavilion, from distraction, disorder, delusion and heresy, so that as a little band we have experienced much of the unity of the Spirit in the bonds of peace, and we feel encouraged with increasing confidence to believe that it is our Father's good pleasure to give us the kingdom, or to recognize us as a portion of his kingdom, by ministering to us such privileges as are peculiar to the citizens of Zion.

We still appreciate the benefits resulting from christian intercourse and a friendly correspondence; we feel deeply interested in the general prosperity, and afflictions of the household of faith, and feel an anxiety to hear frequently of the welfare of all the dear saints with whom we correspond.

We cheerfully, and with gratitude to God and to our brethren, acknowledge the reception of your messengers and minutes, and so far as we are able we will gladly reciprocate the favor.

Our next annual meeting will be held with the Welch Tract church, and commence on Saturday before the fourth Sunday in May, 1848, at which time and place we hope again to hear from you by messengers and minutes.

THOMAS BARTON, Mod.

JOSEPH HUGHES, Clerk.

Brother Beebe, although we are strangers, and never have seen and perhaps never shall see each other in the flesh, yet I entertain a comfortable hope that, when these our vile bodies shall be changed and made like unto the glorious body of Christ, we shall then sing together the eternal anthem of praise to our Redeemer who hath loved us and washed us in his own blood, and hath made us kings and priests unto God. If whilst in these low grounds of sorrow and pain, where we shall have tribulation, we have received the earnest of that inheritance which is incorruptible and undefiled and that fadeth not away, surely this first fruits of the Spirit is, when given to us, sufficient in itself to give us fellowship for each other and to bind our hearts together in the strongest ties of brotherly love and affection.

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds,
Is like to that above.

I am constrained to believe that christians will love each other fervently and ardently. When ever one child of God hears another tell of the goodness and mercy of God and of the unsearchable riches of his grace, it fills his soul with raptures of bliss and extacies of joy, and causes him to give praise and glory to God.

Yours in hope of eternal life by Jesus Christ our Lord.

SAMUEL COLLIVER.

Near North Middletown, Ky., May 10. 1847.

For the Signs of the Times.

Chambers Co., Ala., May 7, 1847.

BROTHER BEEBE:—Through the medium of the "Signs" I wish to let some of the brethren and sisters with whom I am acquainted, hear from me, and I hope what I shall write may not be entirely void of interest to those brethren whose faces I have not seen.

In the first place I will say it has pleased the Lord that I should be afflicted, about the 15th of last month I was violently attacked with the plury, when I was relieved of that, I was taken with a severe pain in my head with which I suffered for about eight days and it did not finally abate till the 12th day. It is now the 24th day since I was first taken, but I feel again, to be gaining my usual health. I was born in the year 1819 and from that time till the present, I have found my days to be full of trouble and affliction either of body or mind. But when I take a retrospective view of my past life, it is not difficult to trace, also the kind and provident care of him whose tender mercies are over all his works and who causeth his sun to rise on the evil and on the good; protection and deliverance have been afforded me thro' all the dangers, difficulties and afflictions which I have passed, to what purpose the Judge of all the earth alone doth know. When the Lord afflicts his children, it is in love and mercy, and not in wrath or indignation, for "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth," and they often learn some very important lessons by such afflictions, it often brings them back when they have gone astray, it often brings

them to consider their ingratitude to God, and his goodness and mercy toward them; so it was with many of the Israelites and with David; "Before I was afflicted (says David) I went astray; but now have I kept thy word," Psalms cxix. 67; and 71. If I could reap the important benefit that David did, from my afflictions, I certainly ought to feel that I have no just cause of complaint, and be prepared to say with all my heart. "It is good for me that I have been afflicted, that I might learn thy statutes. If these afflictions should aid my capacity for learning and keeping the statutes and commands of my Lord and Master, then indeed I might say it is good for me that I have been afflicted. If I have been made wise unto salvation through faith in Christ, I will no doubt profit by being chastised and afflicted of the Lord, but "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Prov. xxvii. 22. If the heart be enmity against God, that soul will not learn righteousness neither by affliction, nor favors; a new heart must be given, or the disposition will remain the same under all circumstances. "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and he will not behold the majesty of the Lord." Isa. xxvi. 18. So we may see there is nothing like grace; afflictions are profitable to God's children, because they are always tempered with mercy and grace, and some of their sweetest comforts are wrung from the cup of affliction; the grace of God brings salvation or deliverance to the saints under all circumstances; if they are in trouble it sometimes enables them to say, "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him," and this gives the poor troubled soul great relief, to be assured of such a blessed place of retreat from the troubles of this sinful world, and from this "strong hold" they draw all their supplies of grace and courage. O, This enables them to surmount so many difficulties and bear up under the many afflictions of the righteous and in this strong and sure place of retreat they find a hiding place from the wind of error & false doctrines, and they find a covert or shelter from the most violent tempest of persecution, and if they become thirsty and weary, they find the Lord as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isa. xxxii. 2. Thus every thing is provided for their safety and welfare, protection and defence, their happiness and comfort through time and eternity; Who is he that will harm you if you be followers of that which is good; God is the only sure refuge for the oppressed, the only support of the poor and needy. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. xli. 17. O, what a blessed promise to the poor is here found; the God of Israel will not lie, he will hear the cries of the needy saint: there is a river of pure water that issues out from the throne of God and the Lamb, and it flows out and makes

glad the city of God, it comforts, sustains and nourishes the pilgrim in this weary land. When he is weak and faint with the heat and fatigue of the journey, then the Lord is as the shadow of a great rock to him, and he sits down like the spouse "under his shadow with great delight, and his fruit was sweet to his taste." Song ii. 3. For the saint has a taste exactly adapted to such fruit of grace, and the Lord has a table richly supplied. Prov. 9; in his banqueting house, for all his dear children, and into this house he brings them, for they cannot go of themselves, and there stretches his banner of love over them; and the poor soul is so delighted and filled with the love and goodness of God, that he counts all his former troubles but dross, and he is almost like Peter when the angel of the Lord led him out of prison, he hardly knows whether it is true what is done or whether he has seen a vision. My sheet is full.

May the Lord often spread his banner of love over his children and fill them with love one to another.

WM. M. MITCHELL.

For the Signs of the Times.

Philadelphia, March 12, 1847.

DEAR BROTHER BEEBE:—Lonely, sad, and dejected, I seat myself to communicate with you, and through the Signs and Monitor, to the scattered sheep and lambs of Christ flock, who, I believe, are found among the Old School Baptists who are every where spoken against, on account of their attachment to the distinguishing doctrine of the cross of Christ.

Since we, my family, have been located in this city, brought here by the calamity we met with in March last, it has been the most lonely, dreary time, that I have ever spent, since I have known the sweet enjoyment of the communion of saints which, to my mind, is the richest I can participate in here below next to the enjoyment of communion with God, which privilege, is utterly denied me here, in this city of fashionable freeman, this happy land of republican equality, where it can, properly be said, Satan's seat is, (Rev. ii. 13.) truly the saints that dwell in such a place, are to be pitied. Here infidel socialism has erected a bold citadel, here the system of *Oddfellowship* is almost adored by all classes of men; it is the greatest Babel that now exists, and is furnished with more subjects, in my opinion, from protracted meeting converts than from any other source. Here such converts generally land; and not only converts from all classes of fashionable religionists, but the Reverend clergy too constitute a large number, and alas! some calling themselves Old School preachers too.

Then again, Universalists are quite a popular sect; and in fact, the greater part in our day, believe the doctrine Satan preached to mother Eve, or believe in universal atonement, which if true, secures glory for all the professing sects and denies the doctrine of Predestination, and Election. It appears, that religious infidelity or anti-christ has put on the garb of every profession to oppose, the king of Zion, with the detestable kiss of Ju-

das. Darkness awfully prevails in this city, falsely called the city of *brotherly love*. Museums, theatres, religious fairs and parades, show and variety, even connected with religious establishments, seem to engross the entire attention of the people, in the place of gospel truth, and gospel ordinances; the sight of these things, with an abiding sense of the corruption of old nature, with a knowledge of the deceitfulness of my unbelieving heart; and being much of my time; denied the sweet and soul reviving presence of Jesus, the Sun of Righteousness, with the almost total absence of christian intercourse, with the perplexing cares of poverty, and the urgent demands of a helpless family of young children, and an afflicted, deeply afflicted wife, and a broken constitution, these things combined, make earth a dreary abode; yet may God in mercy give me submission, that I may wait patiently, all the days of my appointed time.

What rich consolation the precious promises of Jesus afford to his people; but alas! when darkness, doubts, and fears prevail; all is gloomy night. If, dear brethren, God was as changable as his people, what hope could we have; blessed be his sacred name, he is of one mind, he changes not, the sons of Jacob therefore are not consumed.

Beloved in the Lord, you who enjoy the privilege of meeting regularly with the dear children of his love, you cannot prize this favour too highly, if your lot should ever be to be separated from them, and surrounded with the abominations of anti-christ, you then would know more fully the value of such privileges; O! could it be my lot again to be located where this richest of favours here below could be enjoyed, methinks my soul would leap with joy; with truth and sincerity can every child of God say with David, One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord forever; or, I would rather be a door keeper in the house of the Lord, than dwell in the tents of wickedness; or with the amiable Ruth, Thy God shall be my God, thy people shall be my people, &c., or with the spouse of Jesus, Tell me, O thou whom my soul loveth; where thou feedest; where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions.

Circumstances of recent date, with respect to a small church I have been serving twice a month, are truly distressing. In Wilmington Del., there has been a protracted meeting, driven on by a Mr. Andrews, a successful revivalist, who after laboring at a protracted meeting for a New School church supplied by Elder Morgan J. Reese, it is said, has stolen away the hearts of a number of the members of said church; then in order to secure a place, to congregate his people in, he went with an affected friendship, to the members of the Old School church, which is quite small already, and proposed to preach for them, with the flattering inducements, of filling the house with hearers, and of building up the cause when, alas! the male

members of the church, could not resist the temptation; but yielded, while some of the females, firmly resisted; but were overpowered. The result is, New Schoolism is admitted; and I consequently informed them that my services must close. Thus error, will-worship, and fanaticism prevail through the subtil craft of those who lie in wait to deceive. May God pity his people, and bring them out of Babylon; may God sustain you my brother, in your arduous labours of love.

JAMES B. BOWEN.

For the Signs of the Times.

South Trenton, April 26, 1847.

DEAR BROTHER BEEBE:—I feel as if I should like to write a few lines to inform you of the dealings of the Lord with my soul. At the age of ten, I attended a protracted meeting, in the town of Floyd, at which time some sixty came out, and joined the Baptist church. At this time I believed the Lord appeared to me, the chiefest among ten thousand and the one altogether lovely. I believe the Holy Spirit operated upon my heart for a long time before I was brought into the glorious liberty of the sons of God. For a long time I felt that I was a great sinner before a just and holy God, and that all that I had done was sin, and that hell was my portion to all eternity, which I justly deserved. Day after day and week after week passed away, my load of guilt grew heavier and heavier. I tried to pray several times a day, but still I felt my burden to increase, until at length, one day, as I was walking in my father's back field, I felt that there was no hope for me. I fell prostrate upon my face and prayed for some time that God would be merciful to me a sinner, after remaining there a long time my burden seemed to be removed. I arose, every thing that I beheld seemed new to me. The whole creation seemed to be praising God. It seemed that old things had passed away, that all things had become new. The bible which before seemed to denounce nothing but death to me, now brought life and immortality to light. The company that I once hated, now I loved. What, thought I, could this mean; is it possible that the Lord has forgiven my sins, when I had done nothing but sin all my days? I felt as if I could praise him to all eternity for the amazing love he had manifested toward me. I could say, not unto me, but unto his name be all the glory. I could say, come hear all ye that fear the Lord, and I will tell you what he has done for my soul. The next morning I felt as if I wanted to see a good old minister who resided near, I went and had a good many questions to ask him. What is it to be baptized with the Holy Ghost &c. I had a good meeting, I joined the Baptist church at that place, which was composed of Old and New School together. The doctrine generally favored the popular preaching of the day, which was no food for me. After a number of years I removed to Clinton, where it was not much better. I subsequently removed to South Trenton. The period since I united with the church, is about 18 years in which time I have made but little proficiency in

the divine life: but still I feel that the Lord has kept, and preserved me through many trials and afflictions, for which I feel to praise his great and holy name. Occasionally I have had the privilege of hearing those whom I believe preach the unadulterated words of God, I have had much satisfaction under the preaching of N. W. and T. H., of Utica, I believe they preach the good old apostolic doctrine, which will stand when time shall have passed away, and the world and all things therein, shall have accomplished the design for which they were created. O! that God would raise up more faithful laborers, and send them into his harvest, O! that we could hear the pure unadulterated word of God preached more in our land. O! that God by his sovereign grace, would bring all the followers of universal charity low at the foot of the cross, to acknowledge him their only Lord and Sovereign. I rejoice that God will work all things after the counsel of his own will, and that his purposes are eternal, and that he will bring all his ransomed home at last, and that none of them shall be lost.

I pray that this may be my eternal and happy lot to dwell with him in his kingdom.

Your unworthy brother,

D. W. BARNES

For the Signs of the Times.

BROTHER BEEBE:—I have read the Signs occasionally since the first Number of Volume fourteen, excepting two that are probably in the office; I think I can say that I have been edified and comforted in perusing them and if I am not deceived and altogether mistaken, I feel to rejoice that so goodly a number are depending on the imputed righteousness of Christ for salvation rather than on their own filthy rags. As it respects Old fashioned Baptists in this place, I know of none excepting myself; I have been in this state nineteen months have found none that I claim as Baptists yet. There is a church near here that call themselves Old fashioned Baptists, they think best for me to unite with them, and will probably think I am rigid and hard to be suited if I do not; and I must confess it is difficult in these days of darkness and delusion to find a church with even five in it that is willing to give God all the glory for their salvation. I have been looking for a home in the church these seven years and still stand connected with the church in south Westerlo Albany co., N. Y., four hundred and fifty miles distant, although a weakling of the flock, if of the flock at all, the least and last among christians, I can't fellowship but a small part of what is called gospel at the present day. I am a poor sinful creature, nothing of my own to boast of or glory in, sometimes have a hope that Jesus is my friend, and that I have been made to see and feel some of the deceitfulness of my heart and to rely upon a foundation whose maker and builder is God.

I should be pleased with your views on 1 Timothy vi. 16. "Who only hath immortality, &c.," and as much more of the chapter as you feel disposed to give, if you are willing, my greatest ob-

ject is to know your mind respecting the finally impenitent what becomes of them after death. I close with my love to you and your family.

ALMIRA SMITH.

EDITORIAL.

NEW VERNON, N. Y., JULY 1, 1847.

REPLY TO SISTER SMITH, ON 1 TIM. VI. 19.

"Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen or can see: to whom be honor and power everlasting, Amen."

The term *immortality* in this text is used to signify something more than the simple idea of an interminable state of existence; it is here applied to that life which Christ is unto his people and which he is as existing in all his saints. "In him was life, and the life was the light of men." John i. 4. This life or immortality having its origin in God, is without beginning, as it must certainly be without end. As the life and immortality of his body, the church, he proceeded forth and came out from God; from his original dwelling in the bosom of the Father, and was *set up* as the spiritual head and life of his people; as the "*only begotten*" of the Father, full of grace and truth." His God-head is underived, uncreated, and unbegotten; but the mediatorial Headship of the church and life of God's elect, is the "Beginning of the creation of God, and First Born of every creature. None are or possibly can be the children of God or heirs of glory, whose spiritual life was not included in the production of the Anointed of the Father, the Only Begotten, the First Born of God, and Mediatorial Head of the church; because he is the only Potentate, the King of kings and Lord of lords, and he only hath immortality. It is on this ground that he is so emphatically called the life of his saints, and they are assured that when he who is their life shall appear, they also shall appear with him in glory. As Christ in his sonship includes the sonship and heirship of all his people, there can be immortality or eternal life in no other being in heaven or earth. He dwelleth in light inapproachable. "Whom no man hath seen, nor can see." The light in which he dwells, is impenetrable darkness to all the wise and prudent of mankind, and no man knoweth the Son but the Father and him to whom the Father hath revealed him. Flesh and blood did not reveal him to Peter, and the same God who delivered Paul from his mother's womb revealed his Son in him, and straitway he conferred not with flesh and blood. No light of nature can reveal him; no man by searching can find him out; all the religious schools invented by men for teaching religion have utterly failed to give a knowledge of him to any of the sons of men, and after instituting thousands of Infant schools, Sabbath schools, Mission, Tract and Bible societies, the experiment of thirty years full operation of all the machinery of the present time has failed to make him known in one single instance. He continues to be to the Jews, or legalists, a stum-

bling block, and to the Greeks, or men of boasted wisdom, foolishness; he is still a Stone of stumbling and Rock of offence to them that stumble at the word; being disobedient, whereunto they were appointed. Still it remains true, "No man hath seen him, nor can see him," and all who are laboring with might and main to teach every man his neighbor and every man his brother, saying know the Lord, show conclusively that his law is not written in their inward parts and they are strangers to the covenant he makes with his children. None can know him without knowing the Father; they that have seen him have seen the Father, for he is in the Father and the Father is in him. And this is immortality or Eternal Life, that they may know the only true God and Jesus Christ whom he hath sent. The pride of man is stained, God has made foolish the wisdom of this world, and hidden these things from the wise and prudent and revealed them to babes; because it has seemed good in his sight to do so. *To approach*, is to draw near but no man can approach unto him, they remain after all their efforts, means and searching as far off as before, not one step have they or can they advance towards a knowledge of him. As the cherubims and the flaming sword which turned every way to keep the way of the tree of life, or *immortality* in the east of Eden, so doth the sword of God's Spirit effectually keep the way of this anti-typical Tree of immortality; and when all the boasted abilities of the entire family of mankind shall have been exhausted in vain attempts to controvert the truth of our text, the fearful demonstration of its truth shall flash with incontrovertible refulgence upon all the sons of darkness at the final revelation of the secrets of all hearts, and retribution of the ungodly.

The particular inquiry of our correspondent is, in reference to the bearing of this subject on the doctrine of a future state of the wicked. We apprehend the question to be substantially this. If Christ only hath immortality, and the children of God possess eternal life only as Christ dwells in them, how shall those who have not Christ, be raised from the dead, or exist interminably in a world to come?

The doctrine has prevailed to some extent, that the resurrection of the ungodly no less than the immortal state of the saints, proceeds from the death and resurrection of Christ. We will not at this time argue that point; but we will simply say that no scripture can be found in the sacred volume to justify that conclusion. Divine testimony affirms the resurrection of some to *life eternal*, and others to a resurrection of damnation. We understand in a scriptural sense the words, *eternal life*, and *immortality* to be precisely the same and both are used to express the life of God as developed in the saints; and it is equally clear that neither of them are used to express the interminable existence and perdition of ungodly men. In opposition, the state of ungodly, is represented as a state of *death*; and that death is described as a lake of fire into which all the rising dead, seen by John in his vision, who were not written in the

book of life, were cast. See Rev. xx. 12—15. The resurrection of the ungodly then, although a perpetuation of their existence, is not a resurrection to life and immortality in any sense in which these words are used in the scriptures; nor does their resurrection to damnation require that they should first be redeemed from the law under which they were condemned to die; seeing that their resurrection is not unto life, but to suffer the vengeance of eternal fire. Indeed we see no way that they could be so raised and consigned to perpetual and interminable wrath if they were redeemed from the law by the death and resurrection of Christ or by any other means; for "The sting of death is sin, and the strength of sin is the law," consequently if delivered from the law, sin could have no farther power and death no farther sting. But under the law which they have transgressed, they must suffer and the penalty is the very opposite, in its nature to what is called eternal life, or immortality. As those who finally perish were in no sense redeemed by Christ, and there remaineth no more sacrifice for sin, there is no way revealed in which it is possible that they can be delivered from the wrath and vengeance of the law, and to endure both requires that they shall exist forever. The sophistry and art of men which have been for ages employed in vain attempts to disprove the final and everlasting perdition of the ungodly has been effectual only in deceiving such as have been suffered to believe a lie. The truth of God is invincible and must withstand every opposing power and principle.

The subject under consideration would admit of a far more extended article; but for the present we will let the above suffice, and hope that the remarks may serve to aid the mind of our correspondent.

May we be led to admire and rejoice in the discriminating and sovereign grace of our God who from the beginning has chosen his people in Christ, and predestinated them to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence.

BALTIMORE AND DELAWARE ASSOCIATIONS.

We have enjoyed the privilege of attending the meetings of the above named Associations; the former at Washington City, D. C., and the latter at Bethel, Delaware. Both are small in regard to members, and much smaller in regard to the number of ministers; but still they are comparatively highly favored of the Lord. The churches of these two Associations are scattered over considerable space of country extending from the Virginia line, on the Potomac river, into the state of Pennsylvania, including the states of Maryland and Delaware, and the District of Columbia; and truly it may be said of them that they exist as a lily among thorns. Generally the churches are

steadfast in the faith of the gospel; they rely alone on the God of their salvation, rejoice in Christ Jesus, and have no confidence in the flesh. There is but one ordained minister, we believe remaining whose membership is in any church of the Baltimore Association. Brother Wm. Marvin, and he is somewhat advanced in years; nearly all the other churches however are supplied once a month by ministers from churches not of that Association. We rejoice to learn that a brother Thorn, has recently located in the city of Baltimore, who is esteemed as an able minister of Jesus, may the Lord make him a blessing to his few scattered in this region. The churches appear to be unusually awake to the necessity of maintaining the order, as well as of contending for the doctrine of the gospel; and we hope soon to hear that they are sufficiently reduced to pursue the Midianites with vigor and success. The barley loaf has already, if we mistake not, fallen into the camp of the aliens, and caused consternation and dismay; but Gideon's little band are encouraged, and we believe God will assuredly glorify his own name, build up Zion and make Jerusalem a praise in the whole earth.

The session of the Baltimore Association was peculiarly pleasant and harmonious; and in addition to a goodly number of kings and priests, whom God has redeemed from the earth and destined to reign forever with Jesus, the President of the United States honored the meeting with his presence; but what gave us still greater joy, we were permitted to feel an assurance that the presence of our God was with us of a truth.

After the meeting at Washington, in company with brother Hartwell we visited the church at Upper Broad Run, Va., and then on our return attended the Delaware Association at Bethel. Here also we experienced a season of refreshing from the presence of the Lord. This Association has uniformly stood on the old ground, and has boldly resisted the innovations and heresies of those who have been laying in wait to scatter dissension among them; and still manifest a firmness worthy of imitation. Brethren Barton, Smart and Meredith, are ordained ministers in this Association they have, we believe one or more licentiates. After enjoying a pleasant meeting, we returned home, stopping however to preach at Philadelphia, and with a little band of brethren at Sandtown, N. J.

IN PROSPECT.—We have received many kind invitations from brethren in the Western States, to visit them this season, and we are endeavoring to watch the openings of providence, not now being able to determine with any certainty, we will only say that should circumstances favor, we have a great desire to make a tour among some of the Associations of Ohio, Indiana and Kentucky, during the months of August and September next.

"YE CAN DISCERN THE FACE OF THE SKY, BUT CAN YE NOT DISERN THE SIGNS OF THE TIMES?"

The New York Recorder complains of our want of charity; its editor professes to believe that regen-

eration is from first to last, of the Holy Ghost, and he denies that he has ever advocated a human invention for the salvation of sinners, but he does not like the charity in which our Old School baptism has immersed this doctrine. What kind of charity he would prefer, he has not told us; but we would suppose from our short acquaintance with him as an editor, that the charity which he would have us cherish is that which would lead us, while professing to believe that salvation is wholly of the Lord, to be engaged in all the humanly devised religious movements of the present age for the salvation of sinners as though we believed that the work was committed to our hands. If we have mistaken our man, we shall be more happy to correct any wrong impression which may grow out of our former allusion to him and the Recorder, than we were in expressing our convictions that he was an advocate for human inventions in religious matters. He complains also, if we may consider it a complaint, that our paper has overtaxed his intellectual, literary and theological resources; and he pronounces our humble sheet "a curiosity of literature and theology." In this we shall not challenge his veracity; especially as he has "made it a regular study" ever since we have been on his exchange list, which is several months; and still his study has thus far been unsuccessful. But what is the matter? very many much less erudite and intellectual, can comprehend the nature of the publication, and the doctrine which it advocates. Our cotemporary of the Recorder appears to be a man of intellectual powers, he is at the head of what we consider the most respectable, and decidedly the best New School Baptist Journal in America, and professes to hold with us that regeneration is wholly of the Holy Ghost, and with us, discards the idea of human inventions for the salvation of sinners. Why then should the Signs of the Times so much perplex him.

In all candor and kindness we will attempt an elucidation of the cause of his failure. His studies have, for aught we know, been long, zealous and persevering, but they have been misdirected. If he would know of our doctrine, he must learn it in the School of Christ; not in searching the sepulchres of the dead, or the temples of the druids. Those who study the ancient pyramids, give us reason to suspect that they hope to find among the specimens antiquity the dead body of Moses; and those who study the temples of the heathen, that they would blend idolatry with the religion of the gospel which they profess to love and embrace. The same kind of study which made the old scribes and pharisees familiar with the face of the sky, is necessary in searching pyramids and heathen temples; but such study will never make the student acquainted with the signs of the times. We do not say that our charitable neighbor, is one of that adulterous generation, that could not discern the signs of the times; but we do say there is a striking coincidence of circumstances in the two cases; and if he will not charge us with a destitution of charity and of all that is amiable and lovely, we will, for his edification, un-

dertake at some subsequent period to show that there is a very striking correspondence between the ancient generation to which we have alluded and the New School Baptists with whom he stands associated.

If our learned friend has no other knowledge of regeneration than what he has collected by studying the doctrine as he would study the sciences, ancient wonders and heathen mythology, his study is vain; he may be ever learning but never able to come to the knowledge of the truth. God has effectually hidden these things from the wise and prudent; and except a man be born again he cannot see the kingdom of God. No application of the unregenerate man to study can supercede the necessity of being born again; for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. That system of religion in which our only hope for acceptance with God is founded, is a revelation, not a science; therefore to study it as pyramids and druidical temples are studied will never bring those who so study into the knowledge of the truth.

OBITUARY.

In our last number, and during our absence, the decease of our sister ELIZABETH HARDING, was briefly announced. The relation in which she stood for many years to the church of God, the high estimation in which she was held by the Old School Baptist church of this place, and the suddenness and serenity of her departure, claim from us a more full obituary.

SISTER ELIZABETH HARDING, was consort of Deacon Charles Harding, of the New Vernon Old School Baptist church; she was born in Windham Co. Ct., January 5, 1776, was born again and on profession of faith in Christ, baptized and united with the church in this place in 1807, in which she continued to walk in union and fellowship to the time of her departure. Her firmness in the profession and defence of the faith of the gospel, was associated with a plain, honest and unostentatious walk and general deportment, adhering strictly to the doctrine of Christ as held in the church of which she was a member, and manifesting no disposition to run after or listen to the delusion of anti-christ. For more than twenty years we have been personally acquainted with her, and for the greater part of that time, stood connected as members of the same branch of the church of Christ. By reason of old age, incidental infirmity, distance, &c., she has not been able to attend the public worship of God with the church for a few years past as formerly; but her attachment to the cause has been unabating. She fell asleep in Jesus, as we trust, on Monday morning, the 10 ult., in the 71 year of her age. She was called very suddenly away, having retired to rest in her usual health, and the following morning dawned on the lifeless remains of her mortal tenement. With her bereaved companion and numerous offspring, we, together with the church and a numerous circle of friends, sincerely sympathise.

Philadelphia, June 7th. 1847.

BROTHER BEEBE:—I have the painful task to perform of informing you, and through the Signs, our friends in the Lord, that at 5 o'clock on the morning of Wednesday the 2d inst., my wife calmly resigned her spirit to the God who gave it, in joyful hope of the resurrection of the just. Her health had been declining for two years past, and about two months ago she was seized with a severe cold

which produced a distressing cough, by which she wasted away very rapidly. About four weeks ago she visited the city of Trenton, N. J. with a faint hope that the journey might improve her health; but it was like all other means, unavailing. The days of her appointed time being numbered, ran out; Death received and executed his commission, and she fell asleep, after having served her generation, and was gathered into her fathers. I am left, a lonely sorrow-stricken stranger, in this wilderness, with eleven motherless children, to mourn her absence; yet we mourn not as those who have no hope, for we have the sweet consolation to believe that, through the redemption wrought by Jesus Christ, her spirit, which has now escaped from the body, is with the Lord, singing the song of the redeemed in heaven.

Of all the trials that have fallen to my lot this is the most severe; I feel as if I must sink under it, unless strength from on high is afforded.

Brethren, let me share in your petitions to heaven for the afflicted.

Yours in tribulation. JAMES B. BOWEN.

Near Milford Mills, June 4th 1847.

Dear Brother Beebe:—I would gladly be spared the duty of writing any thing for the obituary department of your paper; but am now called upon to record the decease of DEACON BENJAMIN PRIDMORE who fell asleep, on the 11th of May, whilst I was absent from the neighborhood attending the Baltimore association. It was not my privilege therefore to be with him in his last moments. The disease with which he was called away, was pulmonary consumption which drained his life away so gradually that at last there was scarcely any thing to live. Brother Pridmore was a native of New Jersey but came to Virginia in early life and was one of the members constituting the Bethlehem church in 1812 of which he continued a useful, orderly and instructive member until the day of his death. When war was declared between *Ishmael* and *Isaac* he did not halt between two opinions. but promptly took the side of truth, in regard to which I have thought he possessed more discrimination than common. But he's gone—in his seventy seventh year, he died as he had lived with a humble reliance upon him who has said "Thy dead men shall live, together with my dead body shall they arise." The little church at Bethlehem, his family and the neighborhood have sustained a great loss, but we sorrow not as those who have no hope. May the Lord sustain the aged widow and let the mantle or faith of our brother fall on his children.

Yours in tribulation,

R. C. LEACHMAN.

BROTHER BEEBE:—Will please insert the following notice in the Signs and confer a favour on,

H. CHOATE.

DIED, in Mexico on the 5th of April 1847, JESSE C. CHOATE in the 22d year of his age; eldest son of Herod and Prissilla Choate of Baltimore co., Md., grandson of Samuel Harryman, *same place*; this patriotic young man being a sojourner in Va., at the time when that state were called upon to furnish a Regiment to serve in (Mexico) actuated by a high sense of duty to his country hastened to enroll himself as a volunteer under Captain Archer of *Petersburg*, and was fast hurrying to join in the conflict of arms, when he was so untimely, cut off by a decease which has proved so fatal to our gallant volunteers in that region.

A Mother in Israel has been called to her final rest, SISTER TABITHA BOYNTON, consort of Moses Boynton Sr, died at her residence in Talbot Co., on the 23d of this month. The deceased was 66 years of age, and had been a member of the church 38 years, she was baptized at Fishing Creek, Baldwin county, on the 14th of May 1809. Sister Boynton was a member at the time of her death of the Upatote Primitive Baptist church; she died in the confident hope of

a blessed immortality, expressing in her last moments her trust in the Savior, and ardent prayer that all who name the name of Christ as Baptists might possess a forgiving spirit.

C. H. S.

Talboton, Ga., May 30 1847.

DIED, May 3, 1847, ZAVAN H. HARDING, of consumption, at the residence of his father, in Tioga county, New York aged about 33 years.

MARRIED,

At Wewayander, on Saturday, the 12th ult., by Eld. P. Hartwell, Mr. JAMES DANIKE and Miss HARRIET LOTT, both of Wewayander, N. Y.

ASSOCIATIONAL MEETING.

BROTHER BEEBE:—Will you please give notice through the Signs that the Allegany Old School Baptist Association will hold her next meeting with the Scio and Friendship church, Friendship, Allegany Co., N. Y.—on Saturday, July 10, 1847.

As many of the Old Fashioned Baptists as can, are affectionately invited to attend. Those from a distance will enquire for Charles or Peter Stout.

BURREL LYMAN, Sec.

Roulette, May 24, 1847.

RECEIPTS.

NEW YORK.—Wm. H. Horton, \$1; E. Smith, 2; Joseph Osborn, 1; A. R. Ivory, 1; M. Culver, 1; John B. Cary, 2; David Forshee, 3; Eliab Hawkins, 1; Enos Smith, 1, 50; Joshua Coleman, 1; Wm. Springsteen, 1; Wm. P. Holland, 1. \$16 50

MARYLAND.—Herod Choate, 7; Tho. Cheswell, 1; Joseph G. Dance, 1; Eld. W. Marven, 1; R. Chappell, 1; J. H. Worthington, 1; Miss R. Davis, 1; Mrs. Gill, 1; J. B. Ensor, 9; U. D. Waleh, 1; J. Brower, 1; Chs. A. Darby, 1; Miss R. R. Darby, 1; Wm. Selman, 1; J. W. Dorsey, 1; Miss R. Candler, 1; Miss Mary Alexander, 1; Eli Crampton, 5; Tho. H. Crampton, 1; James Jenkins, 7. 44 00

VIRGINIA.—J. R. Carter, 1; Mrs. P. Householder, 1 50; Chs. Williams, 1; Eld. R. C. Leachman, 8 50; W. Cole, 1; Mrs. E. Glasscock, 1; J. Blincoe, 1; Ja's. Thompson, 1; Eld. J. Fur, 3; B. Cornwell, 2; J. C. Browner, 1; Mrs. M. Brown, 1; Dea. J. B. Shackleford, for Mrs. Tennell, 1; Mrs. Thornhill, 1; Wm. E. Smith, 1; Mrs. M. Hixon, 1; Mrs. Pattie, 1; Mrs. P. Rixey, 1; Wm. Mankin, 1; J. T. Johnson, 1; J. Chrisman, 1; Eld. G. L. Elgin, 1; Eld. Thomas Buck, 8; Wm. Hutchinson, 5. 46 00

OHIO.—Mrs. M. Kerr, 1; J. B. Moses, 1; D. H. Kellerman, 1; Eld. S. Williams, 10; Eld. George Reeves for A. G. Humston, 1; C. Smith, 1; Mrs. C. Farmer, 1. 16 00

DELAWARE.—Eld. J. Smart, 2; P. M. at Newport, 2; Alexander Coulter, 1; Miss S. Shanon, 1; Wm. Williams, 1; J. McCrone Jr, 2; Wm. E. Riggs, 1; Mrs. M. Riggs, 1; Mrs. M. Riley, 1; Mrs. M. Meredith, 1; A. Dady, 2; J. Brady, 1; A. Sevil, 1; Miss Ann Graham, 1. 17 00

GEORGIA.—Eld. T. Guice, 2; E. Britton, 4. 6 00
NEW JERSEY.—Col. Wm. Patterson, 6; Deacon-G. Doland, 2; Mrs. E. Brown, 1; P. Wilson, 3; J. Cook, 1; Mrs. M. H. Cox, 1; W. Drake, 2 50; L. Havens, 2; Eld. G. Conklin, 11; C. Scott, 1; John Rorick, 5; Dea. J. Clay, 1; Dea. G. Kimble, 1; Eld. C. Saydam, 13. 50 00

WASHINGTON D. C.—James Towis Esq, 1 50; Mrs. Mary Edmondson, 1; J. B. Bryan, 1; Alexander Mackintosh, 11. 14 50

PENN.—Eld. T. Barton, 13; Mary E. Lemmon, 1; J. W. Dance, 2; Wm. Sithins, 1; Mrs. Warner, 1; Wm. H. Crawford, 1; Eld. H. Rowland, 1. 20 00

ILLINOIS.—J. W. Singleton, 2; Eld. T. Threlkeld, * 1, 3 00
INDIANA.—W. W. Huston, 2; Eld. J. Brady, 1, 3 00
S. C. L. Morris, 3; H. M. Earle, 1, 4 00

Ky.—Eld. Thomas P. Dudley, 7; S. Collier, 1; J. H. McCormick, Esq, 1. 9 00

TENN.—Eld. G. R. Hoge, 5; Eld. J. M. Watson, M. D, 7; Eld. Jesse Cox, 5. 17 00
CT.—Eld. A. B. Goldsmith, for C. Dudley, 1 00
Mo.—B. Bailey, 1; D. Boaz, 1. 2 00

ALA.—Eld. Evan Roberts, 2 00

Total \$271 00

*The other \$3 were received in No 9 and the papers have been regularly sent as formerly.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battie, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Beicher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitler, H. D. Bania, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, F. S. Nance, A. Van Meier, J. Gontermon, H. C. Caiett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark. MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. H. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hersherberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Boleh, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., A. Compton, W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Farr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hersherberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavendor Sr. Eld. Thomas Walters.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 15, 1847.

NO. 14.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE, AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

POETRY.

For the Signs of the Times.

ACROSTIC.

W hen first the Lord revealed his charms
And called me to his breast,
I n joyful haste within his arms
My weary soul sought rest.
L ong had I Satan's captive been,
Nor would he let me go,
L ong felt the reigning power of sin,
And thought the Lord my foe.
I n deep distress my anguish'd soul
Gave vent to sighs and tears;
V ound my head deep waters roll'd,
Increasing all my fears.
M y God," I cried with every breath,
"O grant me quick relief,
L ook down and save my soul from death,
And far remove my grief!"
A mazing grace! my groans were heard,
My fears were all allayed;
R adiant with love my Lord appeared
And brought me instant aid.
U nspeakable the bliss I felt
While listening to his voice;
E ach accent caused my heart to melt
And made my soul rejoice.
"B e of good cheer," my Savior said,
"Thy crimes all pardoned are,
E ach stripe due thee on me was laid,
And all thy sins I bare.
E ternal life, (the gift of God,)
On thee I do bestow;
B ought with my blood, my ransomed flock
E ternal life shall know." W. L. B.
Warwick, June 16, 1847.

REPLY.

[The kind manifestation of friendship and brotherly regard which is contained in the above acrostic induces me to do what little is in my power towards acknowledging the favor.]

W ILL I AM L. B. BENEDICT
ould that the Spirit might descend
n all his heav'nly grace,
ike sacred ointment to diffuse
ight upon every face
n Sion, where th' Eternal dwells
mong his blood-bought sons,
ingling with joys and lofty praise
ove to his chosen ones.
e it thy happiness to know
ver the Savior's smiles,
or from his spotless path to stray,
ntrapp'd by Satan's wiles.
elights and never dying joy
cannot wish thee here:
lose mayst thou follow Christ our Lord
ill called from Earth's vain sphere.

New Vernon, June 26, 1847.

W. L. B.

For the Signs of the Times.

Berlin, Worcester Co, Md., April 2, 1847.

BROTHER BEEBE:—I transmit you the following lines on preaching, to be entirely at your disposal.

Go into all the world and preach,
Ye ministers of Christ,
Observe, what is commanded teach,
And nothing else beside.

Go and proclaim that all have sinned
Against a holy God—
That heaven never can be gained
But by a Savior's blood.

The holy law is just and true
But cannot justify,
Its sentence is the sinner's due,
"The soul that sins shall die."

But tell them that the woman's seed
The chosen Lamb of God,
That he has bruised the serpent's head;
And shed his precious blood

That for his people Jesus died
And in their law room stood,
That he for them was crucified
To bring them near to God.

For he is God's beloved Son
His people's tried friend,
And having always loved his own
Will love them to the end.

He only can repentance give,
And make the wounded whole;
He can the greatest sins forgive,
And cure the sin sick soul.

Go tell them, he's the only way,
The sure foundation stone,
Which none but God could ever lay
To build the church upon.

Go tell them of redemption's plan,
Salvation is by grace.
The wond'rous love of God proclaim
And righteousness of Christ.

That his redeeming work is done,
His sufferings all are o'er,
The battle's fought the victory's won,
He lives the conqueror.

And he has said because he lives
His chosen shall be saved,
For on his breast plate and his hands—
He has their name engraved.

His ransom'd from their graves shall come,
Uprising with the bless'd
His Father's house shall be their home
In heaven their endless rest.

L. A. HALL.

CIRCULAR LETTERS.

The Elders and brethren, messengers of the churches composing the Warwick Old School Baptist Association, to the churches under whose instructions they have convened, send love in the Lord.

BELoved BRETHREN:—In addressing you at this time, we propose for your consideration the repeated exhortations and admonitions of the Apostles addressed by them to the church of Christ. Paul addressed the churches of Galatia, or the different branches of that church, in the following words, "Stand fast therefore in the liberty where with Christ hath made us free, and be not entan-

gled again with the yoke of bondage." He declared that the gospel which he had preached to them was not after man; for, said he, I neither received it of man, neither was I taught it but by the revelation of Jesus Christ; and that they, having received the gospel as he delivered it, had "run well;" but, he adds, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ." But, says he, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "This persuasion cometh not of him that calleth you." I would, says he, they were even cut off which trouble you. The characters that troubled them, were teachers of the law, or of a system of flesh and blood religion; such as are in modern times denominated *arminians*. They exceedingly troubled the churches in the Apostles' days, and, to prevent the infection from spreading, and to reclaim those who were already bewitched, he exhorts the church to stand fast in the liberty wherewith Christ had made her free, and not again be entangled with the yoke of bondage, a yoke which neither they nor their fathers were able to bear. Brethren, he says, "Ye have been called unto liberty, only use not liberty for an occasion to the flesh." Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? The same apostle, in his second letter to the church at Corinth, chapter xi., gives a very definite description of these *arminian* preachers. Such, says he, are false apostles, deceitful WORKERS, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. This description of character was not peculiar to the apostolic age; for Peter says, As there were false prophets among the people, Israel, even so there shall be false teachers among you, the churches of Christ; and Paul informs us that they shall wax worse and worse, deceiving and being deceived. "Take heed therefore, brethren, that no man deceive you; for many false prophets shall rise and shall deceive many. The apostle also informs us of what they shall teach; "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Brethren, have we not fallen on the very times of which the Apostles thus predicted? Are not these very doctrines against which they warned the churches, now propagated? Is there not a strong propensity in many even of those who are called Baptists at this present time, to drink in the doctrines of devils, and to turn away their ears from the truth, and are

they not heaping to themselves teachers, who in every respect answer the description which the apostle has given? Do not these itch for popularity and for all the honors and profits of this world? As another trait given by the Apostles, we find them great sticklers for *learning*, and for the wisdom of this world, which is foolishness with God. He says, they are ever learning, but never able to come to the knowledge of the truth. They all have a form of godliness; but they deny the power thereof; from all such the apostle commands us to turn away, that we be no more tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lay in wait to deceive. "I write not these things," Paul says, "to shame you; but as my beloved sons, I warn you, for I fear, lest by any *Means*, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Mark the comparison, "As the serpent beguiled Eve!" Here is a parallel case; so in like manner do the ministers of Satan, by the same guile, the same cunning and craft, seek to decoy and lead away the children of God from the simplicity that is in Christ. But this is not all; they are represented by the Apostle as laying in wait, and watching an opportunity to seize upon their prey in an unguarded moment. Under such temptations how suitable is the admonition, Stand fast; take to yourselves the whole armor of God.

But there is another movement of the enemy, described by the Apostle, their *creeping* slyly and secretly into houses, or churches, in order to gain advantage over the weak minded, and if possible, to lead them away from the simplicity that is in Christ. After the serpent had beguiled Eve, the Lord God, pronounced a curse upon him, saying, "Upon thy belly shalt thou go," we infer that he was doomed to *creep*, which being the case, his agents, in their manner of moving are clearly identified with their father the devil. John, the beloved disciple, says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not *this doctrine*, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." In conclusion we will use the words of the Apostle Peter. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them: yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance."

Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and establish you in every good work. Amen.

P. HARTWELL, Moderator.

WM. L. BENEDICT, Clerk.

The Delaware River Baptist Association, to the churches of which it is composed sends christian salutation.

DEAR BRETHREN:—According to our established custom of preparing and printing a Circular with our minutes, we will at this time, offer a few thoughts on the

UNION OF CHRIST AND HIS PEOPLE.

The Lord Jesus Christ is set forth in the Old and New Testaments, as having an everlasting existence, as being without beginning of days or end life and as the Supreme God, by whom all things were made that were made; for without him, was not any thing made that was made. He is there-

fore presented as the Creator and supreme Sovereign of heaven and earth. The scriptures teach us that Christ was set up from everlasting as the Head of his church and Savior of his people, according to the covenant of love, which brought him, at the appointed time from heaven to earth, for the redemption of his people. As their Redeemer he is personally distinguished as their Day's Man, or Mediator between God and man. In this character he appeared in a body, which, according to his own words, his Father had prepared for him, in which he perfected the redemption of his people which had everlastingly existed in him, according to the purpose of God. God having loved his people with an everlasting love, with loving kindness he has drawn them; and thus proved that they had an everlasting existence in and by Christ, they standing in the same relation to Christ that Eve stood in to Adam. In forming a bride for Adam, the Lord took her out of Adam, or took from him a rib, of which he formed Eve, so that she was a part of Adam, so in this particular she existed in Adam, before her formation, as the church also in a spiritual sense, existed in Christ, being chosen and embraced in him from before the foundation of the world, that she should be holy and without blame before him in love. In his coming in the flesh, being made under the law to meet its demands, in behalf of his people which were chosen in him, he took on himself the form of a servant. He was born of a virgin by the overshadowing of the Holy Ghost, who, according to the scriptures brought forth a son, whose name was called Jesus. This child of the virgin, conceived and brought forth by the Holy Ghost, was an ample and all-sufficient sacrifice for them that were in him, according to the counsel of God's unchanging love and mercy. The church, in a spiritual sense, originated in him, and was taken out of him, even as Eve was taken out of Adam. Hence the apostle, declared to the Ephesians, that the saints were the members of his body, of his flesh, and of his bones.

When Jesus cried with a loud voice, "It is finished," and gave up the ghost, every soul that ever will be glorified, was fully redeemed, and the Holy Ghost is sent to regenerate, and make this redemption known to all the members of his body for whom he suffered. He was delivered for the offences, and raised again from the dead for the justification of his people; and this salvation already perfected is made known to them by the Holy Ghost, in due time; for the Holy Ghost was to take of the things of Jesus and show them unto the heirs of salvation. God has given him to be the Head over all things to the church, which is his body and the fulness of him that filleth all in all; therefore the church cannot exist but by her Head, and from her Head she derives all her comfort and consolation; in him she is made strong, and even able to withstand all her enemies. She is equipped by her great Head and Leader, with the whole armor of God, for her warfare. The Lord himself is her defence, her Hiding place, and her Strong Tower. The Spirit maketh intercession for the saints, according to the will of God. She is dependent on the teaching and intercession of the Spirit, and without that instruction and intercession, we cannot pray as we ought. The church is drawn and constrained to pray for the things which God is pleased to bestow upon her. Whosoever we thus ask in his name, he has declared shall be given us of his Father. In this blessed union to Christ, the saints are blessed with all spiritual blessings, in heavenly places in Christ Jesus, according as God has chosen them in him, before the foundation of the world; and they have the assurance that no good thing will be withheld from them that walk uprightly. Jesus is unto

his church, a Friend that sticketh closer than a brother; and he will never leave nor forsake her; he will conduct her through all her troubles and trials, and finally present her at the right hand of the throne of God, to dwell forever in the presence of God, where there is fulness of joy, and pleasures forever more. When in the morning of the resurrection the saints shall be raised up their bodies shall come forth like unto his spiritual body, and then shall they be like him, for they shall see him as he is.

May the Lord abundantly bless all his children and sustain them through their days of tribulation, and preserve them by his mighty power, through faith unto salvation. Amen.

GABRIEL CONKLIN, Moderator,
SAMUEL H. STOUT, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, desirous of continuing and cultivating christian friendship and fellowship with those meetings and Associations with which she corresponds, wishes them grace, peace, and mercy, from God the Father, and from our Lord Jesus Christ.

BELOVED BRETHREN:—Through the abounding goodness and mercy of our God are we permitted to address you once more in our Associational capacity, and to reciprocate those messages of love and christian correspondence which, bearing the evidence of coming from those who love our Lord Jesus Christ in sincerity and in truth, are so highly prized by us. We can truly say, dear brethren, that nothing affords us more pleasure than to witness the adherence of the children of God to the ways of truth, and their steadfastness in the faith once delivered to the saints.

The time has come when many have turned from the ways of Zion, and are turned unto fables; which renders it peculiarly pleasing to us, to hear from and enjoy the fellowship of those who

"Are not ashamed to own their Lord
Or to defend his cause,"

but are willing to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. It ever has been a cause of rejoicing to the disciples of our Lord to find their brethren walking in the truth, even as we have received a commandment from the Father; and it is very gratifying in this day of general departure from the doctrine of the gospel, to know that God has reserved unto himself a remnant, according to the election of grace, of those who were ordained unto eternal life and are kept by the power of God through faith unto salvation. The harmony, union, and fellowship, in our churches, have evidently increased within the last few years; and our Associational meetings, attended as they have been by ministering and other brethren from various sections of our widely extended country, have been seasons long to be remembered by us—seasons when we have felt by sweet experience, "how good and how pleasant it is, for brethren to dwell together in unity."

We trust that our intercourse and correspondence may be continued to our mutual comfort and edification, and that no root of bitterness may be suffered to rise, to mar the peace and harmony which should exist among brethren. The next meeting of our association will be held with our sister church at Wallkill on Wednesday and Thursday before the second Sunday in June, 1848, where we hope, not only to hear from you again, but also to welcome your messengers among us.

P. HARTWELL, Moderator.
WM. L. BENEDICT, Clerk.

The Delaware River Association, to corresponding Associations, Meetings, Churches and Brethren send love in the Lord.

DEAR BRETHREN:—Since we live in a day wherein iniquity abounds and the love of many waxes cold, in which truth is fallen in our streets and equity cannot enter; yea truth faileth, and he that departeth from evil maketh himself a prey, how important that we consider Jesus Christ, the Apostle and High Priest of our profession, him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds; for we have not yet resisted unto blood striving against sin; we have not yet been called to lay down our lives in the cause and defence of truth; and may grace, strength, light and wisdom be so imparted unto us that we may stand in the evil day, and having done all stand, with our loins girt about with truth, and our feet shod with the preparation of the gospel of peace; that we may go forth unto him without the camp bearing his reproach, endeavouring to keep the unity of the Spirit in the bonds of peace; to walk in love and glorify God in our bodies and spirits which are his.

The presence of your messengers among us has been truly refreshing to us, and their faithful exhibition of truth, soul cheering and edifying.

Our next associational meeting will be held, if the Lord will, with our sister church at Kingwood on Friday and Saturday, before the first Sunday in June 1848, where we hope to meet with your messengers again.

GABRIEL CONKLIN, *Moderator.*

SAMEUL H. STOUT, *Clerk.*

COMMUNICATIONS.

For the Signs of the Times.

Warwick, June 15 1847.

DEAR BROTHER BEEBE:—At the request of a number of the brethren who were present at the recent meeting of the Warwick Association, I send you a copy of the letter from the Thompsonstown church to their brethren convened at the association.

Yours truly,

WM. L. BENEDICT.

The church in Thompson to the several churches meeting at Warwick June 9th & 10th 1847, according to appointment, for the worship of Almighty God, and for mutual edification, Greeting.

DEARLY BELOVED IN OUR LORD JESUS CHRIST:—Our hearts are warm in love and affection for you, as members of the same body; joined by the same Spirit, unto the one living Head, and growing unto an holy temple in the Lord, being fitly framed together and builded for an habitation of God, through the Spirit. In beholding your order, as far as our acquaintance extends, it leads us to admire the harmony manifested in the great work of salvation. The language of faith, is in substance one as follows, viz. Almighty grace causes the dead to live, and the living to know the true God, and our Lord Jesus Christ, which is life eternal. The Holy Spirit shews the things of Jesus unto them, that they may know the things which are freely given unto them of God; and gives them to know the love of Christ which passeth knowledge, and bearing witness with their spirit, that they are the children

of God, enables them with holy reverence to call upon God as their Father, who hath chosen and called them with an holy calling, according to his own purpose, to be heirs of God and joint heirs with Christ. They believe their inheritance is incorruptible, undefiled, (or perfect holiness) which they do not possess in this their minor state, but it is reserved in heaven for them, and they are here kept by the power of God and prepared by Almighty grace for the final enjoyment of it. They have one Lord and he is for them. One faith, and it works by love, and one gospel baptism into Christ. God worketh in them both to will and to do. They love him because he first loved them. They give themselves, to him who gave himself for them. They know the gospel and to them it is the power of God unto salvation. He makes them love, and love to learn of him, and when located in far distant regions, tidings from them, richly seasoned with grace in their experience, causes our hearts to melt with love toward them, and we realize that we are one with them. All of them love the sincere or unmixed milk of the word, and stronger food as they grow up in grace. They are not without employment as they have every good word to speak, and every good work to do. If called to be soldiers of the cross, in the day of his power they are made willing volunteers, clothed in uniform from the store of their heavenly King, with girdle and armor on, and taught to handle the weapons that are mighty through God to the pulling down of strong holds, and though the flesh is feeble they are strong in the Lord, victory is certain for the battle is the Lord's. Bounty, daily rations, and sure pay at the end of the war, gladdens their hearts when they meet together, and set in the heavenly places in Christ, such brethren as you now enjoy, when you speak and tell the wonders of redeeming grace; it is harmony without a jarring note, and altho' seas or a wide-spread wilderness may divide his people here, they are present in spirit in a manner the world knows not of. The fellowship is delightful, when with one heart and soul they tell us to behold what God hath wrought. Beloved in the Lord, we trust you have met at this time in the fear of God, and looking up to him for mercy and grace. O remember that the same power which causes us to fear God first implanted in our breasts love for our Lord Jesus Christ. We think that the spirit of anti-christ cannot fear God, nor love him, nor believe to the saving of the soul, nor will, or do that which is pleasing in the sight of God. The subjects of the Kingdom of anti-christ being uncircumcised in heart and in ears, will ever resist the gospel testimony. He appeared in olden time in the garb of gross idolatry, and caught almost a world full of deluded mortals, in his net. But in modern times he has employed new devices, and by lying wonders and a perverted gospel, labors hard to deceive the very elect. But the Lord will not suffer them to be ignorant of his devices, and gives them power to resist unto blood, suffering for righteousness sake. His ministers professing great sanctity, zeal, and love for precious souls, have

deceived and duped multitudes, who have become willing slaves, to support them in pleasure, ease and luxury. Others driven by fear of beastly power, or dragon speech, are made an easy prey. Millions under religious training, commenced in infancy, and matured in riper years, know no other creed. Thus his object has been attained among the nations of the earth in successive generations, but the testimony of our Saviour, his prophets, apostles, and ministers in every age, has roused his enmity, and his course has been often marked with their blood. His name is legion, and he appears under different forms, and names, as his interests may require. A new system or creed we think may be expected soon. The signs of the times indicate the approach of a period, that will try the church of Christ, and if we mistake not, chains will yet be forged for those who will not bow down and worship the beast they have set up. May God grant us strength earnestly to contend for the faith once delivered to the saints.

Signed by order of the church,

WM. H. HAIT, *church Clerk.*

For the Signs of the Times.

Newton, Stephensburg, May 2, 1847.

BROTHER BEEBE:—I have had it in contemplation for several years to write to you, but have never before attempted it. Being deprived of the privilege of hearing brother T. Buck preach to day, I will, in my poor feeble way tell you how I hope the Lord brought me to see my situation as a lost sinner, and how he brought me along to the present time.

In my fifteenth year, there was great revival of religion in the place where I lived. Great numbers were baptized, and among them many of my associates, and I seemed to be left alone, so I concluded that I must get religion too, as there seemed to be so much harmony among those who professed to be converted. I thought that in a short time I could be called a brother among the rest. I commenced by leaving off my bad practices, and then took to reading the scriptures and praying, as I thought, three times a day; but the more I tried to read and pray, the darker the cloud seemed to hang over me. After I had continued in this situation for some months, the Lord was graciously pleased to show me my situation as a poor lost sinner, and it was such as I had never formed any just conception of before. My sins seemed to be so numerous that I really thought I could not live. Previously however, I had flattered myself that I was not as bad as many others; but now alas! I found myself so wicked that I could not see how the Lord could be just and save me. Before this, I had thought I could pray, but now it seemed almost an unpardonable sin for me to take the name of the Lord upon my guilty lips. The scriptures now condemned me, and the preacher told everybody how I felt. He seemed to preach to me and to no one else, and I verily thought that every person could be saved but myself. I often wished to pray but could not utter a word; sometimes I could say, "Lord have mercy upon me," and then

I was constrained to ask him to forgive me for taking his name upon my lips. I recollect on one Sunday morning, by myself, with my testament, I determined, if there was any comfort in it for me, to find it before I left perusing it. I opened at the xiii. chapter of Luke, and read on to the 24th verse, which says, "Strive to enter in at the strait gate; for I say unto you, many will seek to enter in, and shall not be able." Imagine what were my feelings! I had been striving so hard and so long, but had been growing worse; I at once concluded I was one of those who should strive, and should not be able to enter. I could do no more. I was standing, as it were, at the Red Sea. The enemy, or avenger of blood behind me; impassable mountains on either hand, and here I was constrained to give up. I saw no way of escape. But at that time the Lord appeared for me, and placed me on the other side of the sea. That load of guilt which seemed to crush me to the earth was now removed, and my sorrows were turned into joy. I now felt a flowing out of love for all that I regarded as christians, and the Lord himself appeared to me altogether lovely. I could see a beauty in all the creation, the trees of the forest, seemed to bow in subjection to God; and the birds seemed to sing his praise. But this pleasant frame did not continue long; for the enemy suggested that I had asked the Lord to remove my load of guilt, and he had now done so; and that I was now eternally lost! I then prayed for the same load of guilt, but I have never been able to find the same, I really thought that my situation was worse than it was before until an opportunity presented for me to get to meeting; when the preacher told me that the promise was for me; passages of the scriptures occurred to my mind during the interval well calculated to give comfort, but I could take none. But the enemy was again driven from me; and my greatest grief then was that I could not love the Lord as I ought to, for the goodness he had bestowed on me. My mind was then led on the subject of joining the church; but it was some time before I could consent to do so; for I was afraid I should bring a reproach upon the cause, and I thought it better for me to remain out of the church than to join and then dishonor my profession. At length I ventured forward, and was baptized, in the 18th year of my age. But when I went to the church and took a seat near the preacher I felt awful, for I could not think of a word to say at first, neither did I say much; but the church seemed to be satisfied. I asked one of the members afterwards, but before I was baptized, if he was satisfied with my experience, or whether the church had received me because I was a neighbor; for I really thought I had said nothing to purpose. Since that time I have enjoyed the presence of the Lord at times; but at other times I go astray, as a sheep from the fold. It appears to me it would fill a volume to write out all my experience, and yet I am more and more convinced every day of the goodness of the Lord, for I think I see plainly that all things work together for

good to them that love God; to them who are the called according to his purpose. I see that it is by grace we are saved, through faith, and that not of ourselves; for it is the gift of God; not of works, lest any man should boast. Some tell us that we can get religion by our own good works; I have not so learned Christ in my experience. I am convinced that by the deeds of the law no flesh can be justified. If you think this worthy a place in your paper, and can insert it without leaving out matter of more importance, you are at liberty to do so; but I shall not be offended if it does not appear in print. I have addressed you as brother, you will decide by this whether you can own me as such. May the Lord keep us and preside over us, is the prayer of one who desires to be a follower of the Lamb of God.

MARTIN R. KAUFMAN.

For the Signs of the Times.

Bethany, Buller Co., O., June 10, 1847.

BROTHER BEEBE:—Having to remit you some money for the Signs, I will also say a word to the tempted and tossed sons and daughters of Zion. Although I feel, for the most of my time like one alone, and as having a name to live while I am dead, still it is a comfort to me to know that the Lord reigns, and that he knows them that are his. When we look at the commotions of the world, the schemes and inventions of men, in the affairs of religion, and mark the opposition of them all to the system of grace, in the salvation of God's children from their lost and ruined estate, their deliverance from guilt and wrath, and their translation into a state of holiness, where they are made like Jesus, and permitted to see him as he is; when we are favored with a view of the great and precious promises, and can by faith, lay hold on them, how empty and vain are all the efforts of men. How indistinguishably abominable they appear to the children of God, who alone are able to contrast them with the fullness there is in Christ, from which fullness have all they received, and grace for grace. I for one have many dark and gloomy seasons to pass through, but the Lord has, thus far delivered me out of them all. "Fear not, thou worm Jacob," he that spoke the world into existence, and who said, Let there be light, and there was light, still speaks by the mouth of his servants, the Apostles and prophets, and says, Fear not! But who are they to whom the Lord says, Fear not? It is the tempted, the tossed, the tried and the afflicted; and such are the members of the church of the Living God. Such are the Old Predestinarian Baptists, the only church that can be found in the Book of the Generation of Jesus Christ. In him she was set up, and established by the power of the Holy Ghost; and the Lord has no where told us, or authorized us to believe that he has ever set up any other church. His glory will he not give to another, nor his praise unto graven images. Then what have we to fear? On this ground, we have nothing. I will not fear what man can do unto me. May the Lord enable all his children to fear, reverence, love

and adore him; and may he graciously teach them to love one another, and to walk in all the ordinances and commandments of their glorious Leader. But am I one that has no cause to fear? Is he my Leader? Could I have a better evidence that I am one of that spiritual seed my poor soul would triumph in God my Saviour. But there is so much sin mixed with all that I do, that I am often made to exclaim, "O! wretched man that I am." But, fear not, He that delivered Daniel, fed Elijah, quenched the violence of fire, raised the dead, cast out devils, chained the dragon, and whose voice the winds and the sea obeyed; He that was dead, but is alive forevermore, still walketh in the midst of the Golden Candlesticks, and saith "Fear not." "There is none like unto the God of Jeshurun, who rideth upon the heavens in his help, and in his excellency on the sky. Then fear not; for the Lord dwells in Zion, he will help her, and that right early. Let arminians boast of their goodness, but, I am constrained to say that I am a poor helpless sinner, saved by grace alone, if saved at all. And so it is with all the Lord's children, they are glad, that salvation is all of grace. All who have been brought to see and feel the sad state they were in by sin, know that it is mercy and grace that keeps them continually, and that will not let them go. What would the church do if her Head did not reign? But, Fear not, He reigns, and will continue to reign, until all his enemies be made his footstool. Hell and all its combined powers may rage, but cannot hurt one of the Lord's children. Because he lives, they shall live also. O! what promises, for the Lord's children, and how thankful we should be, that they are all in Christ Jesus, their Head.

To me, the present seems like a dark and cloudy time, and so I find it seems to many of the Lord's children that I talk with; but, "Fear not," for so it appeared to old Jacob. Let us wait, for they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary and walk and not be faint. The Lord's time is the right time; in the world we are to have tribulation; but Fear not, Jesus has overcome the world; and in him ye shall have peace. Here we have no continuing city; but we have a permanent abode in Christ. Here we see and know only in part; but in heaven, we shall see as we are seen and know as we are known. Then shall we be like him, and the full blaze of his uncreated glory shall fill the minds of all the redeemed family. Then, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom," and when we awake with his likeness, then shall we be satisfied.

I remain yours, I hope, as a brother in Christ.

L. SOUTHARD.

For the Signs of the Times.

Meditations on Revelations.

No. 4.

BR. BEEBE:—I did not intend to confine myself entirely to the eleventh chapter, especially as

one object in view was and is to speak of the *beast* referred to in the close of my last number, in connexion with the *two horned beast* and the *image*, which will lead us for the present to the thirteenth chapter.

The beast John saw rise up out of the sea, (xiii. 1,) the beast from the bottomless pit, (xi. 7, and xvii. 8,) and the scarlet colored beast, (xvii. 3.) I judge to be one and the same inasmuch as their form and appearance in the principal or leading features are the same as described in those different chapters, viz: having seven heads and ten horns with the name or names of blasphemy inscribed upon them. It is true the description is not precisely the same in each case, but the variety in the language used is rather instructive than otherwise, and seems designed as a more full and complete view of the beast, which, among other things, is said to be of a scarlet color, having a woman arrayed in scarlet color sitting upon it, whose name is, "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This first beast as seen rising up out of the sea, having seven heads and ten horns, of a scarlet color, &c., may denote popery in its original establishment of civil and ecclesiastical power—the Roman Catholic beast. But there was another beast beheld by John quite different in its origin and appearance, so much so that he calls it *another, not the same*. The first rose up out of the sea; the second out of the earth—the one had seven heads and ten horns, a monster, the other only two horns, nothing uncommon for a beast, and even them like a lamb—that the most hideous looking creature imaginable, this though a beast, mild and common in appearance; a description of this second beast, his appearance, &c., would not be calculated to excite so much attention were it not that he is said to speak as a dragon, to exercise all the power of the first beast before him, &c., from which it is quite certain, their nature and disposition are much the same, though differing in appearance.

If then, by the first or seven headed and ten horned Beast, we may understand Popery in its original establishment of civil and ecclesiastical power, may we not with some plausibility and assurance understand the second or two horned Beast, as setting forth Protestantism in its civil and ecclesiastical establishment. By Protestants is meant such religious bodies as under distinguished leaders of the reformation in the 16th century or later, came out from the church of Rome. It may seem uncharitable to speak of those reformers and reformed churches as entering into the composition of this second or two horned beast. But, is it so? can it be possible? let this point be settled, and charity will not be out of her place. The lamb-like appearance of this beast, compared with the Dragon-like appearance of the other, shows the difference between the two, and indicates clearly, the reformation in protestantism and protestants, from Popery, and renouncing of many forms and ceremonies, together with an apparent reception of, and in many instances a stren-

uous contending for much of gospel truth. This beast is seen coming up out of the earth, evidently showing that the establishment of Popery, tho' of a religious character, was merely a worldly or earthly institution, and that they, the protestant churches, coming out of it, were not of heavenly, but with all their reformation, were of earthly origin. Again, this beast, tho' having but two horns and them like a lamb, like the first beast showed something of the Dragon, in speaking particularly; and it is said he exercised all the power of the first beast before him. How far the Dragon-like voice, and exercise of Popish power, is, or has been discovered in protestant churches or individuals, is an important point under consideration. Martin Luther, first and foremost in the reformation, and giving, perhaps, as good evidence as any of his time, of a work of the Spirit, and as unexceptionable as an individual, in his exercise of authority over dissenters, was nevertheless dogmatical frequently in his manner. Calvin, also a distinguished character in the reformation, in his course towards his opponents, in some one or more instances, in causing them to be apprehended, imprisoned and executed, certainly spake with the dragon's voice and exercised his power, other individuals of those times, by their course towards those dissenting from them, manifested a persecuting spirit, and subjected themselves to the same charge, resorting to the use of coercive measures, &c.

As religious and political power entered into the composition of the first beast, so protestantism has sought and obtained, in several of the European governments, political power and place, has become a law-established religion, a union of church and state, of civil and ecclesiastical power. If so, it has assumed a beastly character, and may with propriety be termed the Protestant beast. It should be distinctly understood, that when those religious establishments, either Catholic or Protestant, are spoken of as designated by the two beasts they are spoken of as collective bodies and not individuals, and though as bodies, they are of the great body of anti-christ, how many individuals there have been, and now are among them, belonging to the election of grace, is not asserted. That there are children of God in Babylon, is clear, from the command *Come out of her my people, &c.* It is believed therefore, that they have no business there, and that ultimately they will all be brought out, preparatory to her final destruction. It is said of the two horned beast, *that he exerciseth all the power of the first beast before him; and causeth the earth and them which dwell therein, to worship the first beast.* From what is said of him, the first beast professed great power, in exercise of which, the second beast was no inferior. Inasmuch, and so far as the Protestant churches, led on by the Clergy, have observed ordinances and doctrines of the church of Rome, compelling their members into a compliance so far homage or worship has been rendered to it. But chiefly, it is presumed, by worldly or earthly minded professors, who are also deceived by the

miracles which this two horned beast had power to do in the sight of the first beast, such as making fire come down from heaven on the earth in the sight of men, &c., various wonders and miracles have been done by Protestants since the reformation; and perhaps so great a miracle in the sight of the beast, the Pope, &c., has not been done, as is at this time being done by Protestants, especially in America—the regeneration of the whole world, in reference to intemperance. It is said and believed by Protestants, that by their, (so called) Temperance society exertions, an entire doing away of the use, manufacture and sale of wine & strong drink, can be effected, and thus the earth peopled by a pure generation, surely this is a miracle in the sight of the beast, and so great is his astonishment and joy that Father Mathews, a Catholic Bishop has been some 2 or 3 years on the eve of a pilgrimage to this country, and protestants on the tiptoe in expectation of his coming. If he comes, what will follow as a consequence is rather uncertain, as yet. The great wonders done by this two horned beast, as causing fire to come down from heaven in the sight of men, and his command to make an image to the first beast, are matter for consideration in a future number.

Yours &c. GABRIEL CONKLIN.

[COMMUNICATED.]

Ellenville, April, 1847.

DEAR MOTHER:—It has long been impressed on my mind to write a few lines, to give you some idea of my thoughts and feelings; once before this have I attempted it, but knowing I had not the gift of expressing myself gave up, very much troubled and dissatisfied, but receiving the Signs, No 6, and reading the editorial increased my confidence. I know my abilities are small, but my prayer to God is that he will direct me with the Spirit of truth.

Daily do I feel the depravity of nature and grieve that I cannot do the things I would, to will is present with me, but how to perform that which is good I find not "I delight in the law of God after the inward man, but I see another law in my members warring against the law in my mind and bringing me into captivity to the law of sin." O that I could "walk as a fellow citizen of the saints and of the household of God" that I could "follow after righteousness, godliness, faith, love, patience, meekness," that I could "put off concerning the former conversation, the old man, and put on the new man which after God is created in righteousness and true holiness;" that I could have my mind less occupied with the vanities of this world, and meditate more on the truths of the sacred scriptures, and follow the examples there set! On the contrary I do all that is averse to good, one minute I feel love towards all, even my enemies, the next find my sinful self thinking evil of them or bearing evil tidings; I am so carnal minded, I am well satisfied that if it depended on my own doings I could not be of that happy number who are to live in another world to sing praises to a Savior and Redeemer; but blessed be his name he

has provided another way, if our lives are hid with Christ in God, if we are of the elect, called according to his purpose, he will carry us safe through this life, and in another, unite us with that happy throng in heaven. Sometimes when clothed upon by the Sun of righteousness, it beams with so great a lustre, I am led to exclaim "Bless the Lord O my soul and all that is within me bless his holy name," for bestowing such love and mercy on such a poor sinful worm of the dust, for sacrificing his only begotten Son, who was tempted in all points as we are, and yet knew no sin, that he might bear our sins in his body on the tree, that we might appear before him blameless. I feel to praise him especially for bestowing such kindness on the chief of sinners as I feel myself to be; then again I complain because he sees fit to withdraw his presence filling me with doubts and fears, showing me my weakness and infirmities, and I am afflicted and distressed. Why should I thus complain? is it not better than such an unworthy creature deserves?

Let afflictions come, for we are told they work for us a far more exceeding and eternal weight of glory "whom he loveth he chasteneth," and all things work together for good to them that love God, and wait for his appearing." Will he who was delivered for the transgressions of his people, and raised again for their justification, promise and not perform? though heaven and earth pass away yet not one jot or tittle of his word shall fail.

I would like much to hear the gospel preached and meet with those whom I have so well enjoyed myself, where I could commune with those of like joys and sorrows, but of that privilege I am debarred at present, yet there is one without whose smiles, even there I could not enjoy myself, who is every where present, knowing our doubts and fears before expressed. O may he be a lamp to our feet to guide us to life everlasting, may he lead us in the strait and narrow path that leads to joys on high; may he defend and protect us in this world and at last take us to himself to bless and praise his name in a world without end.

From your sister I hope in the bonds of affection,
M. E. VAIL.

To Mrs. Rebecca Vail.

EDITORIAL.

NEW VERNON, N. Y., JULY 15, 1847.

APPOINTMENTS.

Brother R. A. Morton has suggested the following arrangement of appointments for us; and if nothing providential prevents, we hope to attend at the following times and places, viz. August 8, at 10 A. M., at Millcreek church, O., and 4, P. M., same day, at Hamilton and Rossville church, on Monday 9th, 10 A. M., at Dartown, Thursday 10, 11 A. M., Indian Creek, Wednesday 11, at 11 A. M., Bethlehem, Thursday 12, 11 A. M., at—Creek, Friday 13, attend the White Water Association, at Pleasant Run, Rush Co., Ia. For appointments between this and the next Association in course, brother Wilson Thompson, will make arrangements. On Sunday evening 22, at Winchester, Monday 23, 11 A. M., at Tapscott M. H., Thursday 24, 11 A. M., Trenton Wednesday 25, 11 A. M., Fairfield, and reach Br. Morton's house same evening. Thursday 26, cross into Kentucky and perhaps have meeting some where on the way, or in the neighborhood of Salem Association, as the Kentucky brethren may arrange.

Brother Morton suggests that Brother Dudley will be at Salem Association, and will probably arrange appointments, between Salem and the Licking Associations. It is our desire to take as wide a range, and to see as many of the brethren, as our time will admit of. We wish to attend Licking Association and then to return home with all convenient speed. Brother Morton has kindly promised us a conveyance, from his house through the above list of appointments until we reach Salem Association in Ky., after which we may be troublesome to some of our brethren for conveyance throughout the balance of our route.

Middletown, N. Y., June 23.

DEAR FRIEND AND PASTOR:—If not asking too much of you amid your various cares and labours, may I ask of you to give an explanation, as far as the Lord may give you light, on Jeremiah xxiii. 33, through the remainder of the chapter.

I have frequently when reading these verses thought of asking your views of them though the pulpit, but this day when reading them my mind was so forcibly impressed with the weighty meaning conveyed by the Prophet's words, I could not longer delay asking you, through the Signs, by the aid of the Spirit, to unfold your views to my mind, as the Lord has so often made it my happy privilege to have his word, through you, set home with joy comfort and edification to my soul. May His Spirit open the eyes of your understanding to impart knowledge of His truth, and illumine my mind to receive the truth as it is in Christ Jesus, is the desire and prayer of your friend and sister, if I can claim so great a privilege in Christ.

E. C. ROBERTS.

REPLY.

We have not so clear a view, as we could wish, of the text on which our views are called for by our esteemed sister; but such views as we have, and such as may be suggested to our mind, we will cheerfully submit. We are fully convinced from our own experience and from the testimony of the scriptures, that the record of eternal truth can only be clearly understood so far as the Holy Ghost, by whom holy men of old were inspired to write, may graciously open them to our understanding. Any view which we may have independently of the Spirit's teaching is only speculative, and can neither be satisfactory to our own mind nor edifying to our readers. Venturing some general remarks on the passage proposed, we hope to utter nothing discordant with sound doctrine, and if we utterly fail to bring out the true sense of this subject, it is our happiness to know that we have among the Old School Baptists many brethren sufficiently instructed in the school of Christ, to correct us.

The period in the history of Israel and Judah, at which these words were applied, was remarkable for the degeneracy of both branches of Israel. The context tells us that the land was full of adulterers, and mourned because of swearing. There cause was evil and their force was not right. Both prophet and priest had become profane; those of Samaria prophesied in Baal, and those of Jerusalem committed horrible things, walking in lies and committing adultery, until they had become unto the Lord as Sodom and as Gomorrah. From the prophets of Jerusalem had profaneness gone into all the land, making the people of Israel vain, speaking the visions of their own hearts, and not from the mouth of the Lord. God says of them, "I have not sent these prophets, yet they run; I have not spoken to them, yet they prophesied." "I have heard," saith the Lord, "what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed!" "How long shall this be in the hearts of the prophets that

prophesy lies? Yea they are prophets of the deceit of their own hearts." "Behold I am against the prophets, saith the Lord, that use their own tongues, and say, He saith, "Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."

"And when this people, or a prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt say unto them, What burden? I will even forsake you saith the Lord." By "the people," we understand the people of Israel and of Judah, and especially those of them who perverted the word of the Lord and delighted in the abominations of the priests and prophets who caused them to err. The same are referred to by Peter, among whom he said there were false prophets, even as there should be false teachers among the christian churches, privily bringing in damnable heresies, &c., the prophet and priest, who should thus inquire of Jeremiah, were evidently those who prophesied lies and committed abominations. To their inquiries the prophet of the Lord, should reply, "What burden?" thus signifying that all communications to them as the people, prophets, or priests of the Lord, were interdicted; for he adds, "I will even forsake you saith the Lord." In the execution of his righteous judgments on them for their abomination, he would send them no peaceful messages, as aforetime; that they should no longer hold communication through the priesthood, or by the Lord's anointed prophets with the God of heaven. No longer should they enjoy the savor and protection of God against famine, sword and pestilence, but they should be given up to the sword of the alien and carried away into long captivity in Babylon. Forsaken of the God of Israel, they should make a feeble and ineffectual resistance against the invading armies of the Chaldeans, and such as escaped immediate death should go with their degraded prince to Babylon and there he shut out from the hearing of the word of the Lord until the time of their captivity should be accomplished.

"And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say, every man to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?" In this part of our subject, a difference is made between the "burden of the Lord," and the answer, or the thing or things spoken by the Lord. By the burden of the Lord we may understand those communications which God from time to time made to his people through his prophets were so called to express the manner in which the Lord, by his Spirit wrought on the hearts of his prophets when he made them the bearers of his messages to his people; when his word became as fire shut up in their bones, and they could not forbear, without weariness, to speak that they might be refreshed. The communications of the Lord were weigh-

ty; they felt the responsibility that was on them, and with trembling and fear, obeyed the commandment of their God, not daring to think their own thoughts or use their own words. They spake only as they were moved by the Holy Ghost, without conferring with flesh and blood. Perhaps every child of grace who has felt constrained to declare what God has done for his soul, or to stand as a witness for God and truth, has learned to understand experimentally, how the word of the Lord was a burden to the prophets of the Lord. But how inappropriate when the false prophets of Israel, or the false teachers of christendom, who use their own mouths, and say the Lord saith, who tell their false dreams and prophesy lies, for such to use these words in reference to their lies, *the burden of the Lord*; it is not only presumptions but profane, and blasphemous; attributing to God the abominable corruptions of their depraved hearts. There was much of this hypocrisy among the false prophets of ancient times, even before Colleges and schools were instituted for the express purpose of learning men to manufacture *their own burdens*; but now, false teachers having thrown off all restraint, shook hands with shame, and forgotten how to blush, it is not unusual for men to come before their congregations with *the burden*, if so it may be called, of their own words in their pockets, or hats, but not in or upon their hearts; and with a countenance long drawn and solemn as those worn by their ancient brethren, the pharisees, talk of the *burden of the Lord*. They dare to call on God, in solemn mockery, profaning his name, and taking it in vain, and plead with him to release them from the burden of the Lord, under which they pretend to labor, by giving them a subject, and a door of utterance, a fruitful mind, a clear and experimental perception of his word, of his mind, and enable them to speak as the Spirit may direct, and as the oracle of God; when in their hearts they have never known the Lord, or felt the weight of his truth, or a *Wo* is me if I preach it not, in honesty, simplicity and faithfulness, the preaching which the Lord has bidden me.

The judgment of God, recorded in our subject against degenerate Israel, should be regarded as an admonition to the christian church under the present dispensation, and truly we have found in the corruptions of what has been called the christian church all that was prefigured in the history of the typical church. False prophets were there, false teachers are here. The former multiplied their prophets of Baal, of Jezebel, of the Grove &c., the latter heap to themselves teachers, having itching ears. Those prophesied lies in the name of the Lord; these "teaching things which they ought not, for filthy lucre's sake." The former saying the burden of the Lord, when the Lord had not spoken to them, and the latter declaring that their communications are the messages of God by them to the people, when they know that they have, in most cases, garbled their entire manuscript sermons from some popular commentators or eloquent declaimers. But God will punish that man and his house who thus profanely says, in ref-

ference to his own productions, "The burden of the Lord." But, "Thus shall ye say, every man to his neighbor," &c. "What hath the Lord answered? and what hath the Lord spoken?" Although the Lord would withhold the burden of his word from the rebellious people described, in the manner and form which we have considered, yet he will reply to their insolence and profanity. He will answer them from his whirlwinds, he will reply to them in tones of thunder. He will speak to their confusion, and utter his voice to their destruction. "And the burden of the Lord shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts, our God." To those who pervert the words which God has sent by his prophets and other messengers, his word is not a burden, it lays with no weight on their hearts; they feel not its force or importance, or they would not dare to pervert it, or to turn his truth into a lie, "for every man's word shall be his burden." The burden which our Redeemer charged the scribes, pharisees and lawyers, with binding and laying on men's shoulders, were words of their own, whereby they taught for doctrines the commandments of men; and made void his law by their own traditions. And it is more abundantly so at this present time. Christ's words, in almost every thing, are perverted by those who profess to be his ministers. For instance, He commissioned his apostles to "Go into all the world and preach his gospel," this commission is by a daring perversion, used as authority for Mission Societies, composed of church and world, with State or national charters, for evangelizing the world and saving the heathen! The charge to the saints, "To do good and to communicate," is perverted to sustain *religious fairs*, lotteries, raffles, mock post offices, religious Tea Parties, Oyster suppers, &c., &c., &c., for building splendored meeting houses, paying church debts, supporting a popular clergy, and for any other pretendedly religious service that the pride and covetousness of the depraved hearts of men may devise. But the word of the Lord is no burden to such characters, their consciences are seared with a hot iron. If John the Baptist should tell them in the words of the Lord that these things, like the incestuous course of Herod, were unlawful, his head would be required in a charger. There being no fear of God before their eyes, they are burdened only with the execution of their own devices.

The whole bearing of this subject goes to show the abominable wickedness of ascribing to God, the works, and words, and doctrines, and ordinances of men; the hypocrisy and presumption of those who use their own mouths, and say, The Lord saith, or who do in the Lord's name what he has not commanded.

The punishment threatened to the rebellious Israelites was literally executed on them in the days of Zedekiah, king of Judah, and more fully consummated almost eighteen hundred years ago, in the destruction of the city of Jerusalem by Titus, and we have seen, in the antitypical application of the

subject, those churches of the Baptist profession which once occupied exalted ground among the churches of the saints, for this transgression of the command of God, utterly *forgotten*, or forsaken, and left to be filled with their own ways and burdens. While the various branches of antichrist have been suffered to do the same things, preach the same doctrines, impose the same burdens, and worship the same idols, with impunity, God's people have learned that they cannot sin as cheaply as those who have never known the way of righteousness. From the high ground which the Baptists have occupied, professing to know nothing, save Christ and him crucified, and to do nothing religiously without a clear and distinct "thus saith the Lord," for their authority, all that they have professed to insist on, was the burden of the Lord; his easy yoke, and his light burden. In embracing the popular doctrines and modern institutions of this corrupted age, and at the same time retaining their old profession of strict and undeviating adherence to the scriptures as their *only rule*, they have virtually said, that all these inventions are the burden of the Lord. And as a consequence of their departure from the old paths of Zion, and a righteous judgment for their profanity in saying the "burden of the Lord," they are now removed from his presence. They are not placed where he cannot see them, for in that sense he is every where present, beholding the evil and the good; but they are removed from the vision of peace, from Jerusalem, and from the sensible presence, and smiles of the Lord, forgotten of the Lord, in the display of his favors to his people. None of the Lord's ministers are provided for, or sent unto them, they must supply themselves, through their schools, or by the attractive charm of their lucre, or remain destitute. The sons and daughters of the Lord are no longer fed and comforted within their assemblies, no more seasons of refreshing from the presense of the Lord are poured out upon them; as their own word is their burden, so all their animation, excitement, accession and apparent prosperity must arise from their own resources. An everlasting reproach and a perpetual shame, shall, by the word of the Lord, be upon them, which shall not be forgotten; "Wo unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam, for reward, and perished in the gainsaying of Core."

ORDINATION. Brother Titus Bishop, was set apart to the work of the gospel ministry by prayer and imposition of hands, in the manner and form generally observed by the churches of our order, at Warwick, immediately after the adjournment of the Warwick Association, on Thursday the 10th day of June last.

Ministers present were Elders, P. Hartwell, T. Barton, C. Suydam, W. Sharp, G. Conklin, A. Harding, B. Pitcher, P. Broome, W. Housel, and G. Beebe.

Brother Bishop is now on his way to Wisconsin where he expects to settle. May the Lord make him an able minister of the New Testament, to the saints where his lot is about to be cast.

CORRECTION. The passage, on which Dea. D. L. Harding desired the views of Eld. S. Trott, is Zechariah xiv. 16-18, and not as incorrectly stated in the 12th number, and 94th page of this volume. The mistake was made by the compositor, and not observed by the proof reader. Br. Harding still hopes to be favored with the views of brother Trott on this text.

OBITUARY.

Westmoreland, Oneida, Co., N. Y., June, 1847.

BROTHER BEEBE:—It becomes my painful duty to announce to you and the readers of the Signs of the Times, the death of our much esteemed sister ELIZABETH SMITH, who departed this life on Thursday the 25th day of May last, at about 6 o'clock, P. M., at her residence in the town of Vienna: and also of the death of my little son, Charles, who died on the 6th day of June, aged 6 years, 6 months and 22 days.

Sister Smith was a daughter of Mr. Silas Beckwith of this town; she was married to brother J. P. Smith about the year 1825 or 1826. She experienced religion in the year 1818, in this town, Westmoreland. At that time this part of the country was new, and the inhabitants scattered; but the Lord commenced a work, and it was one of the most powerful revivals that I ever witnessed. Sister Smith and myself were subjects of that work of grace, in the month of May, 1818, and with fourteen others followed our blessed Lord and Savior, into his liquid tomb in imitation of his death and resurrection. She has honored her profession, by a well ordered walk and conversation in Christ her Head. In the time of the division of the church, she stood decidedly opposed to the doctrine which occasioned the division of the church, of which you have some knowledge. She remained with us until about five years ago, when brother Smith became strongly impressed that it was his duty to preach the gospel. They were dismissed from this church in fellowship, and removed to Vienna, where, I have no doubt the Lord has made them a blessing to his church and to others. But now alas! Brother Smith is bereaved of the companion of his youth, who was truly a help meet for him, and especially so in his labors in the ministry. She was as a text book, for the bible was almost as familiar to her as the alphabet. But she is gone to her eternal home where sorrow can never enter. She has left her husband and an adopted daughter, and a large circle of relatives and friends to mourn their loss. The disease of which she died, was consumption, with which complaint she had been afflicted for several years, but she died very suddenly. She was unwell on Sunday and Monday, and on Tuesday at 6 o'clock P. M., she died, unexpectedly to herself and to all her friends. So we see, that in life we are in the midst of death.

I was called to preach on the occasion on the 26th of May and was led, as I trust, to the following text. "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ," and I trust the Lord gave me the victory over the world, the flesh, and the devil. She was then interred where her mortal tenement shall sleep until the voice of Christ shall awake the dead.

(The above is written and forwarded by request of our bereaved brother Smith.)

CHARLES BICKNELL, my son, died of that fatal disease, the Canker Rash. He was attacked on Thursday the 3d day of May, on Friday and Saturday, he appeared rather stupid, and we were not alarmed until the evening of the 5th; at this time we called in a physician, who said that although Charles was very sick, there was hope; and when he called again on Sunday morning, he still thought that there was hope in his case. I went to the house of prayer, and attended to the duties of the day, and when I returned I found he had failed very much. We called the Doctor again at about 5, P. M., but all to no effect. While the clock was striking eleven, he departed this life, and I must say it was the most trying scene that I ever passed through excepting that in which my first companion was taken from me by death.

Little Charles was amiable in his disposition, bright and promising, but the Lord has taken him to himself, and disposed of him for his own glory. When he first died, I felt perfectly resigned to the will of heaven, and I still feel that the Lord has done right; but I find it hard for the flesh to acquiesce with the will of God. My companion

is in a very delicate state of health. Brother Beebe, pray for me, that I may have grace to support me under all the trials God may call me to pass through.

I am, as ever, your friend and brother,

JAMES BICKNELL.

ASSOCIATIONAL MEETINGS.

The Ketocton association will meet with the church at South River, Warren Co., Va., on Thursday preceding the third Sunday in August next.

Roxbury, June 22, 1847.

BROTHER BEEBE:—Please give notice that the Lexington association will be held with the Second church, in Roxbury, Delaware County, on the first Wednesday and Thursday in September next. The place of meeting is near Stratton's Falls. We hope to see Elder Beebe, and as many others of the ministering brethren with us, as can attend.

CYRUS B. FULLER.

Jay Maine, June 25 1847.

BROTHER BEEBE:—The annual meeting of the Old School Predestinarian Baptist Association of Maine, will be held with the Bowdoinham Church at Richmond village, Me., on Friday and Saturday, the 17th and 18th days of September, 1847.

Yours &c.

JOSEPH L. PURINGTON.

OLD SCHOOL MEETING.

BROTHER BEEBE:—I hope you will give notice in the Signs of the CORRESPONDING MEETING to be held with the Frypan Church, Fairfax Co., Va., commencing on Friday before the 2d Lord's day in Aug. 1847, [Aug. 6.] at 11 o'clock A. M. Cordial invitation is hereby extended to all correct O. S. Baptists to attend and participate in the privileges of the meeting. For the information of brethren and friends unacquainted with the neighborhood, I will say that those coming the day before, by or from Alexandria, may enquire for Sister Harriet Lee, near toll gate on the Little River turnpike 23 miles from Alexandria. Those coming by Georgetown ferry or the falls bridge may enquire for brethren James Roby, Lloyd Kidwell or Turner Thompson, on those roads about twelve or fourteen miles from Georgetown. Those coming from or through Loudon Co., may enquire for brother Charles Gullatt, near Gum Spring, Loudon Co. Those coming from below or through Prince Wm. Co., are invited to call at my house; and they will find entertainment.

Yours affectionately, S. TROTT.
Centreville, Fairfax Co., Va., June 23, 1847.

RECEIPTS.

NEW YORK.—Cornelius Curtis, \$2; Eliza Nelson, 1; W. Wakeman, 1; Joel Hoyt, 1; Eld. James Bicknell, 1; Miss S. Benedict, 1; Jesse Squires, 1; John Corley, 1; Wm. Hulce, 2; C. B. Fuller, 2; A. Vail, 1; Mrs. Hannah Harpham, 1; A. P. West, 1; Mrs. P. Maben, 1; Andrew Lomere, 1.	\$18 00
TENNESSEE.—Eld. J. Renfro, 2; Eld. P. Culp, 1.	3 00
KENTUCKY.—Eld. H. Cox, 3; James G. Duval, 1; Virginia Rouse, 1.	5 00
VIRGINIA.—J. B. Burroughs, 1; L. Nottingham Esq. 2; Elisha Darden, 1.	4 00
MISSOURI.—Patrick Ewing, 1; Eld. Felix Redding, 1; also the 5 sent previously, John Peal, 1.	3 00
OHIO.—Mrs. A. Young, 1; Eld. S. Williams, 3.	4 00
GEORGIA.—Abner Belcher, 1; John Lassetter, 2; Thomas Livingston, 1; Eld. A. Belcher, 2.	6 00
INDIANA.—Wm. Jarman, 2; Peter Truett, 1.	3 00
ILLINOIS.—Solon Whitney, 1; J. L. Freeman, 1.	2 00
N. G. Jones, N. C., 1; D. Durand, Pa., 1; David Clark, Mass., 8; A. L. Holgate, Iowa., 3; Eld. John M. Pearson, Ala., 2.	15 00
Total,	\$63 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leves, Eld. Abner Belcher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. V. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spittler, H. D. Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmen, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-

boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du-

bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Boleh, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Car-

son, B. Vanhorn, J. Wells, Corbin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D. G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Par-

mer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leach-

man, Thomas Buck, D. T. Crawford, Wm. C. Lanck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Farr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hershberger, S. Hillsman, H. Iselaw, S. Blunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavender Sr. Eld. Thomas Walters.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 1, 1847.

NO. 15.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed:

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Cambridgeport, Mass., July 2, 1847.

DEAR BROTHER BEEBE :—Under the smiles of a benign providence I still continue; at times rejoicing in hope, and at other times sinking in deep waters. In the earlier part of my pilgrimage these variations of exercises troubled me exceedingly; but I trust I have been led to feel something of the force of that gracious declaration: "I will be as the dew unto Israel." In nature we know that dew descends after the withdrawal of the sun. There is, then, a need, be that the child of faith should be called to pass through sore trials, and seasons of darkness, when sense can profit them little, except to reveal the weakness and depravity of the flesh, and when by faith they are enabled to endure as "seeing him who is invisible." At such seasons, I think, at times I have seen something of the salvation of God, and the meaning of the gracious answer to the Apostle "My grace is sufficient for thee, for my strength is made perfect in weakness." Surely, heart trials are great mercies, since by them we are led to "lift our eyes unto the hills, whence cometh our help;" especially when under them is heard the encouragement, "Fear not, thou worm Jacob;" or the voice of our Redeemer, "Fear not, little flock."

Sweet indeed do such consolations sound to the children of Zion in their present condition, while without are fightings, and within fears, it is a strong consolation that is found in the oath and promise of God. Though the enemies of truth grow numerous and bold, yet "one shall chase a thousand, and two put ten thousand to flight." Not all the powers of darkness can prevail against the church, for God hath laid her foundations upon a Rock which was "set up from everlasting" and can never be removed. Encompassed, too, with walls of salvation, with strong towers and bulwarks, what need the dwellers in the city fear? Nay, rather what force is there in the command, "Cry

out and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee!" But, alas! faith is weak, and these discoveries seldom made: the enemies are many, and of a gigantic size; and too often do we fear lest we "fall one day by the hand of Saul."

In this section we trust there are a few who have not defiled their garments, but seeking for the old paths, endeavor to contend earnestly for the faith once delivered to the saints. Though visibly few, yet there are times when the mountain of the Lord is discovered to be full of horses and chariots of fire, and we feel that "they that be with us are more than they that be against us." In New England, in Massachusetts especially, the Baptist churches have departed sadly from the faith, and almost entirely removed the ancient landmarks. Here and there the Lord has been pleased to bring a few out of Babylon, though mostly they have been brought out singly and alone. In Woburn there is a little body of about fifty brethren and sisters, though many of them reside in other places and are much scattered. It appears by the "Signs" that you have agents in the more Western part of the State, but they are unknown to us in the flesh. It would be much for our comfort while in this pilgrimage state, could we cultivate a closer and more intimate acquaintance.

It appears that anciently "they that feared the Lord spake often one to another;" and that thus a book of remembrance was written which was doubtless a source of much consolation and profit. It has been my privilege but recently to visit a few of the "afflicted people" at Montville, Conn., with brother Gay, of that place; we became acquainted through the Signs; there are also others in that state with whom we desire a more extended acquaintance, either personally, by letter, or through your columns. Every indication that the Lord has a people in New England, and that he yet remembers them for good is hailed by brethren in this part with peculiar satisfaction, and as a token of his love "whose mercy endureth forever." There are many who appear to be inquiring, when will the time, even the set time to favor Zion come?

In conclusion allow me to say, my dear brother, that if you have any tidings of your Father's family in this section, it would be cheering to our hearts to receive the same, or, should you see fit to insert this in some corner of the Signs, it may fall under the notice of brethren from whom we would gladly hear. A precious privilege it is, that we can com-

municate through the Signs, with our brethren whose faces we cannot see in the flesh, but to whom we trust we are joined by one spirit. May the Lord abundantly succeed your labor of love. "Brethren, pray for us."

In common bonds, **LEONARD COX.**

For the Signs of the Times.

Jay, Me., June 25, 1847.

DEAR BROTHER BEEBE :—Again I take my pen to address you under a feeling sense of my inability in writing as well as in preaching; not being able to perform either to my own satisfaction. I think I love the doctrine of the gospel as experimentally taught to every child of grace, and plainly declared in the scriptures of eternal truth.

When the Lord is pleased to quicken the soul of a sinner by his Spirit, and he is led to see his ruined and lost condition, that not his practice only, but his heart, his nature is the source from whence have sprung all his wicked actions, and nothing good can proceed therefrom, he then ceases to depend upon anything he can do, and feels himself to be a guilty condemned sinner before God with the cry for mercy for Jesus' sake. Unexpectedly he feels a deliverance from guilt and condemnation, his soul is raised in adoration and thanksgiving to God, the name of Jesus is precious, and the only foundation of his hope; the doctrine of grace is his theme, and let objectors say what they may against the electing love, and predestinating purpose of God, he remains a believer therein, his experience and the scriptures both declare the doctrine. He knows that salvation is founded upon the sovereign will of God, and not upon frail contingency, for "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy," and "it is of faith that it might be by grace; to the end the promise might be sure to all the seed." To admit that men can perform any part of the work of salvation, would be denying or rejecting the doctrine of grace altogether; for there can be no grace in bestowing favor upon them who merit it; also salvation if not impossible to all would be uncertain to any, if it depended in any respect upon the performances of poor, frail, erring men.

A large majority of the religionists of this country believe, that by yielding to the spirit that works alike with all, and using the means of grace common to all, all may obtain grace, and as they continue faithful in the exercise of what they call faith, they will eventually be saved by grace.

But, according to the scriptures, man is a de-

praved being, and it is as possible for the Ethiopian to change his skin and the leopard his spots, as it is for him that is accustomed to do evil to learn to do good; and no one can bring a clean thing out of an unclean, therefore it is not to be supposed that the will of man can be exercised in any other way than in opposition to God. I think a full exhibition of the free will of man was manifested when, to accomplish the great work of redemption, our Saviour was delivered into the hands of wicked men, and the cry was "Away with him, Crucify him, Crucify him." Free will unsubdued by grace ever has been, and still is the same.

As the people of God are enabled to keep the faith it will be in the experience of an arduous conflict both external and internal, but being united to Him and His truth by living spiritual ties, looking to the "Lion of the tribe of Judah" as their guide and protector, they need not fear the roaring of other lions, nor the growling of bears and wolves, nor the barking of dogs and foxes. The complicated trials and opposition that His people are called to experience, increase the importance of having "on the whole armor of God," so as to endure hardness as good soldiers of Jesus Christ, to fight the good fight of faith, to lay hold on eternal life, &c.

Within a few weeks past I have sensibly felt my incapability of preaching the gospel; not being sufficient for so great a work. But I have the sentence of death in myself not to trust in myself, but in God who raiseth the dead, who hath delivered my soul from so great a death, and doth deliver, in whom I trust that he will yet deliver. (2 Cor. i. 9, 10.) And as the "preparations of the heart in man and the answer of the tongue is of the Lord," I yet believe that I shall have tongue and utterance given me to declare the truth boldly as it is in Jesus to the edification of the dear sheep and lambs of Christ's flock; also that I shall be delivered from certain unreasonable and wicked men who are endeavoring to hinder my progress in the christian course, and also in attempting to turn away from the faith some of the feeble of the flock.

I think I have of late been led to appreciate the privilege of associating with understanding brethren and sisters in Christ, in speaking of the majesty of His kingdom, and talking of His power; and it is also a privilege to correspond with those who have obtained like precious faith, considering how few there are comparatively speaking that are walking in the old paths. And in my opinion it is an invaluable spiritual blessing to be established in the truth at the present day, so as not to be carried about by every wind of doctrine, by the cunning craftiness of men whereby they lie in wait to deceive. And His people have reason to praise and bless His great and glorious name, that according to His purpose and grace our God continues to bless them with all spiritual blessings in heavenly places in Christ, &c. It is an unspeakable consolation to them who are ready to perish, to the broken hearted in Zion, when the Lord speaks to their understanding by the still small voice of His

Spirit saying "peace be unto you," "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

I am not willing that the brethren of the Baltimore, Delaware, Delaware river, and Warwick Associations should be ignorant of the fact that I purposed this year to have been with them at their annual meetings but Satan hindered me.

The annual meeting of the O. S. Predestinarian Baptist Association of Maine will be held with the Bowdoinham church at Richmond village on Friday and Saturday the 17th and 18th days of Sept. 1847.

Yours respectfully,

JOSEPH L. PURINGTON.

For the Signs of the Times.

Milford Mills, Va., June 24, 1847.

DEAR BROTHER BEEBE:—Last Sunday I had the pleasure of baptizing at Upper Broad Run, an old man seventy six years of age; who though laboring under great bodily affliction, was in a remarkable degree supported of God. I send you herewith a relation of his experience as written by himself.

Yours truly,

R. C. LEACHMAN.

DEAR SIR:—As it is long since I first had a hope, that God had been gracious to my soul, and being conscious of my declension, or backsliding, for so many years, I have a desire that you, (and the church, if it should be presented, or read to the Church,) might be better able to judge of my state.

It was in early youth, before I was 20 years old, when a considerable revival of religion took place at Carter's Run, and reached, in some measure, to old Broad Run, when some of my companions in mirth began to be serious and talked of little else but religion, and reproved me for being so wicked; I tried to laugh them out of it; but in vain. Well, thought I, if religion has become a fashion, I will be religious too; if I pretend to it, I will try to outshine them all; for I will pray so much, and live so uprightly that God will love me for it; and give me a brilliant experience to tell the Church, such as will cause them to marvel. Accordingly I went to work, not from fear of hell, but that I might be as good, or better than those who first pretended to it. Now I prayed and watched, and walked so orderly, that it was soon taken notice of; I thought I was now getting along very well, and by the next monthly meeting I should have a fine experience to tell the church. But when the time I had appointed came round, and I looked back on my conduct, I saw I had been more wicked in thought word, and deed, than I had ever seen myself before.

I went on nearly in the same way for some length of time sometimes promising and vowing to God that I would do better, if He would please to let me live, for I began to find now, that my case was worse than I thought at first it was.

Sometimes I would even call upon God to punish me if I should fail to keep such and such promises, which I had sworn to, thinking such a solemn appeal to God, would be sufficient to deter me from such wickedness again; but alas! it would seem that Satan with all his legion was against me, together with my corrupt nature; and I soon fell; and I feared that I should hear my awful doom in thunder, for thus violating my promise to the Almighty.

Thus after repeated trials, of my own strength in this way, I gave up making any more promises, for I believed that I was committing more sin that way than any other. But still I put great confidence in my prayers, and thought if I did not die too suddenly, I could make myself acceptable to God. But I was in great dread that I should die, perhaps in my sleep, and be deprived of a possibility of making myself fit for heaven, and I have got up in the bed, on my knees, and prayed that I might not die in my sleep, nor suddenly. Then I concluded, when Sunday came I would take my book, and go out into the woods, and spend the whole day in reading and prayer—accordingly when Sunday came, I went out to do as I had intended, but I found my heart was so hard, and filled with vain thoughts, that when I came to the place intended, I had forgot what my business there was; for my thoughts were gone to the ends of the earth, like the fool's eyes. I stood still a while to try to recollect my errand there; and sat down to commence my work, but my thoughts were so wandering, that I became discouraged and continued there but a short time, but returned, very much dissatisfied in mind, as I had fallen short of what I expected; for I was disappointed in all I had undertaken. About this time I was terrified with the most awful dreams; I dreamed at one time that in travelling along, I came upon the most terrible serpent that imagination can conceive of; it seemed that I had an old rusty hoe in my hand, with which I would demolish the serpent at a blow; accordingly I struck it with all my might; but I thought it flew at me, and killed me dead in an instant of time; and immediately the earth parted assunder and I saw myself sinking through the dreadful chasm down to hell; but I awoke all in a tremble; or I know not what would have been the consequence; at another time I dreamed that I saw a great sheet of flame descend out of the elements to burn up the world, and immediately it seemed that I was raised a distance above the earth, and felt myself as if poising in a pair of scales; and one above me in the air said, "thou art weighed in the balance, and art found wanting;" and immediately I sunk; but happily I awoke. I only mention these dreams because that by them, I was deeply convinced of my lost state; but I went on with my work, a while longer, trying to make myself better, but it always appeared that I got worse, though I could say with a safe conscience that I loved the people of God and wished earnestly to be one amongst them. And now having been beat off from all hopes of making myself any better, I resolved to

give myself up to God, to do with me as he saw fit; but I was determined with the help of God, to live in conformity to my duty as near as I could. After coming to this conclusion, and feeling myself resigned to the will of God, I felt a great calm in my mind, and could not think God was my enemy. It happened not long after, that I was at home alone one night; and attempted to spend the time in prayer, and self examination; while I was at this duty, I felt that all my doubts were gone I was able to look to Jesus Christ alone for my salvation. Thus I enjoyed great peace of mind for several days; but soon Satan rallied all his forces; my corruptions raised their heads, temptations became violent, and all my hopes were blasted, I found I was deceived from first to last; that I was a poor lost hypocrite; and I was tempted to give all up for lost, and take what pleasure I could in this world, for that would be all my portion. To this temptation, I felt something like yielding, when it came into my mind; first go to yonder thicket and pray; accordingly I went, and I did believe that the devils went also; for it seemed, in my own mind, that they laughed me to scorn; however, I reached the thicket, and went to the place intended, when I fell on my knees, and raised my hands towards heaven, and just began to call on that great Name, when my hard heart was melted, and tears would flow plentifully; my enemies were vanquished, and I thought they had only time to hide their head, so sudden and powerful was the rebuke from the presence of the Lord. Then did these words, contained in the 13th Psalm by Dr. Watts, 6th verse, sound sweetly.

"But they shall fly at thy rebuke,
And Satan hide his head,
He knows the terrors of thy look
And hears thy voice with dread."

These were precious words to me, at that time, and seemed to be realized in myself, and seemed to make melody in my heart, so great was the deliverance that I could not doubt its coming from God; and I have thought that I believed as steadfastly at that time as if I had been at the foot of Jacob's Ladder, and seen the angels ascending and descending on it. So great was the victory, and triumph over my enemies, through Christ at that time, it put me in mind of that passage in the book of Joshua, when the Lord had given him a victory over his enemies, and had taken, I think, five Kings, he [Joshua] commanded his officers, to come and set their feet on the necks of those Kings. I thought also, that I was a victor through the same power. Thus I was strengthened, and I thought my faith was firm; but alas! how soon was the happy scene changed; having to make my way through the world, and being quite a youth, and much with those of my own age, of both sexes, I confess to my shame, I soon became careless and unconcerned; and hard hearted so that I feared all that I had experienced was a delusion. And though I was much cast down, yet in the darkest seasons I had a glimmering of hope which sustained me. In this way I passed on for

a good many years, with but few sunshiny seasons; till at length it was God's will to lay his hand upon me, and bring me to all appearance, near the gates of death, which I humbly hope, has been a means of my being aroused to a sense of my duty, and with the grace of God, to the performance of the same.

S. B.

For the Signs of the Times.

Richmond, Lincoln Co., Me., July 4, 1847.

BROTHER BEEBE:—It is among the wonders of God's providential dealings with me, that I find myself seated with my pen, attempting to write something for publication. It has always sickened me when I have seen any of my productions in print; and I thought surely, after the sight of my last communication, I never should attempt it again. Since that time, say for three months past, I have been reduced very low; no quickening or pleasing sensations of mind, no exercise on the scriptures, all has appeared like one barren waste; nothing that I could see or hear seemed to afford any satisfaction. Truly I could say "truth is fallen in the streets;" but the coming of the last "Signs and Monitor," was like cold water to a thirsty soul: God was pleased, through that medium, to open great things to my view, which I cannot communicate with my pen; the ideas brought to view through the circulars of the Baltimore and Delaware associations on brotherly love: O, the sweetness of brotherly love! it makes no difference as to their situation on this earthly ball; it remains the same, and surpasses all human comprehension. And watchfulness, O, how important! and how much is contained in the following extract, "It is said of her watchmen, that they shall not hold their peace day nor night, and they that make mention of the Lord are commanded not to keep silent." And there are the corresponding letters, and rich communications: how much is contained in the following sentence "rejoice with them that do rejoice; and weep with them that weep." And under the editorial head, the abundance that was brought to my view I cannot describe; the description of the Baltimore association and more especially the following sentence surpassed the whole "and we hope soon to hear that they are sufficiently reduced to pursue the Midianites with vigor and success." O the wisdom of God, in reducing the pride, inventions and calculations of men! causing them to rely wholly upon his grace. How wonderfully have I seen it displayed, both as it respects the church and myself; and it is for the want of this knowledge, that there are so many inventions of men, and so much confusion and false religion in the world. I no more expected that the Lord would speak to my understanding through the medium of the meeting of the reduced Baltimore association, than Gideon, at his first calling, supposed the Midianites would be delivered into his hands, through the medium of three hundred men armed with trumpets, empty pitchers, and lamps within. Under a view of these things, I am led to exclaim with the apostle, "O the depth of the riches, both

of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out! for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? for of him, and through him, and to him are all things: to whom be glory forever; Amen.

In my darksome hours I have been contemplating the meeting of our association in this place in September next, and have been flattering myself that I should hear the sound of your voice, in a proclamation of the gospel, at that time; but I perceive you contemplate going west, if providence opens the way; if so I suppose you will not be here. I now say the will of the Lord be done; it is as necessary that the ears of those in the valley of the Mississippi, which the Lord has opened, should hear the sound of the gospel, as in this place, or any where else. What contemplations of mind I have enjoyed under a view of the Lord's way of carrying on his work, in opening the hearts of his people to receive the word, and preparing a minister to preach to them! The circumstance of Peter's going down to Cesarea to preach to Cornelius, has been very interesting to my mind; for I have actually known one or two instances of men's going as Peter did, a three days journey to preach to one man. God sends his ministers to preach to them that have ears to hear, *not to open the ear*, which is undertaken as the grand object of the great religious movements of the present day. I trust that there will be some few collected at the time of our association who will have ears to hear; and, if we can have the sincere milk of the word, I care not through whose lips it comes. We shall look for brother Hartwell and others, and you also, if providence permits.

Now brother Beebe, I have been looking over what I have written, and it appears to come far short of what I would communicate; but if you think it will administer any consolation to any of the dear children of God, you may publish it. God has not called upon me to speak to his people, therefore I feel it a privilege to stay at home, and encourage those whom he has so called, so far as I can; for it looks to me, to be the most important calling that ever men were employed in.

I could treat upon several subjects, but they do not appear of sufficient importance to trouble your attention; I will merely mention the case of brother Bowen, I feel for him, I can sympathize with him in the loss of a companion; but hitherto the Lord has sustained me, and he will sustain him, and all his redeemed people.

Your brother in hope of salvation,

HEZEKIAH PURINTON.

For the Signs of the Times.

HIGHLY ESTEEMED AND BELOVED BROTHER IN THE LORD, (if I may claim such relationship with one of the chosen vessels:—) For some time I have thought of writing to you, but my timidity has held the ascendancy over me until now; and even now I cherish the hope that I know that I am

writing to one that will pardon my freedom, exercise patience with my manner, and bear with my weakness; I can truly say, with Gideon, "Behold my thousand is the meanest," my talent is the smallest and I am the least in my father's house. My principal reason for writing, is to inform you how I first came to the enjoyment of the soul cheering privilege of reading your, to me, delightful paper. They were ordered, and gratuitously bestowed on me by Mr. R. Knight of Ky., a near neighbor of my father, in January, 1844, but I know not the cause of their being now stopped, I had the happiness to read them regularly for three years, and have looked with intense anxiety for them the present year, but I have received none of the fifteenth volume. * * * Should the Lord spare my life, I hope to take them next year; for, be assured, my dear brother, they have been a great comfort to my poor soul; for they never came to me without bringing consolation and edification. Through them I could hear of the temptations and trials, joys and comfort of the children of Zion; and by comparing notes, I have found that I was not alone in the warfare, and this would give me courage to press on. And though it may never be my sweet privilege to receive them again, I hope they may long continue to comfort the afflicted in Zion, and prove a medium whereby the scattered lambs of the flock, may freely and feelingly correspond with each other, that they may hold communion with those who are far distant. I know I have not been alone in receiving comfort and instruction through them. True there are many here in Missouri who once patronized them are talking of discontinuing them, and some have already done so, offering as a reason; that the Warwick Association has departed from Old Baptist principles.* Be it so, if they have not departed from bible principles, I do not care. The discussion between the Warwick and Licking Associations, never disturbed my mind, farther than to grieve me that there should be a difference between brethren of one family. * *

I expect your patience is becoming wearied with my scribble, and ready to say, I know nothing of the girl, and why should she pester me thus? But hold, my dear brother, and I will try to tell you what little I know of myself, and something of the dealings of the Lord with me.

"I am a stranger, here below,
And what I am, tis hard to know,"

But I know that, by nature, I am a child of wrath, and prone to evil, not able of myself to perform one good act, or to think one good thought. I know that I am a sinner, a poor helpless sinner; but I humbly hope that I am a sinner saved by grace. I can truly say, "Whereas I was once blind, now I see." My love and hatred are both the reverse of what they once were, and I see a beauty now in that which was once without comeliness to me. Jesus, the exalted Prince and Savior once appeared to me like a root out of dry ground, but now he is to me the chiefest among ten thousands and altogether lovely. And I feel a sweet hope that through his righteousness, my transgres-

sions are blotted out, as a thick cloud, tho' he often visits my transgression with a rod, and iniquities with stripes; yet I have repeated evidence that his loving kindness is not utterly taken from me, and that his faithfulness has not failed. And although to my shame

—"I have him oft forgot,
His loving kindness changes not;
He near my soul has always stood,
His loving kindness, O how good!"

My dear brother, since I have been sitting here alone, trying to write, my mind has been led back to so many seasons of the goodness of God, that I do not wonder that David was constrained to cry out, "Come near, all ye that fear God, and I will declare what he has done for my soul." When I was a stranger to all his goodness and grace, wandering from his fold, and loving the distance well, delighting in youthful pleasures, eagerly pursuing after vanity; and when I had never taken time to think that I had a soul, I was suddenly, and to me unexpectedly arrested by the mighty power and grace of God, (as I hope,) and brought to a full stand. Truly I can say, that he found me, like Jacob, "in a waste howling wilderness," but O, he led about and instructed me; and he has brought me in paths that I had not known. O, how long suffering is the goodness of the Lord! For three years, he suffered me to labor hard, trying every arminian plan I could invent to work out a robe of my own to hide my guilt; but I never could get my web to become a garment that would cover my naked soul.

"I could not satisfy the law,
Nor hope, nor comfort from it draw,"

At length it pleased the Lord to show me that I had all the while been adding sin to my former stock, and that I had run ten thousand talents in debt, and was unable to pay one farthing. Then was all my "tackling loosed, they could not well strengthen the mast, they could not spread the sail." Then was I made willing in the day of his power; willing to renounce all my own strength; willing to beg without hypocrisy, to say, "Lord save, or I perish!" for I sank in deep mire, where there was no standing. All thy waves and mighty billows have gone over me, I then saw the justness of God, in banishing me forever from his presence, (the only hell I ever dreaded,) but I never could say that I was willing, for I was not. There was something that prompted me to pray for mercy, I thought that

"If I perish I will pray
And perish only there."

O, brother Beebe, I never can describe the anguish of my heart at that time; my conscience was the seat of torment. I felt my poverty, and my great need of a Savior, but could not see how God could be just and save such a sinner as I felt myself to be. Death, with all its horrors, stared me in the face; I felt that eternal death awaited me, and felt that I was a cumberer of the ground, and that the flaming sword of divine justice was turning every way to cut me down, and that there was no way of escape. But, all glory, honor and praise to my blessed Jesus, whose office it is to

bind up the broken hearted, to proclaim liberty to captives, and the opening of the prison to them that are bound, to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness in his own good time, to come with healing in his wings to my soul. He gave me to understand that he had paid my debt, and that divine justice was fully satisfied. O, what glorious tidings these were to my soul! I never can find language to describe my feeling,

"I then rode on the sky,
Freely justified I,
Nor envied Elijah his seat."

I felt that Jesus was mine, and I was his; and with Thomas, I could exclaim, "My Lord, and my God." O, how sweet did rest appear to my soul, after three years hard laboring to ingratiate myself in the divine favor. I then could view Jesus as my Friend and Surety and my atoning High Priest. I could view him as my all, He had become my salvation! He had taken me up out of an horrible pit, and from the miry clay, and set me on a rock, and established my goings, and put a new song into my mouth, even praise unto our God, I then saw that it was all of grace; free, sovereign, and eternal grace; and I still believe that if saved, it must be in, by, and through the Lord Jesus Christ alone.

"Through many dangers, toils and snares,
I have already come,
Twas grace that brought me safe thus far
And grace shall lead me home."

I often think, if it shall be my happy lot to reach the port of everlasting felicity, I shall have the greatest cause to sound the highest note in that glorious anthem, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and thy truth's sake," "Who hath saved us and called us," &c., for I shall be a monument of his grace and mercy forever.

My brother, when I first found salvation, as I hope, in Christ, I was so enraptured, that I did not think of any duty that I had to perform for more than a week, until one day when reading 2 Kings. vii. 9, it came forcibly to my mind, that I did not well, for it was a day of good tidings to my soul; and I did not well; that I must go and tell it to the King's household, (the church,) and in eight weeks afterwards, I followed my beloved Lord and Master into his liquid grave. * * * *

My trust, I hope is in the Lord Jesus, and he has never deceived me, I have found him a very present help in every time of need; although I often have to bear his rod, I am often enabled to lean on the staff, his sweet and precious promises. Sometimes I am filled with doubts, fearing that I have never yet known the joyful sound, or why can I not walk in the light of his countenance all the day, rejoicing in his name? Why so many temptations and fiery trials, and so many dark and cloudy seasons.

At such times, my brother, how rough the way appears, and the "hill difficulty" seems to be so high and steep that I fear I shall faint by the way, if I attempt to ascend it. But when it is the

pleasure of the Lord to drive these dark clouds from my sky, I can see that these trials are all for my good, and calculated to make me feel more sensibly my dependence on the God of grace. I know they are all appointed by my heavenly Father. In connection with our union with Christ, we are not only to believe on him, but also to suffer for his sake. How sweet are the morning light and the genial rays of the sun after a dark and cloudy night! It is just so with our souls, if we were never to undergo cloudy seasons, how could we so fully appreciate the sweet beams of morning light, which are so much more reviving to the afflicted saints than the orient beams of the natural morning are to drooping nature.

You must understand this as a private letter, and not designed for publication. † Indeed a sense of my weakness, ignorance, and vileness of heart, often makes me fear to write to any of the children of God; yet I know in whom I have believed, and he is all Wisdom, Strength and Righteousness, and his strength he makes perfect in our weakness.

Remember me at the throne of grace. From your sister in Christ.

DELIA A. C. ASHBURN.

* It is the undoubted right of all to withhold their patronage from the Signs if they please; and in doing so they are under no obligation to offer an apology or excuse; it is their right; but those who charge the Warwick Association with departing from old Baptist principles are guilty of flagrant misrepresentation. Warwick Association has departed from no principle of the Old Baptist faith. Ed.

† Our Sister will pardon the liberty we have taken in publishing on the housetop what is whispered in our ear. Ed.

For the Signs of the Times.

Kerby, Pa., July 7, 1847.

BROTHER BEEBE:—Having a small remittance for you, I will communicate a few thoughts to the dear people of God, through the Signs, if you think it advisable to publish them. I have had it on my mind to write, for a long time, but have feared that I could not write so as to edify the brethren.

It is more than twenty two years since I first professed to have a hope in Christ. I was an arminian by birth, as all my fathers were, and as soon as I was able to form conclusions from what I heard, and what I thought I understood of religious matters, I formed the opinion that I was as good as the best, and far better than the worst of my fellow creatures, although I rolled sin as a sweet morsel under my tongue, and drank down iniquity as the ox drinketh water. True my guilt stricken conscience would sometimes present to my mind the record of my past life; and a sort of slavish fear would seize me, and fearful apprehensions of death and judgement would make me cry like a child. While thus terrified with the thoughts of dying and going to the place of torment, the only antidote of my fears that arminianism could present, was external reformation. So to the work of reformation I would apply myself with the greatest zeal, thinking to prepare myself for divine acceptance; but all that I could effect was only to make clean the outside of the cup or

platter, and when I could persuade myself that the outside was clean, I was satisfied, I knew nothing about the inbred corruptions of my heart, they gave me no trouble. I had great confidence in my ability to fulfil all my engagements, therefore I made many vows and promises that I would attend to the concerns of my soul after a while. I was suffered to go on contracting new debts every day, and, as I thought, paying up all obligations as I went, by working and striving with all the power that nature could bring to bear, thinking thereby to make a covering for my faults. But when it pleased God, as I trust, to make known to me the nature and requirements of his law, I had, from a sense of my condition, to say, "The law is holy, but I am carnal, sold under sin." It appeared to me that my iniquities were too heavy for me to bear, and I was pressed down under a great load of guilt insomuch that I can never fully describe the sensation of my mind. I saw no way, according to my view of God's holy law, in which God could consistently with his justice, have mercy on so great a sinner. All my legal claims for mercy were now dashed and prostrated; for when the law presented its righteous demand for sinless and perpetual perfection, in thought, word, and deed, I died to ever hope of being saved by the deeds of the law. I had to relinquish all as lost. The fiery Mount of God poured forth its curses on my guilty head, and if ever a poor proud sinner was brought to acknowledge the justice of the sentence of the holy law in his own condemnation I trust that I was. I could truly say with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."

And I shall never forget the dark and dismal night when the awful thunders of Mount Sinai, expressed the dreadful wrath of God against me; and it appeared to me that the Sovereign God of the universe, in his majesty and power, was about to execute his justice on a poor sinner condemned to die. I then looked on myself as the worst of all the creatures of God; even my most sincere prayers seemed so sinful that they must be an abomination; and when I opened the book to read, it seemed that every word condemned me. Still, if I could hide myself in some secret corner, where I might hear christians talk, I desired to do so; but I cannot say that I felt like coming before a congregation to be prayed for; for I felt ashamed to be seen of men; and even when I retired to try to call on the Lord to have mercy on me I have been frightened from the place lest I might be seen. But when the Lord, as I trust, made known to me the riches of his grace, O! what a way was presented to my view; I could say with Paul, O the depth of the riches, both of the wisdom and knowledge of God! And when God made known his everlasting love to me, a poor unworthy sinner, then were his promises applied to me in such manner as led me to adopt the language of the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger forever, because he de-

lighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea." Micah, vii. 18, 19. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Heb. viii. 12. He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. Mark how positive! I will do all this, saith the Lord. "I will be their God, and they shall be my people." He does not say they may if they will. God works after the counsel of his own will; he consults not angels, much less will he take counsel of men. His people, he makes a willing people in the day of his power. Jesus has said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out, for I came down from heaven, not to do mine own will, but the will of him that sent me—and this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 37—40. He came not to do his own will, as a man, nor the will of angels, but the will of the Father. All that the Father has given to Christ, shall be made willing in the day of his power; not by improving the carnal wills of men, which are not subject to the law: of God neither indeed can be; but God will work in them, both to will and to do of his own good pleasure. These are some of the blessings of a covenant keeping God, which were made known to me. I was baptized by Elder Reader, and received into the fellowship of the Harmony church, Monroe County, Ohio; and I shall never forget the harmony that then existed among us. This was before the introduction of New Schoolism among us, which has since caused division in the church, so that at this present there is no regular Baptist church in the place. A few regular Baptists retired from the house of confusion, and built them a house, some miles off, and have from that day to the present retained the name, and maintained the order of Old School Baptists; and the old meeting house has been occupied by the new order, and they as I understand, have subdivided since that time; so if there are any regular Baptists among them they are in captivity, under the government and laws of Mystical Babylon. I was although unworthy, set apart by that church to the work of the ministry, by imposition of hands; and I often wonder, when looking back how they bore with my weakness and my blunders. I removed from that place to Morgan County, Ohio, and was received by letter into the Bethel church, and chosen to serve them as pastor, and I labored with them, in my weakness, several years, during which time we enjoyed many refreshing seasons. But in consequence of the introduction of New Schoolism among the churches of that section, the peace of Bethel church was at times very much interrupted; for some of us, young members, having more

universal charity than *sound judgement*, began to find fault with the discipline and government of the church. The old members took their stand to maintain the discipline of the church, and so we had it; and I can truly say that those members which I looked upon as hard and self willed were the pillars of that church, and were contending only for the truth as every Old Baptist should do, while some of us were sliding of into New Schoolism, but we did not know it at that time. The old members faithfully warned us of the course we were pursuing; but we believed that we were right, and that we had more charity than some of the *old hard heads*, (as the old members were called.) In the exercise of our human sympathies, for the enemies of truth, and being influenced by *deceitful workers*, whom we looked up to as great preachers, and who professed to be regular Baptists in sentiment, and that they believed all the doctrine, but that, in the enlightened age of the world, it was not profitable to preach election and special atonement, for such hard doctrine, they said, was calculated to hinder revivals of religion. They also taught for doctrine, the commandments of men, and urged the importance of modifying the doctrine and discipline of the churches, so as to suit the present enlightened age, and as an evidence of the glorious results of such an improvement, they would lay before us the prosperity of other denominations; telling us of their flourishing condition, that the improvements of the age would soon enable them to exert an influence over all the nations of the earth. Now look, say they, for example, to the few *old anti-effort Baptist churches*, which stand as monuments of God's displeasure, they are so tenacious of their sectarian prejudices, that their members will soon leave them to their fate, and in a few years, sectarianism will be swept from the face of the earth, and the millennium established on its ruins. The limits of a letter will admit of an illustration of but few of the many plans, and schemes which have been devised and carried out by preachers to get to themselves a great name, and to render themselves popular in the world, so as to enable them to make money. I am convinced from what knowledge I have of the whole system of what are improperly called, the *Benevolent Institutions* of the day, that the love of money and of popularity lays at the foundation of them all; for if money, and a plenty of it cannot be obtained by the craftsmen that are engaged in the different departments of it, scores of preachers would quit the field and turn their attention to some other lucrative business, and all their Theological Seminaries would be evacuated.

I have to say to my Old Baptist brethren, that were acquainted with me in Ohio, and were grieved in heart at the course that I took, that I am ashamed of my conduct. I do not want my brethren to thank me for leaving the ranks of the New School Baptists; for I stayed with them as long as I could. I found their profession that they were Old Baptists in sentiments, was false; for instead of believing and adhering to the doctrine

and order of the Old Baptists, they have come out and proved that they were from the beginning arminians; believing and preaching a general atonement for all mankind, and that Christ had made it possible for all to be saved, if they would, and that the church had received power from heaven, to send ministers into all the world to preach, and that the conversion of the world depended altogether on the use of means; and that the church and the world are called, on to be up and doing, or thousands of the poor heathen would eternally perish, from the want of money to send missionaries to them. In fact their whole system was unmasked to my view, with all its glaring inconsistency, and my conclusion is that I have not so learned Christ. I came home, and confessed my sins before God and my brethren; I felt, in consequence of my elopement, that I was not worthy to have a place or a name among the dear people of God, among whom I had caused so much grief. Of all creatures I have reason to be thankful to him who worketh *all things* after the counsel of his own will, for bringing me safely through all these scenes, so that after all my wanderings, I am favored with the privilege of a place among the old despised Baptists. I have no more hankering after the flesh pots of Egypt. At this time I have my membership with the Old School Baptist church at Big Red Stone, Fayette county, Pa., This church formerly belonged to the Redstone Association, was one of the first churches of that body. The Red Stone Association and the Red Stone church as one of its churches, have passed through many trying scenes, in consequence of the inventions of men. Until within a few years past, all was harmony and peace, in this association, some of its members took an active part in recommending the "Signs of the Times," to the brethren, until the Circular Letter of Licking Association, which treated on the subject of the first and second Adam, was published in the Signs; showing the difference between the first Adam, as the head and representative of his natural posterity, and the Second Adam, as a Quickening Spirit, and Head over all things to his church. Some of the ministers in the association who advocated the doctrine that Adam was a spiritual man before he fell, objected to the doctrine advocated in the Letter, and dropped the Signs on account of it. The subject was agitated for some time, and finally a query was sent to the association, calling on her to decide, what was the state of Adam prior to the fall. The discussion of the question occasioned some confusion; a part of the messengers were opposed to taking up the query for fear of division, but at length the church that presented the query was referred to the confession of faith, and the letter of 1813 as showing the faith of the association on the subject. Some of the members knew that the circular of 1813, was not received by the association; and therefore refused to have the inquiry referred to that circular as expressing the views of the association. Sometime afterwards the Minutes come out for 1841, and the circular of 1813, was reprinted in it as the circular for

1841, which letter advocated the spirituality of Adam, which sentiment the church at Big Red Stone protested against; because that the letter in its connection with other things plainly avows the position, that Adam was a spiritual man, and that regeneration is to be born back again into that state that Adam was in before he fell. This sentiment the church considers contradictory to the plain declaration of the apostle. As the Red Stone church was the only one that came out publicly against the sentiment, the person appointed to superintend the printing of the Minutes, to avoid trouble, on his own responsibility dropped the name of Red Stone church from the Minutes. Since that time Red Stone church has not been connected with any association.

We feel, in one sense, lonesome; but we enjoy union and peace as a church; we have evidence that the Lord has not forsaken us. We desire the correspondence of our Old Baptist brethren, and we do wish that all Old School Baptist ministers, from East to West, or from West to East on the National Road, would call and see us. Brethren pray for us.

Your unworthy brother in the Lord,
CORTLIN SKINNER.

EDITORIAL.

NEW VERNON, N. Y., AUGUST 1, 1847.

Buffalo Grove, Ogle Co., Ill., June 6, 1847.

BROTHER BEEBE:—At some convenient season I should like to have your views on the first eight verses of the sixth chapter of Hebrews. I make this request from a sincere desire to receive instruction. We are much pleased with the present volume of the Signs, and we are glad that you have lightened the reins of your bridle a little.

AHIRA SANFORD.

REPLY.—From the number of verses proposed for our consideration, and on which we are desired to give our views, we judge that our brother expects only some general comments. The entire system of salvation by Christ, contrasted with all the imagery of the typical dispensation is embraced in the text proposed. The doctrine of Christ, embracing Repentance from dead works, Faith towards God, Baptisms, Laying on of hands, the Resurrection of the dead, and Eternal Judgment, Christian experience and the impossibility of the saints losing their interest in the atonement of Christ, together with the profession of the saints in their experimental knowledge of the things of the kingdom of the Redeemer, is but a part of what these eight verses contain. Each point embraced is of sufficient magnitude and importance to constitute a theme for an inspired apostle to preach, or a redeemed sinner to contemplate. This chapter is introduced with an evident allusion to the preceding, "Therefore leaving the principles of the doctrine of Christ." Three questions must be settled before we can proceed farther with the text, namely.

1. What are the principles of the doctrine of Christ intended?

2. How are they to be left?

3. Wherefore are they to be left?

On each point we must necessarily be very brief. By the *principles* we are not to understand the doctrine of Christ itself; for we are commanded to stand fast in it, to contend earnestly for it, and to reject the apostle himself or even an angel from heaven, should either come to us and not bring it. Timothy is admonished to take heed to the doctrine, and to continue in it; and there can be no license in the text before us, for departing from the doctrine of Christ, as none depart but such as give heed to seducing spirits and doctrines of devils. By the *principles*, we are to understand the elements or first principles as the alphabet, contains the elements or first principles of the English language; and to go on to perfection in the knowledge of our language requires that the learner shall not always continue in his A. B. C. lessons, but when he has learned the principles, he is to leave the study of the alphabet and go on to a perfect knowledge of their application. In the preceding chapters, the subjects of address, were chided for their long tarrying at the alphabet; "for when for the time ye ought to be teachers, ye have need that some one teach you which be the first principles," &c. The letters of the spiritual alphabet are formed, like those of our language, by the use of types, hence the Old Testament is often referred to as the letter, or as containing the types of good things which were to come. On such types the inspired writer of this epistle had been dwelling. He had spoken of Adam as a type, of Jewish festivals and sabbatic seasons, and of the abolished priesthood of Aaron and his sons all these were types, or letters setting forth the elements of the doctrine which they prefigured. For the time the Hebrew brethren had been in the School of Christ, it might have been expected that they had learned that these types or letters were not the very things they were designed to spell, but they were the elements or first principles to be learned by the disciple or learner.

SECOND. *How are these principles to be left?* According to the similitude we have used, the same as the child is to leave the A. B. and C. in the progression of his studies, that he may go on to a more perfect proficiency in the knowledge of the things to be learned. As the infants fed on milk will leave the breast, when they have attained a full age, and by reason of use have their senses exercised to discern both good and evil, to eat strong meat.

THIRD. *Wherefore should the principles, be left?* For the very reasons already assigned, because they can never become perfect scholars, if they learn only the alphabet. Another reason assigned is contained in the fourth, fifth and sixth, verses of our text, on which we shall say something more presently; but the apostle gives those stated in the latter part of the fifth chapter as sufficient, this we justly infer from the "Therefore," with which this chapter begins. The first verse of this chapter is a conclusion drawn from premises laid down. Therefore, for the reasons already considered, leaving the principles, &c., let us go on, not tarry longer here, dwelling no longer

on the types and shadows of good things to come, but let us go on, to the good things to come, *not laying again the foundation*; but let us go and build on the foundation already laid. For if this foundation should fail, no other can be supplied. Other foundation can no man lay than that is laid. Having learned the principles, or rudiments, let us go on, for we can not return again to infancy and require again to be fed on milk, if we have tasted the good word of life and the powers of the world to come. Therefore, if God permits, we will not tarry, but go on.—*For it is impossible.*—What is impossible? It is impossible for enlightened christians, who have experienced all that is implied in knowing the principles of the doctrine of Christ, tasting the heavenly gift, partaking of the Holy Ghost, and the powers of the gospel, or of the world to come, to fall away and be renewed again; for, "if they shall fall away," it is impossible to renew them again unto repentance. But, why will it be impossible to renew them again, in such a supposed case? Because if the foundation on which their repentance, experience, and hope rests should fail; in order to lay it again, Christ must again be crucified, and that is not all nor the greatest difficulty, for in such a case he must submit to the mortification, or open shame, of acknowledging that his sufferings, his blood and righteousness were not sufficient to secure the safety of the saints and the accomplishment of the purpose contemplated in the divine mind. It is impossible, for it would require a recreation of the universe, and a re-establishment, of the legal dispensation, a revision of the counsel of God; another advent of Christ into the world, a reassumption of flesh and blood, and subjection to the law, and finally, as the apostle sums up all in a word; a *crucifying of the Son of God afresh*, which must put him to an open shame; all of which is impossible, and therefore there can never be a necessity for laying again the foundation of repentance from dead works, &c.

Some have supposed that the characters described in the fourth and fifth verses, were only "almost christians," but what additional evidence a child of God can have that he is a subject of grace, we have never heard stated. If to be translated out of darkness into marvelous light, to taste, or partake of Christ as the Heavenly Gift, to be born of the Spirit, (for there is no other way in which a soul can partake of the Holy Ghost,) to taste of the good word of God, (by which Peter says we are born again, and which he calls, an incorruptible seed, that lives and abides forever,) and to taste of the powers of the world to come; if all these evidences are not sufficient to warrant a soul that he has passed from death unto life, what must they think who are not always sure that they have experienced all of these marks? Or what farther testimony is a christian warranted to ask the Lord for? If these are not enough to establish the point, are those who have experienced all these doing wrong when they cherish doubts of their adoption? There is in truth no such thing as an *almost christian*. We are either *dead or alive*; we are either quickened, regenerated and born again, or we are dead in trespasses and sins; there is no intermediate state.

The doctrine of falling from grace, contended for by a portion of the arminians, cannot be true; because they hold that a christian may fall away, or fall from grace, and then be renewed again to repentance, which thing the apostle in our text, pronounces impossible. It is easy to prove by the most positive declarations of the scriptures, that those who have experienced the things stated in the fourth and fifth verses of our text, have passed from death unto life, and that they shall never come into condemnation; that Christ has given

them eternal life, and they shall never perish, neither shall any pluck them out of his hands.

The argument of our subject is applied to show the necessity of an onward progression, from the legal rites of the old covenant, to the spiritual things of the heavenly kingdom to which they pointed; and from the first rudiments of the doctrine of Christ, to the perfect development of that doctrine; from the infantile state of using milk, and in which the son differeth nothing from the servant, to the maturity of christianity; and the argument demonstrates, that the weaned child will not again become an infant to require milk; that the established christian is built upon the foundations of the apostles and prophets, and shall have no occasion to lay again the foundation. This subject is further illustrated by the doctrine of election and reprobation asserted in the seventh and eighth verses.

How beautiful are the figures in their application. "The earth which drinketh in the rain that cometh oft upon it," describes the children of God, on whom his doctrine shall drop as the rain, and his speech shall distil as the dew, as the small rain upon a tender herb, and as showers upon the grass. The Lord's portion, is his people; Jacob is the lot of his inheritance;

That little spot inclosed by grace

Out of this world's wide wilderness,"

drinks in the rain, that is, the doctrine and the speech of Christ, and is refreshed, invigorated and made fruitful, so that it brings forth herbs meet for him, who cultivated it, even fruits which are unto holiness, and the end of which is everlasting life. Such earth receives blessings from the Lord; even as the church of God, thus clearly described, is blessed with all spiritual blessings in heavenly places in Christ Jesus, according as God has chosen her in Christ Jesus, before the foundation of the world, that she should be holy and without blame before him in love. The blessing is not for receiving the rain, and bringing forth the herbs; for that construction of the text would pervert the figure. The natural earth only receives, drinks in the rain, and brings forth herbs &c., while the Lord gives the increase, and all the fruits of righteousness developed in the garden of the Lord result from his special blessings, and are therefore an evidence that she has received blessings, and is blessed of the Lord. While on the other hand, that which beareth thorns, &c., is rejected; not chosen or elected; is nigh unto cursing; as the production of thorns and thistles was the result of the curse which God pronounced on the earth for Adam's sake, in the beginning. Here is a clear representation of the case of the Hebrews. Those among them who were enlightened and were partakers of the heavenly gifts and of the Holy Ghost, who had tasted the good word of God and the powers of the world to come; had, according to the similitude drank in the rain, or doctrine of Christ, and these fruits were the evidence of the same; while the Scribes and Pharisees, together with all the carnal Jews, among whom Christ and his apostles had preached, and wrought miracles, were only hardened; drank, not in his doctrine, had no thirst or relish for it; but continued to yield thorns and briars, as formerly, and thereby to show that they were nigh unto cursing, or to that day of retribution, in which they should be destroyed, root and branch, according to the words of the prophet of the Lord. They were rejected, and the day of the Lord, that should burn as an oven, and in which they that were proud &c., should be stubble, was at hand.

Much more might be written on the subject; and indeed much more may be written, by abler writers, for the edification of the saints on the subject which has been the theme of this article; but our time and space will not allow us to enlarge.

POETRY.

THE COMPASS.

Selected.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vault of heaven.

Yet dauntless still the steersman stood,
And gazed without a sigh,
Where, poised on needle bright and slim,
And lighted by a lantern dim,
The compass meets his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But braved the whirlwind's headlong might,
Nor once, throughout the dismal night,
To fear or doubt gave way.

And what is oft the Christian's life,
But storms both dark and drear,
Through which, without one blithsome ray
Of worldly bliss to cheer his way,
He must his vessel steer.

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines divinely true,
And when illumined, greets his view
Amid the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon his toils and troubles past,
His anchor he shall safely cast,
Upon the happy shore.

MARRIED.

At Minisink, on Wednesday the 7th ult., by Elder B. Pitcher, Mr. WILLIAM H. KERBY to Miss MARTHA COOLY, both of Minisink.

OBITUARY.

BROTHER BEEBE:—It is again my lot to write an obituary for the Signs, the subject of which is, our aged sister **CECIL COLE**, who died at her residence, near Black Rock, Baltimore Co., Md., Lord's-day morning, July 4, 1847, in the 85th year of her age. The words of Eliphaz the Temanite were as truly applicable to her case, as in almost any case which occurs, viz. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Job. v. 26. That is, though thus advanced in age, she retained to a very great extent her natural senses, and her faculties of mind to the last; and until within a few months of her decease, she would get on to her long used horse (preferring it to a carriage) ride to the meeting-house and sit composedly during preaching, and was careful for the poor and for aged servants dependent upon her. She was amiable in her disposition, meek, quiet and unostentatious in all her deportment, was an orderly and sound O. S. Baptist. She was baptized when young, by Eld. Richards of Baltimore, having been a baptist more than sixty years. When the church at Black Rock was constituted, she and her extensively known and highly esteemed husband, Dea. Abraham Cole were constituent members. Long has their house been known and enjoyed as a hospitable stopping place for Baptists. In that friendly mansion, now in a measure desolate, (Dea. Cole having fallen asleep several years since) sat in 1832, the Committee which reported the Address by which as O. S. baptists, we declared our stand as dissenting from all religious measures and plans, doctrinal and practical, not authorized by the New Testament, and as being separate from New Schoolism in all its parts.

Sister Cole suffered considerably at times during some months past, from her peculiar complaint; and most of that time, she labored under darkness and many doubts as to her interest in the work of the dear Redeemer. But at no time when I had an opportunity of conversing with her, did she hesitate to declare confidently her belief in the fullness and suitability to her case of Christ as a Saviour; and that her trust was only there. She used sometimes to adopt the language of Job, and say, "Behold I go forward, but he is not there, and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. But he knoweth the way I take; when he hath tried me I shall come forth as gold." Her mind was more comfortable for a few days before her death. On the morning of her decease, she arose and commenced dressing

herself, her daughter, Sister Scott, who was with her, spoke to her about being so smart; she replied, "yes, Honey, the Lord is good, he has given me a fine night's rest." She then sat down on the bed, and became sick; and shortly after, died off. The last words she spoke, were, as she fell back on the bed, she stretched out her hands and said, *O sweet Jesus.*

Surely, "Precious in the sight of the Lord is the death of his saints." As the death of Sister Cole occurred at the time of my stated meeting at Black Rock, I had the opportunity of attending her funeral.

Yours affectionately,
S. TROTT.
Centreville, Fairfax Co., Va., July 12, 1847.

ASSOCIATIONAL MEETINGS.

The Ketocton association will meet with the church at South River, Warren Co., Va., on Thursday preceding the third Sunday in August next.

Roxbury, June 22, 1847.

F. ER BEEBE:—Please give notice that the Lexington association will be held with the Second church, in Roxbury, Delaware County, on the first Wednesday and Thursday in September next. The place of meeting is near Stratton's Falls. We hope to see Elder Beebe, and as many others of the ministering brethren with us, as can attend.

CYRUS B. FULLER.

Jay Maine, June 25 1847.

BROTHER BEEBE:—The annual meeting of the Old School Predestinarian Baptist Association of Maine, will be held with the Bowdoinham Church at Richmond village, Me., on Friday and Saturday, the 17th and 18th days of September, 1847.

Yours &c.

JOSEPH L. PURINGTON.

OLD SCHOOL MEETING.

BROTHER BEEBE:—I hope you will give notice in the Signs of the CORRESPONDING MEETING to be held with the Fryingpan Church, Fairfax Co., Va., commencing on Friday before the 2d Lord's day in Aug. 1847, [Aug. 6.] at 11 o'clock A. M. Cordial invitation is hereby extended to all correct O. S. Baptists to attend and participate in the privileges of the meeting. For the information of brethren and friends unacquainted with the neighborhood, I will say that those coming the day before, by or from Alexandria, may enquire for Sister Harriet Lee, near toll gate on the Little River turnpike 23 miles from Alexandria. Those coming by Georgetown ferry or the falls bridge may enquire for brethren James Roby, Lloyd Kidwell or Turner Thompson, on those roads about twelve or fourteen miles from Georgetown. Those coming from or through Loudon Co., may enquire for brother Charles Gullatt, near Gum Spring, Loudon Co. Those coming from below or through Prince Wm. Co., are invited to call at my house; and they will find entertainment.

Yours affectionately,
S. TROTT.
Centreville, Fairfax Co., Va., June 23, 1847.

RECEIPTS.

NEW YORK.—A. J. Horton, \$1; Nelson Horton, 1; Eld. C. Merritt, 3; (also for Mrs. Jewett, 1); Eld. T. Hill, 1; J. Grout, for J. W. Elston, 1; Wm. Ayers, 1; Mrs. Sally Jillett, 1; Oliver Everett, 1; Salina Hammy, 1; Robert Kilpatrick, 1; Eld. B. Pitcher, for Mrs. M. Rogers, 1; Henry Tibbit, 1. \$15 00

PENN.—Eld. B. Pitcher, for H. Lowery, 1; J. Gibbs, 3; J. Northrip, 2; Eld. C. Skinner, 5. 11 00

KENTUCKY.—T. Whitaker, 1; Eld. T. P. Dudley, 1; J. C. Hopkins, 2. 4 00

VIRGINIA.—Wm. H. Thompson, 1; G. T. Barbee, 1; Jacob Smith, 1. 3 00

B. J. Romaine, Ia., 2; Ahira Sanford, II., 5; Berry Tully, Ark., 1; James Whittle, Ga., 1; J. Chamberlain, N. J., 1; Gen. Wm. C. Stanton, Ct., 6, 25; also for Mrs. Jewett, 75. 17 00

Total, \$50 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler; J. L. McGinty, Wm. M. Mitchell.

CONNECTICUT.—Elder A. E. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.

GEORGIA.—Elders James I. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gersham.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins; Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hodsclaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavender Sr. Eld. Thomas Walters.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 15, 1847.

NO. 16.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Sparta, Hillsdale Co., Mich., July 9, 1847.

BROTHER BEEBE:—Having a remittance to make to you, and having been a reader of the Signs from the commencement of volume fourth, and not having seen any thing directly written on the subject, I have concluded to write you a few thoughts on Romans v. 14, "Who is the figure of him that was to come."

As to the word *figure*, in Heb. ix. 9 & 24, it signifies a perfect likeness, for he says, "See that thou make all things according to the pattern shewed to thee in the mount." Heb. viii. 5. Altho' the law was "not the *very* image of the things," Heb. x. 1, yet those figures which the Holy Ghost has made use of, are never said to be not perfect. And it would seem from some who appear to be sound in the faith, that Jesus our divine Lord, was rather a figure of Adam, than, that Adam was a figure of him. But what are we to understand of Adam, as a "figure of him that was to come?"

The scriptures say, "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. i. 27. Consequently, when the man was created, the woman was created in him. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." Gen. ii. 23. Hence, the reason why God "called *their* name Adam, in the day when *they* were created." Gen. v. 2. And hence, I conclude that Adam was the head and grand progenitor of the whole human family, their federal head and representative; that they stood in his loins, as Levi stood in the loins of Abraham, "when Melchisedec met him." Heb. vii. 10. Consequently, when he received the law, they received it; when he transgressed and fell, they transgressed and fell; as the Apostle says, "Therefore, as by the offence of one, judgment

came upon all men to condemnation." Rom. v. 18. Now, if he be a figure of Christ, it will do us no harm to trace the agreement. But, where are we to go for the creation of Jesus, I mean not the divinity of our divine Lord; for, although his body, his flesh, existed only about 1847 years ago, yet there was something that did exist of him "before the world was." John xvii. 5; and Solomon says of him, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth," &c. Prov. viii. 22—24; and therefore he is "the first born of every creature." Col. i. 15.

When Christ was created, his bride or spouse, was created in him, as Eve was created in Adam. Hence, he can say by the Apostle, "We are members of his body, of his flesh, and of his bones. This is a great mystery; but I speak concerning Christ and his church." Eph. v. 30, 32. Now my brother, looking at, and meditating on the above, which I have only hinted at, I find a solution to many passages of scripture—Such as "Rejoicing in the sons of men." Prov. viii. 31. "For ye are dead, and your life is hid with Christ in God." Col. iii. 3. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," &c. 2 Tim. i. 9, 10. "And hast loved them as thou hast loved me; for thou lovedst me before the foundation of the world." John xvii. 23, 24; See also Eph. i. 4—12; Rom. viii. 29; Math. i. 21. When I look at Adam, knowing the consequences, yet loving his wife to that degree that he with his eyes open, for the Apostle says he "was not deceived," can go and partake of that tree," which brought death into the world, and all our woe, with loss of Eden," and contrast it with Jesus and see him not only leave the bosom of the Father, come down into this lower world to suffer, bleed; and die, and be consigned to the silent tomb, whilst all hell rejoiced at his death; his saints forsook him. But lo! on that glorious morn, the time appointed of the Father, it was not possible for the bands of death to hold him; but he bursts the bands of death—rises a mighty conqueror over death, hell and the grave, ascends up on high—leads captivity captive, and gives gifts unto men; showing that he had cleared her, whom he loved so well, of all crimes, of all charge. Hence, in the divine mind, she stands completely justified, and he challenges all beings to bring any

thing to her condemnation; saying, "Who shall lay *any thing* to the charge of God's elect? It is God that justifieth," Rom. viii. 33.

Ah! "Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come.

T'was the same love that spread the feast, &c."

And was it not for the comfortable evidence that I have, that Jesus is my Husband, and has paid all the just demands of the law against me, He being my kinsman, having a lawful right to redeem, I should give up all hopes of heaven; but when I can hear my divine Spouse say, "Thou art all fair, my love; there is no spot in thee." Then can I say in the very depths of my soul "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death." But, how few those seasons I enjoy! Oftener am I mourning, by reason of the absence of the smiles of my dear Lord, and when he sees fit to let me be tempted for the trial of my faith, how apt am I to fret against him; but, he leads me about and instructs me, often crossing me in my path that I have laid out, yet I know that he "worketh all things after the counsel of own blessed will."

Yours, to serve in a precious Redeemer,
JAMES P. HOWELL.

P. S. Whilst attending the Annual meeting, several of the brethren wanted me to request you to publish in the "Signs," at what place in the city of New York, Elder Leland's works can be obtained; and then they can send by the merchants for them, as a goodly number of the brethren of this State, had subscribed for them, but have not received them as yet. **J. P. H.**

For the Signs of the Times.

Roxbury, July 11, 1847.

BROTHER BEEBE:—As I have a remittance to make, I will improve the opportunity to submit a few lines to your disposal. My mind is in a low and dark state at present; but when I look back to the change that took place in my mind fourteen years ago this month, it seems to cheer my mind, for a short time at least. I cannot say that it was that change that is from darkness unto light, or that is experienced in being born again, as I believe all are who belong to, or are included in the covenant of grace. I mean all that were given to our Lord Jesus Christ before the world began. From the time I have referred to, my wicked heart has been my greatest trouble. It seems to me, that I do every thing but that which I ought to do, but the things which I ought to do I leave undone. I

think I can say that the things that I once loved I now hate, and the things I once hated now I love. Sometimes when reviewing these things, I think I feel strong in the Lord, and in the power of his might; but at other times when sore temptations assail me, and darkness beclouds my mind, if it were not for the promises contained in holy writ, I think I should have to yield up that hope which at other times seems as an anchor to the soul, both sure and steadfast. The church in this place is in a very low state, but if it is a branch of our Heavenly Father's planting, I believe he will water it in his own good time. I feel very anxious that you, and as many Old School ministers and brethren as can, may attend our Lexington Association on the first Wednesday and Thursday in September next. I have not forgotten our last association at Broome; it was a great meeting to me, especially the sermon preached from Revelations i. 10—19. I don't know as there was any more truth in that than there was in the rest of the preaching; for I thought that it was all truth and nothing but the truth; but the subject was one that had occupied my mind for some time before, especially that part which speaks of his holding the keys of hell and death. The subject affords ample evidence of the safety of the saints. O, what a consolation it is to the people of God, to believe that Jesus holds the keys of hell and death, and that he can shut and no man can open, and he can open and no man can shut. Even as we have the assurance that their life is hidden with Christ in God, what a safe place! And again, "For you, who are kept by the power of God, through faith unto salvation." When we have a realizing sense of these things, what more can we ask? While here in the flesh, we live by faith upon the Son of God; and we are to walk by faith and not by sight. My great desire is that while I continue in this world, I may be kept in the right way, and from disbelieving the truth, and that I may contend earnestly for the faith that was once delivered to the saints, that faith which is the gift of God. O, may grace be given me, that I may walk humbly before God, and before my brethren. This is the desire of one who feels too unworthy to be named among the children of God.

Your unworthy sister in tribulation,

THIRZA KILPATRICK.

For the Signs of the Times.

Lebanon, Warren Co., Ohio, June 25, 1847.

BROTHER BEEBE:—"The Lord will not forsake his people for his great name's sake! because it has pleased the Lord to make you his people."—The brethren and sisters of the Tapscott church, on last Saturday and Sunday, experienced the truth of the above declaration made by the prophet Samuel hundreds of years ago. We had a happy season; and one that will be long remembered by us. There was a man and woman came to the church and gave a very satisfactory relation of the work of the Spirit of the Lord within them, and on Sunday I had the delightful privilege of baptizing them—not in Jordan, but in the great

Miami river. The ordinance appeared very solemn and impressive to my mind, and I have no doubt it did to the minds of others of the multitude who thronged the banks of that delightful stream on that delightful occasion.—"Trust in the Lord, O house of Israel! for his mercy endureth forever."

SAMUEL WILLIAMS.

For the Signs of the Times.

Mt. Carmel, Fleming Co., Ky., July 9, 1847.

BROTHER BEEBE:—From reading your paper, I am some how so much inclined to write a few lines for your perusal and inspection that I engage in the business, at this time, having full assurance of your capacity to decide and judge of the propriety or impropriety of giving these lines a place in your paper. In the first place I am so delighted with the uniformity of the pieces your paper is filled with, written by different persons from all parts of the American Continent (almost) and persons in different stations, some acting in the highest stations of pastors and teachers, and others in lower grades, even down to babes—to see and hear of the union and oneness of sentiment, that is declared and set forth through all the epistles. No difference what may be the subject principally treated of, they generally tell something of their own story or experience, something of how, and which way the Lord has led them, and what he has made them, as they hope, acquainted with; and the teaching of the Lord is the same in all; they are brought to see themselves poor and miserable, blind and naked, having no hope and without God in the world: this appears to be pretty universal in all their statements, at the time when they hope the Lord shed abroad that light into their souls which Paul speaks about receiving, to give the light of the knowledge of the glory of God in the face of Jesus Christ; this is heavenly and divine teaching as we believe and understand. The scripture saith they shall all be taught of the Lord; (that is all the Lord's people or children,) and no marvel, if they all speak the same language, from the least to the greatest, there are the Prophets, who lived thousands of years past, tell the same story that the heaven born souls do in this age, day, and generation, and how comforting and establishing is this to the poor tempest tossed souls that have the world, the flesh, and devil to contend with, in all their pomp and splendor, boasting of their success in converting so many to their system, that they call the gospel system, but I find no gospel in it, it is all do and live, a kind of yea and nay scheme or plan, something like the old covenant, if ye will be good and obedient you shall eat the good, or enjoy the promised land. It is nothing like the new covenant which Jesus declared he would make with his people of the house of Israel in those days, that he will put his law in their minds, and print it in their hearts, and he saith he will be their God and they shall be the sons and daughters of the Lord almighty; here we can clearly account for the unanimity of speech, of sentiment, and declaration amongst all the Lord's

children, their birth and education is of heavenly origin, they have a Teacher sent down from heaven, to be with them all the way of their pilgrimage here on earth; that Teacher and Leader is wise, honest, and fully competent to discharge the important duties of his office, being sent by the great Teacher of Israel, & this Teacher, the Holy Ghost, has all power, wisdom and capacity, for carrying on and building up the church of God on these low grounds of sorrow, and there are none of his pupils or children that are neglected, he is an impartial teacher, and in accordance with our blessed Savior, he is always with them even unto the end of their pilgrimage, and this great Teacher not only shows his pupils and all those under his tuition, what they really need from day to day, but he is able to supply all their returning wants, he being the only Commissary that is fully authorised and prepared to draw on the great magazine of grace, or that store, treasured up in the Lord Jesus; for the scriptures inform us there was grace given and stored up in Jesus before the foundation of the world for all the heirs of salvation and glory, and these are they whom he, Jesus, did foreknow, and whom he did foreknow them he also did predestinate to be conformed to the image of Jesus, &c., and this Divine and heavenly Teacher is engaged in this great and glorious work of calling, gathering and conforming all the heirs of glory to something of the image and likeness of Jesus, that finally when the earthly house of this tabernacle is dissolved and they, the children of the kingdom, are all called home, for there is not one to be left out, every hoof is to be called in to meet their Lord, and then what uniformity will appear in the head, and the members, the church or bride of Christ and the Bridegroom! they will, as the scriptures say, be all one in Christ Jesus, no little decrepid creatures amongst them, no high and low seats, but all one in Christ, no jarring notes will be heard amongst them; they will all be engaged in the new and never ending song, Grace, free grace and glory be to thy name, O God, forever and ever.

But what a contrast when we take a view of the anti-christian party! Judging from their present and progressive modes and manners, they rather reject this heavenly teacher we have been talking about, rather flattering themselves with the light of nature, and the written word as sufficient; if they the creatures will exercise their natural powers, and do their part, the Lord will do the balance, and so the enemy is leading them on blindfolded, pastors and people, all very busy in teaching every one his brother and his neighbour to know the Lord, teaching for doctrine many times the commandments of men, very seldom if ever teaching the doctrine of the new birth, without which no man can see the kingdom of heaven, or the Lord of glory in peace and happiness. They trust very much in money to make proselytes, therefore their hue and cry to raise all they can; associations inserting in their minutes requests for all their churches, to give a strict account in their letters how much they have given to benevolent purposes, how many Sabbath Schools they have

and how many volumes in their library, and all other things they have done for the Missionary Cause. By the use and power of money they are encompassing sea and land to make proselytes, and when they are made the scripture tells us who they are like. Now there is a great day of reckoning that awaits this people, both leaders & disciples, and we awfully and solemnly fear it will fare no better with the most of them than it did with the foolish virgins who could and did boast of the great things they had done for, and in the name of the Lord, as we have heard of some modern teachers presuming to do and say. But we would fairly hope there are some exceptions; the scripture informs us something like this the leaders of my people cause them to err, therefore we have some hope there may be some heaven born souls in and amongst the camps and armies of the aliens; if so they will be brought out and taken home to glory though it be through great tribulation and distress, for as we before said we have no doubt but all the redeemed of the Lord, will be regenerated and born again, called out of darkness into the glorious light and liberty of the children of God and be brought home to Zion the general assembly and church of the First Born in praises to God and the Lamb forever.

There is something more which I prize very highly, that I learn from the reading of your paper; it is this, I find amongst the associations in your state, and (Pennsylvania I presume) Maryland and Virginia (my old mother state) there are no bars to fellowship and union kept up against those who have given up their former forms of constitution, and are trying to carry on their meetings, as associations, Social, or Corresponding Meetings, for the worship of God and mutual edification of the brethren, without changing or altering any article of their faith or practice as churches. We all know how much has been said on the subject in your paper in times past, and I had not much objection to the discussion's being stopped, unless it could be conducted in a spirit of kindness. I am pleased to learn from your paper that the correspondence between the Warwick brethren and the associations is still continued, without let or hindrance. I find that brother Beebe, has attended the Baltimore Association and from thence crossed the Potomac and visited the Upper Broad Run church in Virginia, which is in Fauquier county, which county I moved from when I came into Kentucky; and on his return, attended the Delaware Association, and appears to have been much gratified with the interview enjoyed with the brethren. It is truly pleasant and agreeable to meet and commune with those whom we love; how pleasant and agreeable it would be to us, were it our privilege; but we are pointed at as being disorderly because we have left associations, while no other charge is brought against us. We would willingly correspond with our brethren, but we have no disposition to abandon our manner of meeting and worship.

There was a letter written by a Br. J. W. Thomas, he don't tell us where he resides or any thing about himself, only speaks of the dealings

of the Lord with his soul and his exercise and under the same; I hope he will write again and give us a more full statement of and about himself, where he resides &c; but to his statement and why it caught my attention as it did. I have been nearly 50 years trying to serve the Lord and almost all the time and all the way, been exercised in my mind upon preaching the gospel; my mind was much concerned on the subject before I joined society, the impression was as great and heavy at that early date as at any other part, or nearly so; the impression or impulse of my mind has been varying, and fluctuating all the way even until the present; but has been more uniform for something like eight or nine years; which time I have given up and engaged in the cause more fully, not being engaged in any other business much to the neglect of that, but the cause which appeared to move me and give me an engagedness in the work was the very same with the brother, he says I see so much and have so much of the Anti-Christian delusion and heresy, it causes an engaged restlessness, and I desire that the Lord would give me grace and strength of body and mind, to contend for the faith once delivered to the saints while on my journey; this was precisely my determination; and trusting in the Lord I am determined to contend on as long as the Lord may give me strength of body and mind to act.

Previous to the time stated above, I was as the brother states, looking for, and rather expecting a stopping place, when I might stay at home with a quiet conscience, but my prayer and desire is now and has been since the time referred to, that the Lord would keep and preserve me in his faith, fear, and service, the balance of my days, for I know I cannot keep myself. I refer the brethren to the letter of the brother J. W. Thomas, published in the 12th number of the current volume. No man in all my journey, has ever told my exercise of mind so fully and clearly as that brother has done. I am now in my 76 year, if I have written too much or not to the purpose, you know what to do, lop of a part, or lay all by, as you may choose.

JOHN DEBELL.

For the Signs of the Times.

Fulton, Mo., July 3, 1847.

BROTHER BEEBE:—In June past, I attended Two River Old School Association; it was pleasant indeed to behold their order, union, and devotion to God. There were (I think,) fourteen Ministers in attendance, the preaching pretty harmonious, no unpleasant jars; "Oh how good and pleasant for brethren to dwell together in unity." We have had time upon time, here a great deal, and there a great deal upon doctrine, but little upon experimental, and less upon practical religion; but our ministry seem to have turned their attention a little to the instruction of Christ. Matt. xxviii. 30, "Teaching them to observe all things whatsoever I have commanded you." How very desirable and needful it is that the ministers of Christ diligently search and study God's good word and bring therefrom that heavenly variety

of rich food, and instructive counsel suitably adapted to the varied cases of God's children.

If the preacher is not converted, and is ignorant of the teachings of God's Spirit to and in his own self, he will be quite awkward in feeding and instructing God's children, he will be all doctrine, all faith, or all works; should he attempt to mix and afford a variety, it will be badly done, God's children cannot eat and drink of his cooking. Let the minister of Jesus Christ that has been taught of the Lord, afford that food and instruction by which his own soul has fed and has thrived, and that counsel (from the scriptures,) by which he has been safely guided, and no doubt but the children will be comforted, fed and instructed.

The Husbandman that has himself been partaker of the heavenly fruit knows how to distribute to the children of God. Let the ministers of Christ rightly divide and distribute the word of truth in doctrinal, experimental and practical religion, (practicing what they preach to others themselves,) and let the church regularly claim and tenderly enforce the discipline of God's good word, and no doubt this course of action by the church, regularly adhered to, would rid her of at least some that hold the truth in unrighteousness. "As many as walk according to this rule, peace be on them and mercy upon the Israel of God." O, that the Lord would once more visit his people! they have distinguished themselves in doctrine, but many of them appear too much conformed to the temper, habits and practices of the carnal, proud, vain, and speculating world of polite, but ungodly sinners. "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

An Apostle declared that "he had no greater joy than to hear that his children walked in the truth" not simply talked about the truth, but walked, practiced and obeyed the truth in the heart, mouth, foot and hand.

Beloved brethren, how do you do? do your souls prosper in the Lord? do you enjoy sweet union and communion with God through Christ? Are you daily wearing the yoke of Christ and finding rest to your souls? are you coming up out of the wilderness leaning on your beloved, his fruit bring sweet to your taste? In the close I will just say "Suffer the word of exhortation" "Examine your own selves." The Lord be merciful, and send help and health from heaven, Amen.

THEO. BOULWARE.

For the Signs of the Times.

South Quay, Southampton Co., Va., }
June 21, 1847. }

BROTHER BEEBE:—I have delayed this communication longer than I would have done, for this reason; the brethren and friends of this vicinity had taken into consideration the subject of the Chaplaincy and a National Clergy, which brother John Clark and "An Observer of the Times," have brought before the readers of the Signs of the Times. We have concluded to make the subject more public than it could be by the few copies of

the Signs which circulate in these parts. For this purpose the people have contributed liberally, and we have printed in pamphlet form an edition of one thousand copies of the letters of brother Clark, and An observer of the Times, together with your editorial remarks on that subject; and we are now distributing them as extensively as we can, and we do believe and hope they will be read with great interest and profit.

We wish to say to the brethren generally, that we wish their united co-operation in this matter. We have begun to make this a test question. At our last Congressional election, our candidate was called on for his views on this subject, which he very readily gave much to our satisfaction; and we rejoice to be able to add that he is now duly elected. It appears to me, that nothing but our energy in bringing this matter fully before the people in its true light is necessary, and with the blessing of God, this stain will be wiped off from our government.

Now, brother Beebe, I wish to drop a few words of encouragement to you and your dear correspondents. For twelve years, your little messenger, the Signs, has been the medium of comfort to my soul. The communications of the dear brethren and sisters, have been refreshing and delightful to me, and I hope the Blessed Spirit may still continue to support them and you, and direct so that all that may be written may comfort, edify and build up the sons of Zion who are called to travel in these low grounds of sorrow and tears.

I wish to say to Sister Jewett, that her last letter published in the Signs was very interesting to me; and I desire that she may write as frequently as possible; such letters fill my cup to overflowing. Many of the scriptures also which have been commented upon by yourself and correspondents have afforded great consolation to your poor unworthy brother.

I pray that the God and Father of our Lord Jesus Christ, that Great Shepherd of the sheep, may sustain you in your labors of love, and continue to spread the mantle of his love around you, and to deliver you from all the snares of the world, the flesh and Satan.

I desire to remain yours in the best bonds,
ELISHA DARDEN.

For the Signs of the Times.

BROTHER BEEBE:—The scenes of this ungodly city are extremely grievous to my spirit; the religious infidelity, the universal, (as far as I can hear) free will Pharaism; the religious parades, the increasing pride, and extravagance, all leading the people's minds, father off from God and truth, make me feel, like a stranger, truly in a strange land.

Since I have lost my partner, I have made up my mind, if providence permit, to go to the Western States, this summer, or fall; to seek for a home, more congenial to my feelings. I have eight sons, and two daughters, and in the West, there seems to be more room for such a tribe; some are professional men, some mechanics, some yet a business to learn.

Will you please insert this, in the Signs, and oblige a warm friend of yours.

JAMES B. BOWEN.

These lines on redemption, were suggested to my mind, on last Sunday; while confined to my room, there reflecting on the resurrection of Jesus.

REDEMPTION.

My soul come meditate the theme
Sublime eternal and divine;
A boundless subject glorious scheme,
Through which Jehovah's glories shine.
To save poor rebels doomed to die,
Vile men deserving endless woe;
That we should dwell with him on high,
Our Jesus loved his chosen so
Justice demands each rebel's death;
While mercy pleads for their release;
I urge my claims stern Justice saith,
Nor can they ever, ever cease.
Can weeping mercy plead in vain?
Yes, till my law is magnified,
Says Christ the Lamb, my grace shall reign;
Although I must be crucified.
I come my chosen to redeem,
From darkness, guilt, and Satan's power,
Of all, this is the sweetest theme;
Which leads each saint his name to adore.
Jesus performed this glorious deed,
When he on Calvary's cross expired;
There did the dying victim bleed;
As Law and Justice had required.
What rich surprising, matchless grace!
He then descended to the tomb,
Silent bright seraphs harps abode;
While heaven and earth were filled with gloom.
His sad disciples' hopes were fled,
They were thus scattered far abroad;
Jesus now numbered with the dead,
Say they, we thought he was our God,
Who would establish David's throne,
There reign supreme forevermore,
Our sad mistake, alas, we own,
And the delusion now give o'er.
Hark! Hark! my soul that heavenly sound,
Angels descend with shouts of joy,
They seek that sacred, hallowed ground;
Where Jesus did death's power destroy.
What soul reviving news then spread,
Among his saints who loved his name;
Jesus has risen from the dead,
Far, far, this joyful news proclaim.
New life, new hopes, new joys now rose,
In the sad hearts of all his friends,
This glorious conquest o'er his foes;
All earthly triumphs far transcends.
This triumph gained o'er death and hell,
Reveals almighty power to save,
Gives a sure pledge, his saints shall dwell,
In bliss when raised from the dark grave,
Heaven for his flock, is now prepared,
He fits them here, for heavenly bliss,
They who of his rich grace have shared;
Shall surely reign where Jesus is.
What glories then will crown their head,
The richest deadens they wear,
While on them, He'll bright glories shed,
His heavenly image they shall bear.
While they the pleasing anthem sing,
All glory to God and to the Lamb,
This is the tribute each will bring,
Loud praises to his sacred name.

358 North Tenth street, Philadelphia, is my present address.

Yours in sore tribulation, J. B. B.

EDITORIAL.

NEW VERNON, N. Y., AUGUST 15, 1847.

"A Manifesto, of the Third Section of Stones River Association, of Tennessee, addressed to the First and Second Sections thereof and to the Old Order of Baptists generally."

A copy of the above named work has been sent

us by brother J. M. Watson of Ten. It is a dissent of that portion of the Stones River association by whom it is published, from the "Parkerite theory of Two Seeds." In our hurry, preparing to set out on our contemplated journey to the west, we have only been able to glance at its pages. It appears to be a well written defence of truth and exposure of error. The following positions are asserted and defended, viz:—

1. That the imperfection of all created things is the source or origin of evil, and not an eternal principle of evil, or an eternal Devil.
2. That *all* the human family, elect and non-elect, fell in Adam, in opposition to the Parkerite notion that only the elect, or Church, fell in him! and give an exposition of the two texts of Scripture which they quote in confirmation of that error.
3. Set forth the Scriptural account of the different kinds of union between Christ and His people, contradistinct to the Parkerite view of the subject.
4. The revealed doctrine of the change and resurrection of our natural or mortal bodies, in opposition to the fallacy of the non-resurrectionists.

The following tables which we copy from the "Goshen Clarion," show how little cause Protestant Anti-christ has to complain of the avarice of Papal Anti-christ. Protestant religious papers are loud in denouncing the craft by which the Catholics manage to possess themselves of the wealth of nations; and there is indeed sufficient cause for alarm, when we take into consideration the means resorted to for the accomplishment of the end. In Catholic nations, direct as well as indirect taxation is imposed on the people for the support of the church, and in addition thereto the revenue from the confessions, pardons, indulgences and purgatory speculations in which their deluded people are fleeced of their estates to enrich a religious aristocracy among them is enormous. But if among Catholics these things are decidedly bad, among Protestants are they any better? are they not worse? If it be onerous for the Catholics to receive from all the world \$668,986 in one year what is it for the Protestants to receive from the United States, from one, comparatively infant nation, the sum of \$301,701 in one week! It is a startling fact that the Protestant anti-christ, with the aid of her handmaid and accomplice in wickedness, Madam Benevolence, can raise more money in one week, than papal anti-christ can extort from the whole world in fifty two weeks.

In regard to the means by which these two branches of anti-christ are enriched, there is not that difference that many have supposed. We have referred to the means employed by Catholics; let us examine those used by Protestants, and we shall find them not very dissimilar. Protestants as well as Catholics, receive a revenue from a direct taxation of our citizens. Appropriations are made by our states to support Colleges and Seminaries for educating a Protestant clergy; exclusive rights and charters are granted by our legislatures to enrich protestant anti-christ at the expense of the tax-paying citizens of our country whereby, however meandering, the *modus operandi* amounts to direct taxation in its bearing. So far as taxa-

tion is considered the protestants are as deeply involved as the Catholics are, but far less honorably, for the Catholics impose their taxes openly, but the protestants secretly. The Catholics, in all their pretensions to pardon sins, grant indulgences to commit sins, and to pray departed souls out of purgatory into heaven, are quite outstripped by the more artful, but not less abominable devices of the protestants of our country. The doctrine is fully inculcated in the protestant family, that if men will give liberally of their money to what they profanely call the Benevolent institutions of the day, the Lord will love them, and grant them in the world to come, life everlasting. What more than this, do Catholics promise for money. It is as common now in America for Protestants to sell indulgences to men and children to commit sin, as the practice has ever been among the Catholics in Spain. For instance, the man or the child who wishes to indulge in the sin of *gambling*, would expose himself to fines and penalties, should he indulge this ruling passion in a bar room—or among those who pass for *rowdies*, but let him pay twenty five cents for a ticket to admit him into a *religious fair*, and he may gamble to his heart's content, and it will pass off as doing God service. The grand juries, like that held recently in the vicinity of Ithaca, in this State, will not dare to find a bill of indictment against those gamblers who are thus licensed to commit that sin from the managers of religious fairs. That religious fairs are dens of dissipation, that they allure our youth to engage at them in games of chance, we think none can have the hardihood to deny; and that they prepare their pound cakes with golden rings, their raffles, and lotteries, as the principle allurements for the thoughtless and gay, there can be no successful contradiction. This system of selling indulgences to commit sin, is far more corrupting to the youth of our country, than are the common haunts of vice, where no regard to religion is pretended. To these religious dens of vice the more respectable classes, those who profess strict morality and religion, are tempted to go and to these, many parents and guardians are inconsistent enough to suffer their children to go, and imbibe the relish for gambling and dissipation. If praying souls out of purgatory, has not yet obtained among the protestants, they have not fallen far short of it. A wealthy, weak minded, but bereaved mother in this county was prevailed on by a certain protestant doctor of divinity, to pay him a certain sum of money to constitute her deceased son, an everlasting life member of the American Sabbath School Union! But how wicked these things are in the estimation of the protestants, when enacted by the vile papists our readers are advised.

ROMAN CATHOLICISM.

A Paris paper states that the following donations were received from all parts of the world and disbursed during the year 1846, for the dissemination of the religious views of the Roman church:—

RECEIPTS.

France, \$284,361

Germany,	10,388
North America,	15,722
South America,	1,870
Belgium,	32,625
Great Britain,	37,499
States of the church,	19,156
Spain,	4,028
Greece,	300
Ionian Isles,	192
Levant,	635
Lombardy,	8,418
Lucca,	1,870
Malta,	2,318
Modena,	3,519
Parma,	2,806
The Low Countries,	17,450
Portugal,	4,580
Prussia,	38,089
Sardinian States,	46,770
Two Sicilies,	17,390
Switzerland,	7,109
Tuscany,	8,605
Various districts of Italy,	2,806
Countries in the north of Europe,	69

Total, \$668,986
Balance on hand at the commencement of the year, 57,849

Total means for 1846, \$726,805

DISBURSEMENTS.

Missions in Europe,	\$120,447
“ in Asia,	205,656
“ in Africa,	68,811
“ in America,	190,541
“ in Oceana,	81,040
Expense for printing and publications,	42,093
Incidental expenses,	780
Total disbursements for 1846,	\$726,300

BENEVOLENT SOCIETIES.

The following is the summary of contributions to the Benevolent Societies, made during anniversary week in New York, 1847:—

Magdalen Female Benevolent Society,	\$1,694 54
American Seamen's Friend Society,	17,515 00
Foreign Evangelical Society,	14,820 00
Presbyterian Missionary Board,	95,628 00
New York City Bible Society,	1,627 13
American Anti-Slavery Society,	8,797 00
The American Society for ameliorating the condition of the Jews,	6,690 14
American Tract Society, for eleven and a half months.	160,131 00
American and Foreign Anti-Slavery Society,	12,635 00
New York Colonization Society,	5,183 00
American Bible Society,	210,286 66
Home Missionary Society,	116,717 94
American Sunday School Union,	24,500 00
Old School Presbyterian Board of Education,	35,000 00
New York American Sunday School Union,	2,196 00
American Temperance Union,	1,522 00
American Female Moral Reform Society,	6,693 17
American and Foreign Bible Society,	31,739 94
Baptist Home Missionary Society,	48,324 59
Total,	\$801,701 11

The amount of Money contributed in aid of the various Benevolent Societies in the United States in 1846, was \$1,562,450 75.

QUESTIONS FOR YOU.

For you reader, are they. Young or old, rich or poor, male or female, I want to have you answer them, if you can.

1. Are not the 600,000,000 of heathen, who are perishing in ignorance of the gospel, famishing spiritually?

2. Is the famishing of the soul less lamentable than that of the body?

3. Are not those six hundred million famishing for the bread of life, dependent upon us, who have it, for a supply of it?

4. Has not the Lord Jesus Christ told us to supply them with it?

5. If they are as truly dependent on our sending it, then should we not be as willing to devote our lives to carrying or sending it, as he was to devote his to providing it?

6. If we refrain from any expenditures, which fashion demands, that we may do the more to save them, will it cost us more than it did him to leave heaven, and go to the stable, the garden, and the cross to save men?

7. If we refrain from many expenditures for which *taste* pleads, that we may be able to do more for them, shall we do more than he did for us, when he took the form of a servant, and subjected himself to contempt, and insult, and a public execution with criminals?

8. If we ever give up some of our comforts and conveniences for their benefit, shall we be going beyond him in self-denying benevolence?

9. Was he more benevolent than he would have us be?

10. Would it be more painful for us to refrain from many expenditures which fashion demands, and many for which *taste* pleads, and even deny ourselves many comforts and conveniences, for the sake of giving the gospel to the heathen, than it would be for them, if we should not send it, to “have their part in the lake that burneth with fire and brimstone?” (See Rev. xxi. 8?)

11. If it would not, is it not our privilege and duty thus to refrain and deny ourselves?

12. Would you not be more Christ-like, more happy, and more useful, if you should do it, than you would be if you should not?

13. Will you be according to your answers?—*Wes. Chris. Journal.*

If the editor of the Journal will answer the following questions, we will also answer his.

1. Is Christ, the “Bread of Life,” which came down from heaven, and of which, if a man eat, he shall never die, an article of merchandise, that can be estimated in dollars and cents?

2. Christ has said, John vi. 48, “I am the Bread of Life.” Is Christ the gift of God?

3. Can Christ, who is the Gift of God, and Bread of Life unto his people, be bought for money?

4. Is it less wicked now to indulge the thought that Christ, as the gift of God, or any of the gifts of the Holy Ghost, can be bought with money, than such thoughts were in the day of Simon Magus?

5. If Simon Magus, by offering money as a consideration for the gifts of God, thereby gave evidence that he was in the gall of bitterness and bonds of iniquity, will the same evidence apply differently in the case of the editor of the Journal, and writer of the article copied above? (Should the editor of the Journal in answering the above questions succeed in demonstrating that it is less abominable for him to place the gifts of the Holy

Ghost, the Son of God, the Bread of Life, and the salvation of six hundred million souls, in the market to be bought and sold for money, than for Simon to offer, or Judas to accept of money for them, we shall require the solution of a few more queries before we attempt a direct reply to his.)

6. Can carnal beings who never had spiritual life, furnish spiritually?

7. Are those 600,000,000 heathen, whom you represent as famishing spiritually, souls that have been born of the Spirit of God, and are now losing their interest in the blood and righteousness of Christ on account of our inactivity?

8. If they were never born of the Spirit, how came they in possession of a susceptibility of spiritual exercises, seeing Christ has declared, (John iii. 6.) "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit"?

9. Or, does the writer intend to occupy the position, that all unregenerated men, possess spiritual life, which only requires to be fed, in order to secure its subsistences, and which, if not fed will become extinct?

10. To remove all obscurity, does he believe that each of the six hundred million heathen of whom he speaks, must receive by regeneration, a new and spiritual life from God, which it never had, or could possibly have, in an unregenerated state?

11. If six hundred million of souls are depending on men for a supply of the bread of life, (Christ,) will they not inevitably all die without ever tasting it?

12. If the Lord Jesus Christ has ever told us to deal out the bread of life, in what book, or record is that command to be found?

13. Has the all-wise God, made the eternal salvation or damnation of one portion of the present inhabitants of the world, to depend upon the will, or works, or money of another portion of the inhabitants of the world?

We have spun out our questions to an even number with those copied from the "Western Christian Journal." How the editor will treat them, time will tell; but we have no idea that he will reply to us; and although his queries were addressed to every reader of the Journal. We are mistaken if he wished for a reply from us.

We are not so much shocked at meeting with such "damnable heresies," in professedly Baptist periodicals now as we formerly were. The time has been when no one called by that name would utter such doctrine; but the predictions of the scriptures are being realized. "Some have departed from the faith, giving heed to seducing spirits and doctrines of devils," and they being "evil men and seducers," do, as it is written of them, "wax worse and worse, deceiving and being deceived." These extravagant belchings forth of a doctrine so abhorrent to every sentiment and feeling of christianity, must serve to draw the line more visibly between the living and the dead: it must have a tendency to scourge out from among them every child of God, and leave their Babylon to be only the hold of every unclean and hateful bird.

Should we suppose the editor of the Journal, as a professed Baptist, to hold the doctrine of an effectual atonement made by our Lord Jesus Christ for all the sins of all his people, answering the designs of God, by whom it was provided could he reconcile that Bible doctrine, with his new theory which makes salvation depend on something else? And even, if he believes, as we suppose he does, in a universal atonement; still does he not attach more virtue, to the exertions, contributions, &c., of men, than to the blood of the Lamb?

If Christ has died to save six hundred million of souls that are now upon the earth, and still that same six hundred million, cannot be saved without our money, and can be saved if we will apply our money, which has the greater power, the blood of Christ, or the money?

The editor of the Journal will not, *dare not* say that the agency of man can save sinners for whom Christ has not died; but he does say, in effect that the blood of Christ has not sufficient virtue to save those for whom it was shed, that it has utterly failed, and the heathen are sinking to hell notwithstanding his atonement; but, if we will send them the bread of life, if we will deny ourselves of the comforts, or luxuries of this life, and thereby save a few shillings—these savings, when applied will be of more service to the perishing heathen than all the blood of a crucified Christ. Is it not hard to believe that venders of such God dishonoring, and heaven daring doctrine, have ever found it in their hearts to sing,

"Jesus, my God, thy blood alone,
Hath power sufficient to atone;
Thy blood can make me white as snow,
No outward forms could cleanse me so?"

While such awful darkness and delusion, falls on those who receive not the love of the truth, that they might be saved; and, for this cause God is sending strong delusion, and they are left to believe a lie, that they all may be damned, who believe not the truth, but have pleasure in unrighteousness; we are bound to give thanks always to God, (never to men or money, or means,) for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, thro' sanctification of the Spirit and belief of the truth.

OUR JOURNEY.

Before this paper goes to press we expect to be on our way to visit our brethren in the States of Ohio, Indiana and Kentucky; and it would give us pleasure if circumstances would allow us to extend our journey to all the states in the *far west*. Long have we desired to make the tour, which now, with divine permission we are about to undertake, but whether we shall realize all that we have anticipated or not, must be as our heavenly Father shall direct.

During our absence, the publication of the Signs will be conducted by our son, William L. Beebe, and, as we trust to the satisfaction of all our readers. We shall if we have opportunity also furnish some editorial correspondence. If prospered,

we shall return to our post by the first of October. All correspondence will be addressed, as usual to us at New Vernon, and will receive the same prompt attention as though we were at home.

LELAND'S WORKS.

Brother Howell, and others are informed that a quantity of Leland's works will be left at the Paper Ware house of Mr. James Norval, 100 John Street New York, for the special accomodation of those in distant States who may have opportunity to send for them by merchants who are constantly doing business in the city of New York. As Mr. Norval's Ware house is in a business part of the city, merchants will have little trouble in finding the place. It will be necessary to send the cash with the orders, as Mr. N. has no instructions from the publisher to sell on credit. The price of the work is two dollars and twelve and half cents per copy. Those who wish for a number of copies and can have them consigned to some city, will direct their orders by mail to us, and if they can be sent by the express freighting lines, they will be forwarded, at the expense of the publisher.

Those who have received books for which they have not settled are desired to remit the amounts due immediately.

THE BAPTISM OF HENRY CLAY.

The following communication appears in the Episcopal Recorder of this week:

A notice was very generally circulated through the public papers of the country some two or three years ago, to the effect, that Mr. Clay had become a member of the Protestant Episcopal Church. The wish was, doubtless, father to the thought, as Mr. Clay had not at that time taken any such step. He has always been known to have the highest respect for the institutions of Christianity, and to have been a decided believer in the divine authenticity of the Christian religion: his amiable and now deeply afflicted wife, having for many years been an humble follower of its blessed Author. When the weather permitted it, living as he does a mile and a half from the church, Mr. C. has always been a regular attendant on its services, and for two or three years past, having had more leisure from public duty, his attention had evidently been turned to the high considerations connected with things spiritual and eternal, his life having been devoted so intensely to the good of others, as scarcely, until this period of retirement, to leave him an opportunity to think for himself. But he has at length consecrated his great power to God. He was baptized in the little parlor at Ashland, on Tuesday afternoon, the 22d instant, together with one of his daughters-in-law (the other being already a member of the church,) and her four children, by the Rev. Edward F. Berkley, Rector of Christ Church, Lexington. The baptism was administered privately, for the reason, that the congregation of Christ Church are replacing their old church with a new edifice, now in rapid progress of erection and are not suitably situated for the most solemn and decent administration of this rite in public.

When the minister entered the room on this deeply solemn and interesting occasion, the small assembly, consisting of the immediate family connexions, and the clergyman's wife rose up. In the middle of the room stood a large centre table, on which was placed, filled with water, the magni-

ificent cut glass vase, presented to Mr. C. by some gentlemen of Pittsburgh. On one side of the room hung the large picture of the family of Washington, himself an Episcopalian by birth, by education, and a devout communicant of the church; and immediately opposite, on a side-table, stood the bust of the lamented Harrison, with a chaplet of withered flowers hung upon his head, who was to have been confirmed in the church the Sabbath after he died—fit witnesses of such a scene. Around the room were suspended a number of family pictures, and among them, the portrait of a beloved daughter, who died some years ago, in the triumphs of that faith which her noble father was now about to embrace; and the picture of the late lost son, who fell at the battle of Buena Vista. Could these silent lookers-on at the scene about transpiring, have spoken from the marble and the canvas, they would heartily have approved the act which dedicated the great man to God. There was a deep emotion pervaded that small assembly, at the recital, under such circumstances, of the ordinal of the Church, and every heart thrilled with a solemn joy, when the merciful and glorious covenant was sealed, "in the name of the Father, and of the Son, and of the Holy Ghost."

This act will be publicly ratified at the visitation of the Bishop, on the third Sunday of July, in the Apostolic rite of Confirmation.

What a noble and powerful recommendation of Christianity to the world! to see this great old man, the greatest man of his day, in all the vigor of intellect and ardency of feeling, bending the knee before God, and with the simplicity of a little child, receiving upon his head a handful of water, in the name of the Holy Trinity!—thus attesting his faith in the Christian religion, and his determination to live and die in its sacred principles.

One of the prominent sins of the present day is, that great men of our country, as a body, although they may be, for the most part, speculative believers in Christianity, are nevertheless, not regardless of religion, and of God. Let them review their ground—let them look at the tremendous influence they wield in behalf of irreligion and of evil; and consider the mighty power they might exert for religion and for good. Let them fix their eyes upon the practical testimony to the truth and value of Christianity, given by the giant in intellect, whose name stands at the head of this paper, and go and do likewise. * * *

Lexington, Ky., June 25, 1847.

The above article is from the *Public Ledger*, of the 12th ult., which we received a few days since from some unknown hand.—It is not at all strange that when the minions of anti-christ have succeeded in taking one of the leading men of our country in their net, they should feel some inclination to boast, for it is an established opinion with them that the true test of orthodoxy is popularity; and the influence of *great men* is their main dependence for securing that favor in the eyes of the people without which they have no hope to rise to the power and great authority which they once held, and for which their *very pious souls* are now longing. We were somewhat pleased however on reading this article, as it contradicts the report that the Episcopal church had received him by immersion—We say we were pleased because if that report had been true it would have tended to show the armies of the adversary were uniting their forces, preparatory to another grasp at universal government. Though we do not imagine that the

Protestant anti-christ can effect any very important movement towards the destruction of our liberties while they are at enmity with each other, yet we have long been of the opinion that they were ready at any time to unite in persecuting the people of God whenever our God would permit them.

It was not to be expected that the *great American Statesman* could go down into the river and be buried with Christ in baptism, since *some gentlemen of Pittsburgh* had provided him with a *splendid cut glass vase*, which was, of course, much better calculated for the use of the great and noble of this world than the running stream in which the Master was baptized. And then the witnesses, how appropriate! a family picture and a marble burst! What solemn mockery of heaven!

From the *New Jersey Herald*.
Milton, Morris Co., N. J., June, 1847.

EDITOR DRAKE:—In a late number of your paper I read a communication on "Active Benevolence," in answer to a "Wantage Free Thinker." The latter no doubt intended to assault the late "no license" movement, and the former to defend it. The "war of words," therefore, is begun, and every man who feels any interest in the matter, is called upon to buckle on his armor. The time, the occasion, and the subject imperiously demand that every lover of freedom, every friend to the blood bought liberties of his country, and every enemy to religious intolerance and dictation, should arise and let himself be seen and heard. Now is the time, I say, to let the enemies of all good, both civil and religious, "*know against whom it is*" that this spirit of "active benevolence" "has made a wide mouth and drawn out the tongue."

"Active benevolence!" Ah, yes! We have heard of her before. This is the huzzy, the same runaway of whom we read so much in sacred writ; who has so often changed her name, to suit circumstances; whom the Spirit of truth has never failed to advertise and expose. We particularly read of her in the days of the prophet Elijah. She then called herself Jezebel. She fed four hundred prophets at her own table. Was not this "*active benevolence*?" We have her again fully advertised in the days of Messiah. We are told in the advertisement that she was constantly casting money into the Lord's treasury; gave a generous salary to her favorite preacher, (Judas,) and to others of her clergy to utter falsehood, (the soldiers who watched the tomb.)

Moreover, it is stated that the votaries of her spirit were *total abstinence men*. They refused to drink wine, and accused Christ, saying—"Behold a gluttonous man, a wine bibber, [drinker,] the friend of publicans and sinners." And they further said, "This man is not of God, because he keepeth not the sabbath day."—They refused wine. Oh, certainly! To drink it would be too wicked! But they nailed Messiah to the cross, and "*gave him gall and vinegar to drink*." (Why not give him cold water?)

Here is a specimen of "*active benevolence*!" not the first, nor the last. To accomplish it the civil arm is siezed; church and state are united, and religious intolerance and dictation are carried out by the executive power. Zeal for God ("*active benevolence*") goes ahead, (as says the advertisement,) stones Stephen, imprisons the apostles, and generally persecutes even unto death all those beastly drinkers of wine, who for Christ's sake refused to join the Moral Reform Society.

Since then, *active benevolence* has done her own

advertising. The history she has given of her own beloved churches, viz: Popery and various church and state protestant sects, whose doings have clothed the heavens in black, and turned the seas to blood, bear abundant testimony of the power of her activity.

The times of which we have been speaking may be considered *ancient*, but her own story shows that she has been none the less active in modern days, and in our own country. If the dead could speak, there are many graves in New England from which the warning voice could be heard saying—*active benevolence* put us here, because we would not keep the sabbath day.*

At the close of the Revolution *active benevolence* found herself in Jefferson's cage.—Then she repented, shed tears, begged pardon for having shown so much *active malevolence*. Possessed of the subtlety of the serpent, which had always rendered her equal to any emergency, she washed her face, combed her hair, put on her white dress, and talked very prettily of moral suasion, universal salvation, (conversion of the world,) moral reform, gospel benevolence, good will to all men, and scorned the thought of asking legislation to carry on her heavenly work.

The dear people listened, smiled, became charmed, and let her out. They have fed her, praised her, called her pretty; but her iniquity has been found out. She is known now, and known to all men to be a hypocrite, false, deceitful, corrupt.

Contrary to her profession and promise, she has procured the establishment of her sabbath day by LAW, under fines, forfeitures, and penalties, the pillory and the jail. Let it be there. It is a dead dog, spurned by the indignant foot of every passer by. She fuddled and fooled the people with the false pretence that she intended to carry on her moral reform operations (the temperance cause) by the power of *moral suasion*, until she found herself strong enough to go for *legal suasion*, and then, hypocrite—like sprung a trap.

For fifteen years I have anticipated this result. I knew it must soon come, and come it has. I am glad for it. The people now know more fully the meaning of that charming, bewitching, deluding, humbugging, lying, and cheating appellation—*Benevolence*.

GABRIEL VANDUZER.

* Sabbatarianism was stricken out of the late No License law, not for want of *active benevolence*, but through political cunning.

From the *Gospel Standard*.
EXTRACT.

The generality of professors are without repentance, and altogether ignorant of it; and so are the generality of preachers. They think it consists in a little natural sorrow springing from self love, a sense of guilt, and fear of future punishment; but this is the repentance of Judas when the devil entered into him; whereas, true repentance follows upon the devil's departure out of the sinner. True repentance is not pressed, squeezed, or extorted, by the workings and violent struggles of guilt and wrath, fear and torment; but it flows out under the sin-pardoning operations of the Spirit of love, accompanied with the blood of atonement, attended with a believing view of Christ, and of interest in him; and of God's appearing reconciled and well pleased in Jesus, shining upon us in his blessed face, accepting us in the Beloved, and blessing us with all spiritual blessings in heavenly places in him. This is repentance unto life, and is the gift of God.—*Huntington*.

POETRY.

FEAR NOT

How precious and sweet it is when the dear Lord
Applies to our souls such a heart-cheering word!
Our troubles soon sink, yea, the waters subside,
And in the sweet promise we sweetly confide.
What a word of support do we find it to be,
When tossed with a tempest on life's troubled sea!
Yea, what strength and what courage to us they afford,
When power applies them with "Thus saith the Lord."

OBITUARY.

BROTHER BEEBE:—It becomes our duty to record the death of our beloved old brother, WILLIAM BEAN who departed this life July 7, 1847, in the close of the ninetyeth year of his age. He has been a regular and steady member of the Old School Baptist church near sixty five years: he was baptized by Elder John Pickerd of Fauquier Co., Va., at Carter's Run church, and moved to this county in an early age. He joined the Stone Lick church May 7, 1796. The church was constituted on the fourth of March the same year. His membership was regular in it until his death; and as a pattern I will say to the brethren that in the time I have been a member with him he has never missed but two church meetings, and they were our last on account of his ill health. I have frequently heard him say that he never missed but one of his church meeting days when he was not sick; and that grieved him sore. His faith was ever unshaken. The doctrine of God's eternal foreknowledge was ever soul cheering to him. Salvation by sovereign, reigning grace was marrow to his soul: he was one of the most constant attendants on preaching whenever it was in his reach; his soul was filled with delight whenever he could hear of and attend prayer meetings with his brethren. His exhortations and admonitions have ever been calculated to buoy up the hearts and souls of his brethren, and often in his spiritual exercises he failed for want of strength to address his brethren. He had a great understanding of the scriptures and whenever with his brethren that subject was his theme. His affliction was old age; he was patient under it, and in his right mind to the last moment, and willing to meet his best friend, Jesus. Brother Bean was a deacon in the church ever since April 3, 1802. He was beloved by all that knew him at home and abroad.

LEWIS JACOBS.

Shenandoah Co., Va., July 15, 1847.

ELDER BEEBE:—By request of the widow Elizabeth McInturff, I send you a notice of the death of her husband MR. HENRY MCINTURFF. He died of fever on the thirty first day of August, 1846, in the fiftieth year of his age. He was a member of the O. S. Baptist church at Water Lick, Warren Co., Va., a little more than seven years before he died. He left a widow with a large family of children and many relations and friends to mourn their loss, which we hope is his gain.

P. MCINTURFF.

ASSOCIATIONAL MEETINGS.

The Ketocton association will meet with the church at South River, Warren Co., Va., on Thursday preceding the third Sunday in August next.

Roxbury, June 22, 1847.

BROTHER BEEBE:—Please give notice that the Lexington association will be held with the Second church, in Roxbury, Delaware County, on the first Wednesday and Thursday in September next. The place of meeting is near Stratton's Falls. We hope to see Elder Beebe, and as many others of the ministering brethren with us, as can attend.

CYRUS B. FULLER.

Jay Maine, June 25 1847.

BROTHER BEEBE:—The annual meeting of the Old School Predestinarian Baptist Association of Maine, will be held with the Bowdoinham Church at Richmond village, Me., on Friday and Saturday, the 17th and 18th days of September, 1847.
Yours &c.

JOSEPH L. PURINGTON.

OLD SCHOOL MEETING.

BROTHER BEEBE:—I hope you will give notice in the Signs of the CORRESPONDING MEETING to be held with the Frypan Church, Fairfax Co., Va., commencing on Friday before the 2d Lord's day in Aug. 1847, [Aug. 6.] at 11 o'clock A. M. Cordial invitation is hereby extended to all correct O. S. Baptists to attend and participate in the privileges of the meeting. For the information of brethren and friends unacquainted with the neighborhood, I will say that those coming the day before, by or from Alexandria, may enquire for Sister Harriet Lee, near toll gate on the Little River turnpike 23 miles from Alexandria. Those coming by Georgetown ferry or the falls bridge may enquire for brethren James Roby, Lloyd Kidwell or Turner Thompson, on those roads about twelve or fourteen miles from Georgetown. Those coming from or through Loudon Co., may enquire for brother Charles Gullatt, near Gum Spring, Loudon Co. Those coming from below or through Prince Wm. Co., are invited to call at my house; and they will find entertainment.

Yours affectionately,

S. TROTT.

Centreville, Fairfax Co., Va., June 23, 1847.

Warwick, July 19, 1847.

DEAR BROTHER BEEBE:—As the time for our Eastern meetings draws nigh, and as none of the brethren at North Berwick, have noticed in the Signs the same, I feel it my duty in their behalf, (as I was present at their last annual meeting) to request you to give notice in the Signs of the Times, that the next Anniversary of the MAINE PREDESTINARIAN O. S. BAPTIST CONFERENCE is, according to appointment, to be held with the O. S. church, in North Berwick, Me., commencing on Friday after the third Monday in September next, (which will be the 24 day of the month) at ten o'clock, A. M., to hold, should the Lord will, the two following days. A general invitation is extended to all O. S. Baptist brethren and sisters who can make it convenient to attend.

Yours in Christ Jesus,

P. HARTWELL.

RECEIPTS.

Elder James P. Howell, Mich.*
(also for Mrs. Jewett, \$2.)
Wm. Hossman, Ky., 1 00
Gabriel Williams, Ky., 3 00
Elder Jeremiah Pearsall, Mi., 5 00
John Groves, N. Y., 1 00
Wm. H. Johnson, N. J., 1 00
Philip McInturff, Va., 7 00
Elder Lewis Jacobs, Ky., 2 00
James Gauge, Ky., 1 00
Hugh Livingston, Ky., 1 00
Wm. W. Brook, N. Y., 1 00
E. R. Bunnell, N. Y., 1 00

Total \$32 00

* In full to Dec. 1848.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.
DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.
DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.
FLORIDA.—Reuben Manning, Esq.,
GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leves, Eld. Abner Beleher, J. M. Holley, J. Gersham,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spittler, H. D. Banta, J. P. Bartley, T. D. Clarkson.
ILLINOIS.—Elders Thomas H. Owen, Thos. Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford.
IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermen, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.
LOUISIANA.—Joseph Perkins.
MAINE.—Elder J. Bailey, James Stewart, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.
MASSACHUSETTS.—D. Cole, Thos. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Selman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.
MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.
MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]
NEW YORK.—Elders R. Burritt, Thos. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Thos. Falconer, Henry Tibbets, John Grout, John W. Livingston.
NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.
OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du-bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.
PENNSYLVANIA.—Elders Z. D. Paseo, Eli Gitchell, H. Rowland, A. Bolch, Thos. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Corlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]
SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.
TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.
TEXAS.—May Manning Esq.
VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. C. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hershberger, S. Hillsman, Chs. Foilsclaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavender Sr. Eld Thomas Walters.
WISCONSIN TERRITORY.—Elder J. D. Wilcox.
In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 1, 1847.

NO. 17.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE :—When in Delaware lately, a copy of the Delaware State Journal, of May 21, 1847, was put into my hands, containing a report of the speech of Morgan J. Rhees, N. S. Baptist minister of Wilmington, delivered at the anniversary of the American Baptist Home Mission Society, held in N. York in May last, with a request that I should notice it through the Signs. My notice of that part of it which relates to the Delaware Baptists, and which was probably the part particularly intended in the request, will be brief, as brother Barton, who is on the ground, and having more at command the means for exposing the fallacy of Mr. Rhees' statements will no doubt vindicate the Delaware O. S. Baptists against his aspersions.

The Address would be better left to gasp out its tiny existence by itself than to be noticed by us, were it not for the importance given to it by its being republished in certain papers of note. It is true the address is styled *eloquent*; but on reading it I have been at a loss to know whether that was designed as a *puff* or a *pun*. Certainly if there was any eloquence in it as delivered by Mr. Rhees, the reporter managed to let it all evaporate; the thing as published is an uncommonly commonplace thing, for a public address.

He commenced the substance of the address in advocacy of the Home Mission cause by saying, "There is a mad spirit of war abroad which requires the christian to stem the desolating tide which seems to threaten the inhabitants of our land; and if the gospel stay not this spirit instead of being the lovers of christianity we shall become a mere nation of warriors and our course marked with the shedding of human blood, &c.," again, "But if christianity will throw its power forth we shall stop this spirit and other injuring ones," &c. Taking into consideration these declarations and the occasion on which they were made, what else

can we justly infer, than that the religion which the Home Mission Society would disseminate, is designed as a *national religion*, and one which suits unregenerated persons, such as civil nations are composed of? And that a prominent object which they have in view, is to so *throw forth the power* of their misnamed *christianity* as to control the movements of government, either directly by operating on government in directing its decision, or indirectly, by opposing and crippling its measures? And if in the case of war they may undertake to control government, then of course on other occasions. How is this to be accomplished? Not by going forth in the plain garb of politicians, electioneering for such men being put into office as will carry out their peace measures, but under the cloak of missionaries of the cross, going forth to preach the gospel to the destitute, and begging money from all classes of people under this latter pretence. One would think that such barefaced declarations as this, would arouse the people to see the leaven which is working in our country, to connect religion with national power and give it a control over the government; and thus in the most effectual way to deprive us of our civil and religious rights as citizens. *A mad spirit of war*, yes the present war makes these mission folks *mad*, because it so effectually gives the lie to their declarations *that the millennium had commenced*. And I know not but this is one reason why God has permitted this war, *viz.*, as a witness against their presumption and fanaticism, and as a consequent warning to the people not to be deceived by them.

But perhaps some may think Mr. Rhees justified in those remarks from an idea they may have that the gospel of Christ opposes war among the nations of the earth, and that we cannot be in subjection to the gospel, whilst we countenance war. But this is something which the Scriptures do not teach. That the kingdom of Christ is in itself a peaceable kingdom, and that his gospel is a proclamation of peace and good will toward men, I readily admit; but that our Lord designed in setting up his kingdom on earth, to interfere with the policy of the kingdoms of this world, or ever taught his disciples so to do, is not written in the Scriptures. That he did not design putting an end to wars he positively declared; his words are, "Think not that I am come to send peace on earth; I came not to send peace but a sword," Mat. x. 34. This blending the religion and kingdom of our Lord with the governments of this world has been an old trick of Satan's, for getting up an interest in opposition to Christ's church.

Whether these religionists who assume to be so much wiser and more holy than God, will admit the right or not, God certainly has claimed and exercised the right both to foretel of wars, and of wars yet to come, and to send them among the nations of the earth as he sends pestilence, &c. And even Christ, as he foretold, sent war upon the Jews as a punishment for their rejection of him as the Messiah; sending against them one of the most warlike and bloodthirsty nations on earth, the Romans, and which he calls his armies. Mat. xxii. 7. Surely then it becomes christians meekly to submit to the event of war, when it comes instead of pleading that their religion exempts them from it, or authorizes them to oppose government.

But how should it be, perhaps one is ready to ask, if the war is unnecessary or unjust? The right of deciding on the propriety of making war or peace, and of course of declaring and waging war, has in all ages been considered as one of the highest and most exclusive prerogatives of government, so that where a part of the people should make war with any with whom the government was at peace, or make peace whilst the government was at war, it would be held as rebellion. In accordance with this principle did the framers of our national constitution guard and limit the prerogative of making war or peace. Whilst therefore the prerogative is in the hands legitimately of any set of men, it is their province and not ours to decide on the right or propriety of the war. As christians we are bound by a higher obligation, than even that of our relation as citizens, to submit to such decision, and to conform to the state thus decided on, whether it be a state of war or of peace; I mean our obligation to obey Christ; for he through his apostle has said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. xiii. 1 & 2. The disciples to whom this was immediately addressed were living under a government which was often engaged in wars, the most unjust and oppressive, and yet no limitation is made as to their subjection to the powers in being. It is true that according to the peculiar genius of the government which God has kindly ordained for us thus far, it is our right as citizens to canvass the measures of those in office and peaceably to express our opinions thereof; and if we disapprove of their measures, to go to the polls.

and give our votes for others to occupy their stations. But this instead of being an apology for thwarting the measures of government, whether in reference to war or peace, ought to be an additional excitement to us to be subject to the powers that be, knowing that God's providence has placed them in power, and given us this privilege beyond what our brethren anciently enjoyed.

I acknowledge, brother Beebe, that I have above approached near to forbidden ground. My object is to show the disposition of these popular religionists to interfere in the administration of government, and to call the attention of my brethren to the course of duty which the New Testament points out to us as Christians toward the government under which we live, and at the same time to avoid intruding upon the distinctions of party politics. If I have been enabled to keep within New Testament bounds I am on safe ground; if I have transcended those limits, I shall be sorry for it. Mr. Rhees passes from the war question to notice the Delaware Association and particularly the churches of that Association located in the State of Delaware; and speaks of their having declined very much in numbers. He names *three hundred* missionaries as a suitable number to be sent among them. He speaks of the churches being surrounded with families that were once Baptist families; and says "We need missionaries to go into those neighborhoods, for they will have access to the churches themselves if not to those families." This I presume is a misreport of his speech; he probably intending to say *they will have access to those families if not to the churches*. So that these missionaries are designed to creep into the neighborhoods of those Old School Baptist churches, if not into their meeting houses. Three hundred to surround six churches, which he says do not actually embrace more than one hundred members! Why his missionaries must be Mexicans, requiring three to one. This is equal to Eld. Daniel Dodge's threat a few years ago of sending among them a *troop armed with hoop poles*. But what candidly can be their object for sending missionaries into the neighborhoods of those churches? Is not the gospel preached there? do not the preachers of those churches preach *Christ and him crucified* scripturally and experimentally? These points Mr. R. and his associates will not have the hardihood to deny. Will their missionaries carry any other gospel? if they do, will it be a better one than that which Paul preached? What object can they have then, but to carry out their opposition to the Old Baptists, seeing they cannot make the law operate against them, by sending their emissaries to prejudice the people against them, split the congregations and sow discord in those peaceful neighborhoods? An object very benevolent indeed! O! says one, they must have some other object in view. Probably they have the additional one, of converting as many as they can to become dupes to their systems that they may draw freely from their purses. I have been forcibly reminded by this and similar attempts to degrade the O. S. churches by representing them

as small and dwindling, whilst they boast of the great prosperity and large additions to the New School churches, of the declaration of the prophet: "But they know not the thoughts of the Lord, neither understand they his counsel, for he shall gather them as sheaves into the floor." That is, *the many nations gathered against Zion*, mentioned in the preceding verse, that say, "Let her be defiled and let our eyes look upon Zion"—The very spirit now manifested by the New School and the mass of popular religionists, the *many nations gathered against the church*, in their attempts to degrade and put down those who hold to apostolic doctrine and order, the O. S. Baptists, and in glorying over them on account of the great numbers they themselves are gathering in. But they *understand not the Lord's counsel*, know not that in their rapid increase and powerful combinations, they are *being gathered as sheaves into the floor*, and that the time is fast approaching, when this despised and feeble *daughter of Zion* shall *arise and thresh having her horn made iron and her hoofs brass* so as to *beat in pieces many people*. Micah iv. 11—13. Yes her horn which is as the *horn of the unicorn*, and is no other than the *power* of the Captain of her salvation, put forth, when the time for her to arise and thresh is come, will open the way for her to march forward to conquest, unfurling the banner of truth; and in her onward march, all opposing interests whether national or religious, will be trodden to pieces as the chaff of the summer threshing floor. Let them then glory on for the little space they have yet to boast over Zion. Let us brethren, bear with patience their scoffs and opposition, knowing that the counsel of the Lord will stand; and be manifested in their overthrow, and in Zion's being sustained and brought off victorious.

S. TROTT.

Centreville, Fairfax Co., Va., July 21, 1847.

P. S. Br. Beebe, I have occasionally thought for two or three years past of suggesting to those who write for the Signs if they are of those who are not afraid or ashamed to declare themselves by name, that they should give us distinctly their residence. A good many writers in the Signs recently, who probably because they live in the same State with you seem to forget that in writing through the Signs, they are writing to persons in different and distant States and who therefore need something more than their village or post office address to know where they live, and some do not give even this. When we read a communication which interests us, we feel interested to know something about the writer, and would at least be pleased to know the State in which he lives if not the county. It would not be much trouble to give us their full address as to post office, county, and State. There are instances in which some might wish to correspond with them, &c.

S. T.

For the Signs of the Times.

Warwick, July 24, 1847.

DEAR BROTHER BEEBE:—For a long time past I have had thoughts of addressing you, and through the "Signs," the "strangers scattered abroad,"

but feeling most sensibly, my inability to write aught which would be of service to any of the "tried and tempted" of our Father's family, I have hitherto forbore to avail myself of that medium of communication and correspondence, ("the Signs,") which has so often afforded consolation to the children of God, when, dejected and cast down, they have been ready to faint by the way; they have learned that God has reserved unto himself, a people ordained to praise his great and holy name, and thus have been led "to thank God and take courage." The recent meeting of the brethren, to attend the Warwick Association at this place, has brought to my mind so vividly the meeting of the Association here three years ago, when it pleased God as I humbly trust, to call me by his grace from darkness to light, and from the power and dominion of sin to the wisdom of the just, that I have felt as if I could no longer refrain from giving a relation of the gracious dealings of the Lord in calling me from a state of degradation, wretchedness, and despair, to that glorious liberty wherewith Christ makes his people free. In this resolution I have been strengthened, by the united request of some of the dear brethren, with whom I had the privilege of relating, in part, the manner in which it pleased the Lord to give me a name and place among the Old School Baptists, and caused one who was an enemy and a scoffer, to become a believer, and an advocate of that faith, once delivered to the saints. It pleased some of the brethren, and particularly brother Barton, to request, that I would relate somewhat circumstantially, the precious purposes of God as manifested towards me; as he was kind enough to express his belief that such a relation would not be altogether unprofitable to the "household of faith," or to those trembling children of God, who do not have the privilege of hearing the gospel preached, but, living as I was, under a "do and live system," are vainly endeavouring to draw hope and comfort from that law, which, notwithstanding their utmost efforts, still demands "Pay me what thou owest." But in reviewing the "former things," in order to comply with the promise made my brethren, I soon became aware that a detailed relation of what God has done for me, would occupy far more room than I could with propriety ask, or you would be justifiable in granting me, in a single number of the "Signs;" I therefore thought I would commence, and would from time to time, send you such portions of experience, as opportunity may permit me to give, and by so doing you can continue the publication of communications from other brethren; and thus afford to your readers a supply of those things, which they have been accustomed to receive, and which to the lonely child of grace, often separated far from his brethren and surrounded by the enemies of truth, are as bread to the hungry, or water to the thirsty soul. Of my "manner of life from my youth up" little needs to be said. Like many of the youth in our land some ideas of religion were early inculcated in my mind, and some knowledge afforded me, of what are generally called the fundamental princi-

ples of christianity. My mother being a member of the Baptist church, her house was often visited by professors of religion, and not unfrequently by ministers, among whom I recollect Elders Lathrop, Lewis, and Montanye, who would often notice me, and would give me good advice, which, as I tried sometimes to follow, I soon thought I was better than most children of my age and was shocked when I heard others use profane language, and thought they must be far more wicked than myself. Thus early did I begin the life of a Pharisee. As I advanced in years, the impressions of my childhood gradually weakened, until I could join in some of the vices and follies of youth, but they were always followed by the reproaches of conscience, and fears of the future, as I had been early taught, that there was a heaven of endless joy for the virtuous and good, and a hell of misery for the wicked and profane. But I soon found means to stifle the voice of conscience and soon "She seemed" to sleep on beds of roses lull'd by syren song," and left me to the full enjoyment of the season of youth, and it was not until I had arrived to the years of manhood, and become settled in the world, that I thought or cared much about religion or my own situation as a being of mortality. Soon after I was twenty one years of age, I met with a remarkable deliverance from apparently inevitable death, which made a very deep impression on my mind and as I shall be obliged to allude to it in a subsequent part of this narrative, I will relate it. I was engaged in drawing logs to the saw mill, and had two on the wagon, and was seated on the logs about over the hinder axletree of the wagon with my feet extended before me, when, in going down a short but steep hill, the forward wheel struck a stone and threw me over to one side, and before I could recover, the hind wheel running over the same stone, precipitated me farther over, where I hung for some seconds, with my head nearly under the wheel, which was revolving immediately before my eyes. The horses being young and somewhat spirited, finding the restraint of the lines removed increased their speed. I knew I must fall, & felt certain that the wheel must pass directly over my head, or breast, which with the weight on the wagon must crush me instantly to death. A life time of thought, seemed to rush through my mind in that awful moment. Just entering upon the morning of life, with every thing bright and joyous before me, a few moments before I would not have exchanged conditions with a prince; now, an agonizing death was to all appearance before my eyes, and an awful eternity seemed to be opening to my view. I felt myself falling, and shut my eyes, when incredible as it may seem. I fell entirely outside of the wheel, perfectly uninjured and the lines caught in such a manner around my body, as to raise me upright on my feet, and altho' the horses made an effort to get away from me, I stopped them with very little difficulty. It would be vain for me to attempt to describe the emotions of my mind, at this great and to me miraculous deliverance. Gratitude to God whose hand in my preservation was as evident as if it had been

visible before my eyes, seemed to predominate, mixed with wonder, and joy, at my escape from so dreadful a death. These impressions lasted for some weeks, and led me to examine my preparedness for an eternity, to which I now found I was liable any moment to be called. I immediately determined upon a reformation of life, and thought I should soon manifest by my strict and correct deportment that I was not insensible of the goodness of God towards me. For a time my progress in the course marked out by me was very satisfactory, and conscience soon began to say "all is well," and sometimes I thought that few were as exemplary as myself; but now and then a doubt would flash across my mind, that perhaps *all was not right*, but how to settle the matter I could not tell. Believing in the aphorism of the poet, that

"A death bed's a detector of the heart,"

I sometimes thought that if I could be brought very low with sickness, all doubts would be removed, for I thought that if the near approach of death did not occasion alarm, I would have no reason for fears or doubts any more. *If I had a wish for such a test* it was soon afforded me, for an attack of the scarlet fever soon after, reduced me very low, and as the same disease had proved fatal in several instances in the neighborhood, I knew not but it might prove so in my own case, and began seriously to examine my situation, in view of such a termination of my sickness. There were many things in my past life which I looked back upon with regret, but upon the whole saw but *very slight* cause for alarm, and came at last to this conclusion. *That as I had not chosen for my associates the wicked and dissipated in this world it certainly would be unjust in God to appoint me a situation among those in another, in whose company I had not taken delight in this.* On such a slender thread hung all my hopes of heaven; yet it answered my purpose, for I calmly awaited the termination of the disease, and altho' I saw in the countenances of my friends, that they were apprehensive of the result. I felt no alarm.

But it pleased God again to spare me and tho' brought very low, I was restored to health, and for some years, whenever any doubts would intrude themselves into my mind, I had but to look back upon this time and they would vanish away: *peace such as the world can give, and the carnal mind attain* would be mine again. Thus I lived for some years in carnal security, and should have continued in the same state until death had shown me my *fatal error*, had not God by his grace aroused me from this awful delusion.

Lord how secure my conscience was
And felt no inward dread,
I was alive without thy law
And thought my sins were dead.
My hopes of heaven were firm and bright
But since the precept came,
With a convincing power and light
I find how vile I am.

But I must reserve any thing further for a future communication if you should see fit to publish this, from

Your unworthy brother in Christ,

WM. L. BENEDICT.

Warwick, July 1, 1847.

DEAR BROTHER BEEBE:—I have for some time past felt inclined to communicate to my brethren and sisters abroad, some of the trials through which I have been led since I have been permitted to hope in the mercy of our covenant keeping God. I know not whether they will be of any service to the cause of truth or not: if you judge that they will not be, suppress them altogether, or such part of them as in your judgment will not be serviceable, for I do not wish to burden my brethren, or to fill up the *Signs* with my writings, to the exclusion of other and better matter; for I view all my brethren and sisters much more capable of writing to the edification of the *body* than myself. Under these considerations, probably I should not have written at all, was it not that my mind has been and is now drawn to it, and I cannot feel at ease without writing a little.

If my memory serves me right, I was baptized on the 28th of March, 1828, by Elder Nathaniel McCulloch, and united with the Baptist church in Charlemont, Franklin Co., Mass. I was led to the Baptist church by the word of the Lord, for I saw that the Scriptures supported their doctrine, and order, not that I saw clearly into the doctrine at that time, for I did not, altho' my experience taught me fully, that salvation was by *grace, through faith, without the righteousness of the creature being mixed therewith*; yet my understanding was so darkened that I thought I could see many difficulties in the way. Much of the spirit of the word was hidden from my mind. Arminianism had crept in among the brethren; yet there were some that appeared sound in the doctrine, and I frequently conversed with them upon it, but did not receive much light. Difficulties increased for a space of about eight months, until there appeared to be a mist of thick darkness upon my mind; the word was shut up from me, and I groaned being burdened, *I was shut up and could not come forth*; my mind was confused; preaching did not seem to do me any good; I could not understand it; all looked dark, and I was ready to conclude that I was a deceived mortal, that I had never been taught of the Lord, and I was ready to say, "If I love why am I thus." I thought it was a sufficient evidence that the grace of God was not in me. To be brief I mustered all my strength, but found it perfect weakness. I could not extricate myself from difficulty; I sunk, but his mercy held me up: light broke into my mind; truth appeared in all its beauty; all inconsistency in the doctrine was gone; God's electing love appeared beautiful indeed. I thought that I then had a view of that *river the streams whereof shall make glad the city of God*, and all was harmony among the streams, as they proceeded from the same everlasting, electing love of God. And from that time to this my mind has not been as much troubled or perplexed with arminianism, as it was before, though I am troubled yet much at times with my old arminian nature; but when I can view it as it is, I think it looks beautiful; and it is my desire that it may not be permitted to

draw me away from the truth. But altho' my mind was measurably cleared in relation to the doctrine, yet there were many of the trappings remaining, which still troubled me much at times, many good things, (or at least such they appeared to be,) which seemed to claim my attention; and for a time I knew not what to make of my feelings, as there seemed something forbidding in them, yet they looked good; and why should I feel thus? those good institutions, were doing so much good, and almost all my good brethren were engaged in them; ministers and other brethren advocated them; and those that did not engage in them were considered almost infidels, yet to me they appeared wrong and forbidding; but such was my stupidity, that they clave to me for about two years, during all which time my mind was troubled about preaching. The work looked good, and to be desired by all that were qualified for it, but I had no qualifications; every thing appeared to be lacking in me. During a part of this time my residence was in Dover, N. H., where a new church had sprung up rather more on the new order than any other church then within the circle of my acquaintance. New things were presented to my mind; the minister was an educated man, and an educated ministry was advocated by the church; they thought that none in this enlightened age could preach the gospel of Christ without a liberal education, which served to impress me more sensibly, that it was impossible for me to preach. But in due time my mind was so impressed, that I could not hide it from others. The minister advised me to study, and promised to aid me. It looked kind in him—almost like *disinterested benevolence*, his kind advice was at least in part complied with. But soon the books became a burden to me; my mind was more on the Bible than on my Latin grammar, and at last my mind was entirely taken from it. But as it is my intention to be brief I will merely add here, that at last, the Lord made me willing to become a fool, and expose my ignorance, and have the finger of scorn pointed at me. *Christ and him crucified* was all my theme, yet those arminian burdens or yokes, clave to me until the *darling things* were torn from me, piece by piece; they fell before the word like dagon before the ark, until it appeared plain to me that there was no society authorized by the word of God but his church.

My lot was cast among the dear brethren at North Berwick, Maine. The brethren were generally established in the truth; and were helps to me in these matters. We soon found that we could not walk with those that received and practiced the new measures, for we were not with them in doctrine or practice. We were led to reflect on the word of the Lord recorded in Amos iii. 3, "*Can two walk together, except they be agreed?*" We knew that we were not agreed, with the body of the York Association to which we stood connected; yet there were brethren in most of the churches that felt much as we did; they, with us, could sigh for the abomination of the land. We were unwilling to leave those dear brethren, but to stay with them we could not. The word, "*Come*

out from among them, and be ye separate," followed us, and we were made willing to have our names cast out as evil. It was, I think, in the year 1833 that we cut loose from the Association and those institutions which are merely human. We then felt free, although were alone comparatively speaking. We knew of a few brethren in Sanford about 10 miles north of us, and some six or eight in Brighton, Mass., about 70 miles south of us, who stood aloof from the doctrines and commandments of men. With these exceptions we knew of no church or body of brethren, that was with us, but although thus alone we felt that the Lord was with us; and that was more than all the world to us. The Bible supported us in the stand we had taken, which made us at times feel strong in the God of our salvation.

I have in this letter mentioned only a few of my trials, and the trials of the church at North Berwick, (and in them perhaps I have not been intelligible to my brethren,) yet I must stop as my paper is full. Love to all the brethren.

Your brother in tribulation,

P. HARTWELL.

For the Signs of the Times.

Warwick, July 21, 1847.

DEAR BROTHER BEEBE:—Although the clock has struck ten, yet I feel a disposition to drop you a line and acknowledge your ever welcome visitor; the "*Signs and Monitor*" for Aug. 1st has just come to hand richly laden with precious fruit from the hill of Zion. I have perused its contents, and have been made abundantly to rejoice in the manifold grace of God which is exhibited in this one sheet.

Truly, my brother, you may well lift up your head and rejoice in the midst of your enemies, in that you are counted worthy to suffer for Christ's sake; and amidst the fight of affliction which you are called to endure, you are enabled to stand as a bold soldier of his cross and unfurl the blood stained banner, "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins.*" What greater honour can be conferred on mortal man than to be permitted to be a servant of the great I AM., and administer consolation to his dear people. I do believe that there are those living, in the midst of this wicked and adulterous generation who are willing with Paul, to "*Endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*" All who are enabled to abide by the cross, and who give heed to the pure testimony of Jesus, must expect to suffer persecution, and have their names cast out as evil for his dear sake.

I cannot tell how precious the cause of Christ and his truth looks to me; it is dearer than all things else here below. My soul at times is ravished with a view of a Saviour's love, and is transported to view the wonderful plan of salvation

which is by grace alone. It is the glorious theme of my contemplation and one on which I delight to dwell. Nothing short of the fullness which is in Christ can satisfy the soul which is made to hunger and thirst after righteousness. Notwithstanding my sinfulness and unworthiness, I am permitted to rejoice in our glorious Surety whose perfect righteousness has answered all the demands of a broken law which was against his people. When we are enabled to lay hold of Christ by the hand of faith and to receive him with all his promised blessings, it is then that we realize that we are rich indeed.

Do you not think, Br. Beebe, that it would tend much to the comfort and edification of the dear saints if they would speak often one to another, and bear their humble testimony in behalf of the truth, and declare what God hath done for their souls? I know of many who are not only able to speak but to write, who very seldom do it; while some of the weaklings of the flock are constrained to speak out and go on little errands for their Master.

Dear brother, I hope the Lord will go and abide with you in your journey, and make you a rich blessing to his dear people; and may the enemies of the cross be made to tremble under the preaching of the ever blessed gospel as you may be enabled to proclaim it. I have thought a great deal from time to time, about your contemplated journey, and I think I have realized some humble desires going out to God in your behalf that he would abundantly bless you and make you a blessing to others; and return you in safety to your dear family and the churches of which you are pastor. I do believe that God will uphold and defend you in the midst of your enemies and enable you to triumph over them all; and at last own you as his faithful servant, and crown you his in his kingdom. I would thank you to remember my christian salutation to all who may enquire after my welfare. There are many in the West and South with whom I feel acquainted although I have never seen them; they have remembered me in my afflictions, and I shall ever remember them although I never expect to meet them on earth.

Your unworthy sister in Christ,

MARIA M. JEWETT.

For the Signs of the Times.

Warwick, July 23, 1847.

BROTHER BEEBE:—I have felt desirous for some time past to communicate to the dear children of God some of the way in which I trust the Lord has led me, but, feeling my unworthiness, have not dared to make the attempt; but when led to reflect upon the everlasting love of God I feel constrained to say with the Psalmist, come and hear, all ye that fear God, and I will declare what he has done for my soul. From a child, at times, my mind would be impressed when hearing the terrors of hell spoken of, and of sudden deaths; but natural impressions would soon wear away—I would go out in young company as I formerly had, but when I came home would think to myself I would

never go again. Thus I went on till I was nearly 18 years old, when I was brought to see myself in a different light from what I ever had before. My eyes were opened to see that I had sinned against a holy God; my sins stared me in the face. O the anguish of soul I then felt! I went mourning continually; I tried to make myself better, but grew worse and worse; it was a long time before I dared try to pray—I trembled at the thought, for we read the prayers of the wicked are abomination in the sight of the Lord: but where else could I go? every refuge failed me. I looked for comforters, but found none. Thus I went on for several weeks, but one Sunday I went to meeting, it was communion in the church where I was, but it seemed to me like a funeral. What a solemn sight it was to me! for I feared that I should be found at the left hand. That appeared to me to be the most wretched day I ever spent; that evening I thought that I would try and go to meeting, but felt as if I never should reach the meeting house. Being weighed down under my burden of sin I felt as if I must give up all; but my desire was unto God that he would have mercy on me a sinner, these words of the poet came into my mind, and I spoke them out,

"But drops of grief can ne'er repay
The debt of love I owe;
Here Lord I give myself away,
'Tis all that I can do."

In an instant my burden was gone; these words followed, *Go thy way thy faith hath saved thee.* How light I went home! I felt as if I could walk miles and never be tired; my mourning was turned into songs of rejoicing. The next morning when I arose from my bed I felt different, but could this be a change of heart? I hoped so, for every thing seemed to praise God; there was a change in every thing; my joys were increased, and I felt an evidence that there was joy in heaven over a sinner that repented; and I wanted every one to rejoice with me; I longed to see all the Lord's children that I might tell them. I thought then my troubles were all over, and I had all I wanted in this world; but it was not many days that I was permitted to go on in this way. Doubts and fears arose in my mind, and I was afraid it was all delusion. I felt miserable; but blessed be the name of the Lord, he delivered me from that trial. The children of God know better what my feelings were than I can express. After a time my mind was led to the Baptist church; but I thought I must wait till I felt better; these words were impressed on my mind, *If ye love me keep my commandments.* I had to go just as I was; the next church meeting I went and related some of my exercises to the church and was received, and the next day was baptized, and like the Eunuch went on my way rejoicing for a time: but, my dear brethren and sisters, I cannot begin to tell you the trials through which the Lord has led me since that time, but feel a desire to tell some of the anguish which I was brought into by hearing that kind of preaching which heaps burdens upon the children of God, which neither they nor their father's can bear. They cry *do and live*; and

If you do your duty you can always enjoy the Lord's presence, but I found it was not so with me. The more I tried to do the more I felt I came short in every point. I was like a wave of the sea tossed to and fro. Oh! what an unhappy state I was in! I had never heard much Old School preaching at that time I searched the scriptures, and my desire was unto the Lord continually, that he would lead me into truth: and I can say to all who have been in the place I was then in, it is a very uncomfortable one. This is the situation I was in when the association met at Warwick three years ago in June last. I went to meeting, and there was I brought to see just where I was, and how I had been led; the gospel was to me a joyful sound, but still, how unbelieving! I wanted a sign; it had been said by many there never would be one converted under such preaching, O! thought I, if there could only be one brought to a knowledge of the truth under this preaching then I would believe it was the truth. I had all that I asked. Br. William L. Benedict was brought to hear the truth for the first time in his life. When I heard of this, it seemed as if I was born anew; my doubts were removed; not only was I prepared to rejoice with him, but could rejoice in the truth; it was joy unspeakable and full of glory. The next Sunday Elder Broome preached here. O how precious the truth sounded to me! Then was I prepared to stand up for the truth to contend for it; but did not gain many friends by it; those who I thought were my best friends now treated me with coldness; but I could rejoice that I was counted worthy to suffer for the truth's sake; and it has ever since been to me a joyful sound. I feel willing to bear reproach for Christ's sake; and though I am called to pass through many trials and doubts and fears, at times, that I am not one of the Lord's children yet I can trust in this, The foundation of the Lord standeth sure, having this seal; The Lord knoweth them that are his. I feel that I am one of the least of all, if one at all.

I have been comforted from time to time in reading through the Signs communications from the afflicted and tried of the Lord's children. I know not that this will be any comfort to any, but leave it to your disposal.

Your unworthy sister in Christ,

SARAH C. RANDOLPH.

P. S. Dear brother, since writing the above I have been led still more to look back and see how the Lord has led me, and I don't feel exactly satisfied that I have not written more; for of all the fallen race I have the greatest cause for thankfulness when I think of the state of mind I was in; for of all places the middle ground is the worst; and I feel so thankful that the Lord has delivered me from that state of bondage; for like the children of Israel, I was commanded to make brick in greater quantities and nothing to make them of. O may I never want a tongue to speak the praise of God.

"To see the law by Christ fulfilled,
And hear his pard'ning voice,
Changes a slave into a child
And duty into choice."

S. C. R.

EDITORIAL.

NEW VERNON, N. Y., SEPTEMBER 1, 1847.

RELIGIOUS ATHEISM.

Paradoxical as the words at the head of this article may appear at first view, a little reflection cannot fail to convince an observer of the "signs of the times," that atheism which may be quite correctly denominated "Religious" is the most prevalent species of infidelity with which the world is infested. But, exclaims the popular religionist of the present age, Atheism signifies the doctrine of disbelief in the existence of a God, while that which is "religious" is the precise opposite of this. Not so fast, however. Let us investigate the subject. Paul, in his second epistle to Timothy, informs us that "in the last days" there shall be some "Having a form of godliness, but denying the power thereof." And is not the number of such at this time legion? Does not the world abound with various orders of professed christians, who pretend to be so zealous to serve God that they run far in advance of the divine directions revealed in the New Testament, and profess to improve upon its precepts, and transcend the standard of piety and morals? many, that claim to possess so much superabundance of the quickening influence of divine religion that they are exporting large quantities to the heathen? Who will say that these are not "religious" characters? They claim to be exceedingly, excessively so, and are called so by the world. It only remains then to prove that their doctrine is downright Atheism in essence and reality, in order to establish the propriety and correctness of the expression "Religious Atheism," and its application to the prevalent orders of professed christians.

The essential attributes of Deity all will admit to be *Omnipotence, or unbounded power; Omniscience, or infinite intelligence; and Immutability, or unchangeableness of purpose.* Without these attributes all will confess, in the abstract, there could be no God; for they are absolutely essential to the existence of an Almighty Being. Could we conceive of a power Omniscient and Immutable, but not Omnipotent or Almighty, the destinies of all beings and all worlds would be beyond its control, and some other supreme power must be supposed which should govern and control all things with an Almighty hand. The first would not then be God, for it would lack the power of a God. And the second, which we would suppose to possess all power, but not to be infinitely intelligent, would not be the God christians worship, for it would not possess the wisdom of God. And could we suppose a being unchangeable but wanting the attributes of Almighty power and infinite wisdom, we should suppose a power as far short of the Godhead as before. Then if any profess belief in God but deny any one of these divine attributes, to the being in which they believe, viz.—Omnipotence, Omniscience, and Immutability, *they deny the existence of a God, and are Atheists!* They "have a form of godliness, but denying the pow-

er thereof." Let us then inquire if there be any such among the pretended worshippers of God and professed christians.

Are there not some who teach that man is a free moral agent, and that it rests with him to will and to do of his own pleasure? There certainly are such who profess christianity. Of these are the Free Will or New School Baptists, Methodists, Presbyterians, Episcopalians, Universalists and all other orders of Arminians. Now if man were a free moral agent, he would act by his own volition. He would then possess and exercise some degree of power independently of and consequently not possessed by the Supreme Being. But if the least particle of power can be possessed independently of that Being, that Being comes precisely so far short of possessing all power and being omnipotent or almighty, and is not therefore the God of the Hebrews. Is it not then as clear as noonday that all who profess belief in God, and yet avow man's free moral agency, are false professors, Atheists and "Without God in the world?" Let them be as ostentatious and formal as they may in observing their ceremonies, chaunting their false hearted, odious and corrupt praises, and promulgating their delusive doctrines, all their pharisaical religion can entitle them to no other classification than "*Religious Atheists*," in contradistinction from their more honest brethren who openly avow the benighted belief of their unenlightened minds.

Again, Do not the same class of professors to which we have alluded, deny the predestination and fixedness of all things from before the foundation of the world? If so, they deny another of the three essential attributes of Deity which we have enumerated, that is the omniscience or infinite intelligence of God—for infinite intelligence of course implies and includes *foreknowledge*. Infinite or unbounded wisdom occupies the immensity of eternity, and sees with an all penetrating and perceiving eye the uttermost events of the interminable future as well as those of the unbeginning and eternal eras of the past. To deny the foreknowledge, therefore is to deny the omniscience of God, to do which, is to deny the very existence of Deity. To deny the predestination of all things is to deny the foreknowledge of them; for whatever is foreknown must at the same time be fixed and predestinated or determined. How else could it be *foreknown*? If a thing is not predestinated it cannot possibly be foreknown. Then to believe all things were not predestinated or determined beforehand is to believe they were not foreknown, and to deny the omniscience or unbounded knowledge of God, which is to deny the God of the Bible, who is every where declared to be almighty and all wise—knowing the end from the beginning. Hence the same class of popular religionists who deny the omnipotence of God, as we have before shown, also deny his omniscience, the two chief attributes of Deity!—The denial of either of these would entitle them to the cognomen chosen to head this article, but the DENIAL OF BOTH doubly condemns them as disbelievers, In-

fidels and Atheists, all their high sounding, hypocritical professions of piety and religion to the contrary notwithstanding. If all things are predestinated, the children of God were chosen before they were born, "neither having yet done good nor evil," and their destiny was unalterably fixed without their aid, action or volition. How firm then is the foundation of the consoling doctrine of election, which secures the salvation of all God's chosen ones without leaving a single condition to be complied with or rejected by themselves! It rests upon the very existence of God—its foundation is the ROCK OF ETERNITY! For if all things are predestinated, the Election of God's people must be sure and unalterable—and all things were predestinated as a necessary consequence if they were foreknown; and they were foreknown as sure as our omnipotent God exists! What could be more sure? It was in the raptures induced by these reflections that Paul burst forth in that unanswerable strain of argument in which he says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Romans viii. 29 & 30.

THE IMMUTABILITY OF GOD is also denied by many of the professed religionists of the age, who charge Him with a change of purpose corresponding with and dependent upon the course of conduct pursued by men. Men are often told that if they can be prevailed upon to give up their hearts to God they will be saved; but if not they must be damned,—making the decision of their destiny to depend upon themselves. So that if God had determined their destiny either way, his purpose would be changed by the opposite course upon the part of poor puny man—the creature of a day! We are told that if we will give liberally of our gold and silver, the gospel can be sent to the heathen, and God will be induced to save millions of the human family whom he would otherwise consign to eternal woe! In short, that if we will only use the means, we may change the purpose of God with regard to ourselves and others, and mould the destinies of men to our own liking! Such seem to fancy a God like unto themselves, changeable, shortsighted and impotent. They conjure up a creature of their own, which they call God with whom they divide the empire of destiny, holding the balance of power, however, in their own hands—for at best they make themselves the legislative and their fancied God but the executive instrument of their own enactments. Their views of a supreme Being are of a similar character with those of the heathen whom they profess to evangelize, or of the untutored savage of the wilderness, or of the learned Greek or man of worldly science who has not been enlightened by the shining of the Sun of Righteousness into his soul. They are atheists of religious profession—"Religious Atheists." They are stumbling upon the dark mountains of bewildered imagination where they

must continue to wander in the benighted state of nature until the God of Heaven writes his word in living letters as with a sunbeam upon their quickened souls.

FELLOWSHIP.

In reflecting on this subject we are led to contemplate that love which is the foundation of the true fellowship of God's elect.

The Redeemer informs us, (John viii. 58,) "Before Abraham was I am;" and he has told us his delights were with his people from before the foundation of the world. Again, John says, "We love him because he first loved us." Before we loved him we could have no fellowship with him, and consequently none with the brethren; hence it is that the Scriptures present this as a test by which that question which so often vexes and troubles the child of God may be decided, viz. "We know that we have passed from death unto life, because we love the brethren." But some may say, If this is really the case why are the people of God so often perplexed by doubts and fears concerning their adoption? The reason of this is evident to every heir of promise as soon as it is the pleasure of the Lord to remove the cloud that is covering his mind with gloom: it is in this peculiar path that God's chosen ones are led in order to show them their dependence on him; and this exercise also is very useful in marking them, as a people, with that certain seal, *The Lord knoweth them that are his*. But to return to our subject. As the Spirit of Truth can have no fellowship with the spirit of error, so while we were enemies of God by wicked works we neither had nor wished to have any fellowship with righteousness; but when we were brought near by the blood of atonement which cleanses from all sin our hearts were filled with the love of God, and love to him led us to love the brethren in exact proportion to the fullness of the revelation of his image in them, and the exercise of his Spirit in us; so that the fellowship of the saints is directly the result of the eternal love of God shed abroad in their hearts.

The fellowship of the saints, founded, as has been shown, on the electing love of God, is that which is intended by the inspired singer of Israel when he says. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. cxxxiii. 1.) Well might the Psalmist break forth into such an exclamation of delight, for every child of God finds ere he passes through many trials that as "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Pr. xxvii. 17. Also, the Apostle exhorts the brethren to "Walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. iv. 1-3.) And throughout the writings of Paul his great object seems to be to promote the fellowship of the saints in all things pertaining to the cause of the dear Redeemer, that the conduct of the church might be rendered as near to the rule laid down in the word of truth

as possible. He says, (Heb. xiii. 1.) "Let brotherly love continue." In the experience of the people of God how often do they find the joys of fellowship in travelling through this dreary wilderness; and what child of God who has suffered the buffetings of the adversary for any great length of time has not felt his heart move with delight on meeting a brother in the exercise of the Spirit who has passed through the same trials?

The people of God are peculiar in their fellowship as well as in all other things pertaining to the heavenly union existing between Christ and his church. They are not of that class which receives anything and everything but the truth as it is in Jesus; and it is for this cause that they are so much despised and detested by all worldly religionists and workmongers; as the Master says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19.) It was the pleasure of God to choose his people in a furnace of affliction, not from any necessity on his part but of his own uncontrolled will, which yields to no contingency, but is the only Counsellor of the Deity. What amazing love and condescending mercy, that God, infinite in righteousness and justice, should choose a people among the sons men, and not forsake them even when they were dead in trespasses against his holy law! But some may object, that the justice of God, which cannot behold sin with any allowance, could not admit of such a choice. Here is the principal glory that is revealed in the whole plan of salvation by the absolute and sovereign grace of God; this is a mystery which the natural mind and carnal heart of man can never understand and love, viz:—how justice and mercy can be made to agree; or, "How should man be just with God?" (Job. ix. 2.) Numerous and learned are the commentaries which have been written in endeavoring to justify God and clear his character from the imputation of iniquity in saving his sheep and rejecting the goats: but the authors have only succeeded in exposing their ignorance of the character and attributes of Jehovah; for if they had known him they would not have had the presumption to undertake to justify him, but would rather have adopted the cry of the poor publican, "God be merciful to me a sinner," or of the prophet, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Here is manifested how far the wisdom of men comes short of the knowledge of God: but Paul under the inspiration of God found no difficulty in explaining this subject to those whose hearts were opened to receive it. He says, (Rom. iii. 28;) "Therefore we conclude that a man is justified by faith without the deeds of the law." This is, then, a decisive answer to Job's question, from one of those who are appointed to sit on the twelve thrones judging the twelve tribes of Israel.

John declares in the beginning of his first epistle

that his object in mentioning the things which he had seen and heard was "That ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." If, then, the *beloved disciple* thought it worthy of his attention to secure the fellowship of the saints by stating the things which he had *seen and heard*, or in other words, by relating what God had revealed of his grace to him, would it not be well for brethren in this age, according to sister Jewett's suggestion, to speak often one to another? In time past the Lord has not always been pleased to grant to his people the freedom from persecution which we now enjoy; and in those ages when the nations of the earth were combined for the destruction of the church of Christ—when the punishment for being associated with those who remained steadfast in the Apostle's doctrine and fellowship, was death, the brethren seemed to have more freedom to communicate with each other, and to express their fellowship than they have now. In contemplating these things it has sometimes suggested itself to our mind that the trials and persecutions of the people of God are in exact proportion to their ability to bear them; and that when the church is nearest to perfection in doctrine and order the rage and malice of the world is most excited against her. In the setting up of the Redeemer's militant kingdom in its visibility on earth, while the Master was yet with them the persecutions of the world were, perhaps, as severe as at any subsequent time, and we may observe further that the Lord himself, being perfectly holy, harmless, and separate from sinners, excited the enmity of carnal professors and hypocritical workmongers more than any of his disciples. Now, why was this? Simply because their false systems of idolatry could not endure the purity of his doctrine and practice; for as Dagon fell before the ark of the covenant, so the inventions of men fall before the gospel of the Lord Jesus. But why could not a compromise be effected between the two systems, so that the offence of the cross might be in some measure removed? For an answer to this question we might simply quote the word of the Lord recorded in Exodus xx. 5, "I the Lord thy God am a jealous God;" but the Apostle has replied to it by another question, (2 Cor. vi. 14,) "What fellowship hath righteousness with unrighteousness? or, what communion hath light with darkness?" Here we see that the Apostle considered a lack of fellowship as a sufficient objection to any formal union, for *How can two walk together except they be agreed?* and where there is agreement fellowship is a necessary consequent. As well might we attempt to distinguish between two streams of water after they have joined the ocean as to prevent the hearts of God's children from uniting in fellowship when under the influence of the Spirit of God. Being alike born of God, and having tasted together the fellowship of his sufferings it is not strange that they should so act towards each other as to lead the world to say of them, *See how Christians love one another.*

Perhaps there is nothing which causes more heartfelt sorrow to the children of God, or more rejoicing in the camp of the aliens, than to see difficulties arise in the church which mar the fellowship and break the peace of the family of God. Though in reality the children of God can never cease for a moment to love one another, for the Apostle bears witness (1 John iii. 9) that "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God;" and the Lord has commanded by his Spirit through the apostle Peter, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently,"—yet the visible church on earth is often seen troubled with internal dissensions. This apparent difference between the declaration of Scripture and the actual conduct of those professing christianity has often furnished the opponent of all good with a weapon with which to wound the bewildered child of God; for when by the light of the Spirit of Truth he discovers the corruptions of his own sinful heart the accuser addresses him in language like this, "Now your case is decided; you have committed sin, and the apostle expressly declares that 'Whoever is born of God doth not commit sin,' so it is plain where you belong." But when it is the pleasure of the Lord to reveal to him the fallacy of the tempter's argument, and the true interpretation of that passage of Scripture, he is made to rejoice in that very same passage, which, under the false coloring given it by the evil one, had given him so much uneasiness a short time before; for by reference to the preceding part of the chapter alluded to, [1 John iii.,] it will be evident to those who have eyes to see, that the argument of the apostle is directed to prove the total and complete justification of the saints, and this [the ninth] verse is intended rather as a reflection for the comfort of the children of God than as a sentence to *condemn them all.*

Since the fellowship of the saints, then, is founded on their vital union with Christ, and their unity of spirit is in consequence of the fact that their *life is hid with Christ in God*, how shall we ever be able to ascribe sufficient thanksgiving and praises to his holy name for his great love, wherewith he loved us even when we were dead in sins? therefore let us Rejoice that we are made partakers of Christ's sufferings, that when his glory shall be revealed we may be glad also with exceeding joy. When we reflect on the nature of this heavenly fellowship our mind is absorbed in the contemplation of the magnitude of that love which none but the great and self-existent Jehovah could possess, which could embrace poor, depraved mortals, and raise them from their guilty wretchedness, and cause them to sit together in heavenly places in Christ Jesus; and we are led to exclaim with the poet,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above!"

OBITUARY.

Burdette, July 26, 1847.

BROTHER BEEBE :—We would wish to give information through the *Signs*, of the death of our affectionate daughter CATHARINE ANN, who departed this life on the 20th inst., in the 21st year of her age. She made a profession of faith in Christ and was baptized by the pastor of our Old School Baptist church in May, 1844; from which time she has enjoyed the fellowship of the church in full. Her disease was measles and was supposed to prove fatal on account of her lungs being somewhat affected previously. She professed full confidence in the Savior, in her dying hour, saying that she was both ready and willing depart. She was our third and last daughter, the other two having gone to the church triumphant we trust a little before her. May we not mourn.

My companion was taken with the inflammatory rheumatism last October, and suffered much pain and distress, till the 16th of May, when she was seized with a paralytic fit, which settled in her right side, depriving her of her speech, from which time she remained helpless, till within the last month, she improved a little; so that she can say yes and no, with some difficulty. May the Lord give us supporting grace, and reconcile us to every dispensation of his providence.

Yours in the kingdom and patience of our Lord Jesus Christ,
REED BURRITT.

ASSOCIATIONAL MEETINGS.

Roxbury, June 22, 1847.

BROTHER BEEBE :—Please give notice that the Lexington association will be held with the Second church in Roxbury, Delaware County, on the first Wednesday and Thursday in September next. The place of meeting is near Stratton's Falls. We hope to see Elder Beebe, and as many others of the ministering brethren with us, as can attend.

CYRUS B. FULLER.

Jay, Maine, June 25, 1847.

BROTHER BEEBE :—The annual meeting of the Old School Predestinarian Baptist Association, of Maine, will be held with the Bowdoinham Church at Richmond village, Me., on Friday and Saturday, the 17th and 18th days of September, 1847.

Yours &c. JOSEPH L. PURINGTON.

OLD SCHOOL MEETINGS.

Warwick, July 19, 1847.

DEAR BROTHER BEEBE :—As the time for our Eastern meetings draws nigh, and as none of the brethren at North Berwick, have noticed in the *Signs* the same, I feel it my duty in their behalf, (as I was present at their last annual meeting,) to request you to give notice in the *Signs* of the Times, that the next Anniversary of the MAINE PREDESTINARIAN O. S. BAPTIST CONFERENCE is, according to appointment, to be held with the O. S. church, in North Berwick, Me., commencing on Friday after the third Monday in September next, (which will be the 24th day of the month,) at ten o'clock, A. M., to hold, should the Lord will, the two following days. A general invitation is extended to all O. S. Baptist brethren and sisters who can make it convenient to attend.

Yours in Christ Jesus,

P. HARTWELL.

Vienna, N. Y., Aug. 12, 1847.

BROTHER BEEBE :—Please give notice to the readers of the *Signs*, that the Old School Baptist church in Vienna, Oneida Co., N. Y., will hold a general meeting for public worship on Friday, Sept. 24, and two following days.

All the household of faith, especially ministering brethren are invited to attend.

JAIRUS P. SMITH.

APPOINTMENTS.

DEAR BROTHER BEEBE :—You will please publish the following list of appointments, in the *Signs* at the earliest convenience, which, God willing, I will meet in the order laid down.

Washington City, Shiloh church, on the 4th Lord's day in August,—22d inst.; Monday night in Baltimore, as the brethren of Ebenezer church may appoint; Thursday evening, 4 o'clock, at Black Rock; Wednesday evening, 4 o'clock, at Hartford church; Thursday evening, 4 o'clock, at Rock Spring church; Friday evening, 4 o'clock, at London Tract, or as Elder Barton may appoint; Saturday, 11 o'clock, at Welsh Tract; Sunday, the 5th Sunday, at Bethel; Monday night at Philadelphia, Salem church; Tuesday evening, 4 o'clock, at South Hampton; Wednesday evening, 1st of September, at 4 o'clock, at Centre Bridge; Thursday evening 3 o'clock at Kingwood; Lord's day, 1st Sunday in September, at Hardiston; Monday evening, 4 o'clock, at Waterloo church; Tuesday evening, 3 o'clock; at Brookfield; Wednesday evening 3 o'clock, at New Vernon; Friday evening 3 o'clock at Walkill; 2d Lord's day at Warwick.

I shall be dependent upon the brethren of the several churches named above to pilot me from place to place, or furnish me with proper instruction as to the route, as I am a stranger on the whole way from Black Rock to New Vernon.

Yours in Christ, JOHN CLARK.

Now at Br. Trott's, Aug. 6, 1847.

The above appointments did not come to hand until Aug. 13th when the number for the 15th had been issued and this number was nearly ready for the press; it is hoped, however, that it is not yet too late for the brethren to be duly notified of the arrangement. We are very happy to be informed of brother Clark's intention of visiting our vicinity at this time, and hope he will make calculations to remain with us until the latter part of September, as the Editor will not be home probably before that time.

W. L. B.

RECEIPTS.

H. A. Fowlkes, P. M.,	Va.,	\$3 00
A. B. Dickerman,	N. Y.,	1 00
Wm. L. Benedict,	"	1 00
D. Griswold,	Pa.,	2 00
Sarah Hines,	Ia.,	1 00
Wm. Schnee,	"	1 00
Eld. C. J. Atkins,	Ala.,	3 00
G. Richards,	O.,	1 00
R. Stephenson,	"	.50
E. M. Brown,	Me.,	3 00
		\$16 50

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper :—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.
DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.
DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.
FLORIDA.—Reuben Manning, Esq.,
GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher; J. M. Holley, J. Gersham,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson.
ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford, Dr. Ambrose.
IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Cattet, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.
LOUISIANA.—Joseph Perkins.
MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.
MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.
MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.
MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]
NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Grout, John W. Livingston.
NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.
OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du-bois, I. Sperry, Joseph Taylor, J. Hersberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.
PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]
SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.
TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.
TEXAS.—May Manning Esq.
VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hersberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavender Sr. Eld Thomas Walters.
WISCONSIN TERRITORY.—Elder J. D. Wileox.
In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 15, 1847.

NO. 18.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Meditations on Revelations.

No. 5.

Kingwood, Aug. 4, 1847.

BROTHER BEEBE:—Theological writers, historians, &c., have expressed some difference of opinion as to the time of the destruction of Jerusalem, in consequence of which we cannot speak with quite as much confidence on this point as is desirable.

In the publication of the first number sent you on the eleventh of Revelations, April 1st, I perceived a variation from the manuscript which made confusion—a contradiction of myself &c; I at first thought it was, possibly, an error in setting the type, but discovering a variation in the second number, and perhaps a third time, and in each instance touching this same point, I concluded you doubted the correctness of the view I expressed, and therefore you had suppressed a few words and supplied others; on having a personal interview with you, I found my suppositions in part correct; you seemed inclined to the opinion that Jerusalem was not destroyed when John wrote the the book of Revelation; I judged it was, and so I had written. Since our interview I have extended my researches on that subject a little, the result of which is a confirmation in the view I first gave. Though authors differ a little in this matter, the most of them, as far as I am acquainted, speak of the destruction of the city of Jerusalem as having taken place 20 years or more before John's vision, that it transpired about the year 72, and that John wrote in Patmos about 95 or 96; again, that John's banishment to the Isle of Patmos was in the latter end of the reign of Domitian, who was a brother and successor of Titus to the government of the Roman empire; if so, John's banishment and vision must have been an after event to the destruction of Jerusalem. I also intimated that it was probable that John wrote his short epis-

les (if not his gospel) after his Revelations; but on this point, like the other, historians differ; so that we can come to nothing satisfactory by consulting them; but I am under the impression that the angel's declaration to John, that he should prophesy again, &c., Rev. x. near the close, is an indication that he preached and wrote afterwards. His language is heavenly, it breathes forth in every sentence a Gospel Spirit—the Spirit of Christ; it carries with it the evidence of his being divinely inspired, and at the same time very many of his short epistles more especially, seem like an aged father in the gospel—a very old man, only just able to say, as his last and dying injunction, *Lit. the children love one another.* Thus much by way of explanation of the past.

In continuation in the four former numbers, the miracles done by the two horned beast attract our attention. It will be remembered that this beast has been spoken of as setting forth Protestantism as defined in a former number; and as there are two prominent features in the establishment of Popery giving it a beastly character, namely a union of ecclesiastical and civil power, and the exercise of that power in persecution &c., so in regard to the establishment of Protestantism. That different branches of the Protestant establishment are united with the governments of State in Europe, will not be denied; and that wherever they have obtained the power, they have exercised it in persecuting dissenters, both in Europe and America. Those beastly features in the establishment of Popery are therefore so distinctly seen in the Protestant establishment, that it is believed to be set forth by the two horned beast, who, it is said, "*exerciseth all the power of the first beast before him.*" it may therefore be expected that this Protestant beast will continue to persecute dissenters whenever and wherever it possesses the power. He also causeth the earth and them that dwell therein—Protestant churches, individual members &c.,—to worship the first beast. A prominent ordinance of protestanism is *infant sprinkling*, the observance of which by churches and individuals is strictly enjoined, which is unquestionably rendering homage or worship to the first beast, it being an institution of Popery. Another requisition or ordinance among Protestants, is, *a learned ministry.* In the observance of this custom there is also a bowing to, or worshipping of the first beast, the idea of the indispensable necessity of a learned ministry having been established by the church of Rome. Again, the idea is abundantly inculcated among, and enjoined upon Protestants, that none but learned men are capable of expounding

the Scriptures, or teaching the gospel; in this there is a worshipping of the first beast, as this lesson was first taught by the mother Rome. Lastly on this point; this or Protestant beast, has caused stipulations to be settled upon its clergy, and enjoined its observance on its subjects; In this also homage is paid to the first or Roman Catholic beast, as this custom had its origin there.

"*And he (the second beast) doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men.*"—Not literally, but spiritually—that is, confessedly so. For men to undertake a work of this sort, how presumptuous! but it is believed that much of this has been attempted in the world within a few years past. There has been so near a resemblance to this, in a great portion of what has been called revival meetings among Protestants for 20 years back, that it is thought that this is the time, and those are the things referred to. The great efforts of men distinguished as revivalists, and their effects on the people, have had the appearance of, and are declared by them to be a work of God in the conversion of sinners—the fire of the Holy Ghost from heaven; but it is only so in the sight of men, a deception. It is to be feared that hundreds and thousands are in this manner deluded—their natural feelings being aroused and their animal passions excited, but no quickening of the Spirit, no work of grace in the heart, and after all are only worldly minded professors—dwellers on the earth, and are deceived by those wonders which the second beast had power to do (not only in the sight of men, but) in the sight of the first beast. Altho' the Protestants in this country profess great hostility toward the Catholics, and in some instances manifest a spirit of persecution, yet inasmuch, and so far as they manifest a conformity to them in religious matters, doing wonders and miracles in the conversion of the world from intemperance to christianity, &c., the pope sanctions it—he takes notice—these things are done in his sight and with his approbation. There is, again another exercise of his power by the second beast, mentioned in the 14th, 15th, 16th, and 17th verses of the thirteenth chapter of Revelations, namely, his command to the dwellers upon the earth to make an image to the first beast; the consideration of which must be deferred till another opportunity.

GABRIEL CONKLIN.

For the Signs of the Times.

DEAR BROTHER IN CHRIST:—I wish to communicate some thoughts to the brethren through your columns, which will be at your disposal, with-

out apologizing for my inability to try to cover up something that could not be concealed. Neither will I assume any other name but that which my parents saw fit to give me. Since reading brother Bowen's letter and obituary notice my mind has been drawn out in sympathy for him as I have been called to experience the same afflictions which he may think are as great as he can bear up under. I thought the same when passing through the like afflictions, but since then I have had that which was apparently more trying than those were. But I hope that this may not be his lot; may God grant that you, brother Bowen, and the writer of this imperfect scribble may have wisdom from above to direct us, and grace to keep us through this world of sorrow and tribulation that we may learn more and more the uncertainty of temporal things. I often think that according to the notions of the popular religionists of the present age I am one of the most wicked beings on the footstool. May we not say with an Apostle, *If in this life only we had hope in Christ, we should be of all men most miserable?* What is there short of God or the revelation of his will that the child of grace can draw any comfort from? hence we hear the prophet Isaiah, (Isa. xl. 1, 2,) ordered by the voice of inspiration to speak comfortably to his people, in most consoling language, and cry unto her that her warfare is accomplished that her iniquity is pardoned for she hath received of the Lord's hand double for all her sins. When we take into consideration the prophet's expression it seems to bring a query upon the mind how it could be said that her warfare was accomplished when we have so many conflicts here in the flesh. The prophet was bringing to view the complete salvation of Christ's people and the complete victory he should obtain over sin: the conflicts incidental to us here were not taken into consideration or reckoned; for saith Paul; *For I think that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.* Hear the declaration of Christ on the cross when he gave up the ghost, "IT IS FINISHED"—complete satisfaction to divine justice, and the law magnified in the atonement for his people. Again, *For she hath received double at the Lord's hand for all her sins.* It seems to be somewhat of a mystery how she should receive double for her sins. Firstly, in bringing it down to the experience of the child of grace they are brought before the bar of God, for, says Paul, we must all appear before the judgment seat of Christ there to receive, &c., there we receive the condemnation and sentence of the law of God. Says Paul again, *I was alive once without the law but when the commandment came sin revived and I died,* every thing is demanded of the criminal, and he crying amen to the justice of God—and when Christ appears for his delivery he appears with a ransom or acquittal which is equal to the demands sin has inflicted. Is this all the soul receives an evidence of, at that trying moment? no, but life, eternal life, (John x. 23.) *And I give unto them eternal life and they shall never perish, neither shall*

any pluck them out of my hand. I would not this double for her sins—acquitted from death and raised to an immortal state of faith to rely on God's promises that we shall be when time shall be no longer? I need not multiply quotations to prove the security of the child of grace; for it is made so plain that what God does he does forever, that men may fear before him. It is the greatest source of comfort and consolation that ever mortals could be made the recipients of to feel that they are heirs of God and joint heirs with the Lord Jesus Christ—that nothing can separate—nothing can destroy the union that exists between Christ and his people. May God lead our minds, my brethren, understandingly into the mysterious, unsearchable and boundless love of God, and we be made to say,

"Hush all ye angry passions then,
Let strife forever cease,
And all my powers submissive be
Unto the God of peace."

NATHANIEL WESTCOTT.

Abington, July 22, 1847.

For the Signs of the Times.

JOHN i. 10.

"He that believeth on the Son of God hath the witness in himself."—It is this witness, this prompter, that impels us to worship God in Spirit and in truth. It matters not whether we are surrounded by the tumultuous hum of business or in some secluded spot; nor is it essential as to the position of the body, whether we kneel, stand erect, or are stretched upon a couch of sickness, this witness, viz., the Spirit of light and life maketh intercession for us. True worship is not dependent upon the beggarly powers of nature, nor the confusion of utterance; it works internally and purifies the heart; and the fruits of righteousness are manifested thereby. Our corrupt hearts are not made pure by external trappings or grave countenance. But if we are a receptacle of the nature of him who was reviled and reviled not again, the pure and unerring impress of that nature will influence us to apply to our actions the golden rule of conscientiousness to do unto others as we would wish to have them do to us. Yes, its perfect workings will enable us to live with a conscience void of offence towards God and our fellow creatures.

This living principle within witnesseth also with our spirits that we are born of God, it is the light that makes manifest the depravity of our nature, reveals the demands of the holy law which nothing short of infinite perfection can comply with; and its testimony ceases not with the revelation of these things, but holds communion with Jesus who hath fulfilled the law and borne its penalties for us, and bears again the testimony of our identity with him and with the Father who gave him the work to do. Entirely idle is the record that God hath given of his Son, to those who are destitute of the witness in themselves to correspond therewith. By the record I think is meant the divine testimony which our God in his pleasure and wisdom has handed down for the sustenance and edification of the church through all genera-

tions, whether it is by miracle, declaration, metaphor or revelation. The Father beareth record of the Son in verbal declaration—See Matt. iii. 17, "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." The Scriptures also testify of Jesus—See John v. 39, "Search the Scriptures; for in them ye think ye have eternal life: *And they are they which testify of me.*" To which truth the Holy Ghost responds witnessing with our rational powers, "For there are three that bear record in heaven, the Father the Word and the Holy Ghost." John v. 7. I have no idea that the term heaven in the above mentioned text has allusion to the infinite realm of eternal rest, for there wrong does not exist to contrast with right. Where error does not contest with truth there is no record requisite to substantiate truth; for in the holy presence of the Ancient of days and our Elder Brother, Jesus, the Redeemer, our existence will be an uninterrupted eternal now of bliss; the sun will not be essential to illuminate the city wherein dwells none but the spirits of the just who are made perfect, and the holy angels. God himself is the light and life of all the inhabitants. When the purpose of God is accomplished, and the church militant borne thro' the channel of time, then shall it be brought to pass that death is swallowed up in victory. But until that is accomplished we need the record of our inheritance and the witnesses thereto. At the restitution of all things, when the Son shall have delivered up the kingdom, and the children been brought in full possession of the inheritance, the probation and testimony will cease.

P. A. B.

For the Signs of the Times.

Philadelphia, Aug. 24, 1847.

DEAR BROTHER BEEBE:—Having been drawn to the little branch of Christ's church in Canton where I trust I heard the gospel preached by one of God's servants, which is a very rare thing there, for we have none to preach to us statedly, being very poor in this world's goods, but I hope rich in the faith of God's elect. We are away down on the bay shore so far that we are unnoticed by our brethren who handle the word of God, except occasionally one who takes pity on us and will go a little out of the way to give us a small drink from the streams that never fail. If we were as much neglected by the good Shepherd of souls as we are by his servants in the gospel ministry we should be indeed miserable. But we know in whom we have believed, and that he has more compassion on his own children than his servants have.

It would be very cheering to us if some of the ministers of God would pass through our little village and call on us that we might gather a few of the crumbs which fall from the Master's table; for we are despised even by those of our own household. Of course we expect nothing else of our enemies but frowns; but we desire to receive better things of those who belong to the household of faith. I will say no more, for a word to the wise sufficient. Yours in christian love,

I. C. SITHINS.

Carpenter street corner of 9th.

For the Signs of the Times.

ELDER G. BEEBE:—It might be said now, as it was in Eli's day. The word of the Lord is precious, especially in these parts; but we have a plenty of every thing except experimental religion, that goes by that name, for if the brethren who write for the Signs in other States were eye and ear witnesses of the working of the Mystery of iniquity in this section of country they could not give a more true description of it. However, there does not appear to be so much wind blowing at present as in years past, for as protracted meetings go out of fashion that kind of noise and tumult and confusion that always accompanied them ceases.

I have been much pleased with the last numbers of the Signs, and I have felt my heart give way a little to melting and tears in hearing brethren and sisters enter into my views and feelings in their exercises, trials temptations and afflictions, for in these things I find I have company, wherein I have often thought I was alone. It has now been a long time, I may say years, since the Lord has given me any evidence of the conversion of a sinner to himself in the circle of my acquaintance; yet I believe the residue of the Spirit is with him, and if there are yet empty vessels it will be poured from on high; for I know of no other way that a people can be formed for him that will shew forth his praise; for I so learned the depth of human depravity in my own heart that I no longer marvel that a man must be born again in order to see the kingdom of God. I had such a view of my natural blindness that I did not wonder I had not seen these things before, as some say; I don't wonder the deaf do not hear, for I was born blind and deaf and grew up in ignorance, for what I thought I knew I was taught by blind guides. I had such a sense of the depravity of the human heart that I should sooner have gone to the beasts to be taught, and to the fishes of the sea to have spiritual things declared to me than to any of the wise men of this world. When the Lord let me see that my heart was not right with him I was led to look back on my past life and view that every thing I had thought, said, or done, had proceeded forth and come out of a corrupt heart; and as the motive from which we act constitutes the action in the sight of God good or bad, so I saw that all I had done that I thought was right was done from a principle of self love and with a view to secure my own happiness; and viewing that God as my Creator and Preserver and the Giver of all my enjoyments had a right to require of me perfect conformity to his holy law which required all that I did to be done with a view to honor and glorify him I viewed a great contrast. Then I felt the force of that text, *Cursed is every one that continueth not in all things written in the book of the law to do them.* In this unhappy condition, viewing the reasonable requirements of God and my inability to perform them, my mind was led to search the Scriptures and every word appear to be spoken with that authority that I never viewed before. There I viewed that the whole human fam-

ily were divided in two classes i. e., saints and sinners, righteous and wicked, just and unjust; and I numbered myself with the transgressors and could take nothing to myself but what the law said, and it spoke to them that were under it; which stopped my mouth from all claims on the mercy or favor of God, and I felt to be a guilty condemned rebel before him, and could not see how he could have mercy on me or endure me in his sight; and could only account for it that I might fill up the measure of my wickedness, and ripen for everlasting destruction from his peaceful presence. In my trouble I thought of praying but was hindered by being asked how I knew there was a God; which I could not answer on account of unbelief. And again it would be suggested to my mind that the prayers of the wicked were abomination in the sight of the Lord; and again, I thought none but christians could pray understandingly, or could have access to a throne of grace. I had no convictions for refusing offered mercy, for I could find no offers of mercy made to impenitent sinners; which appeared to be my state. I became tired of living in sin and rebellion against God, and nothing now was so desirable as to have him change my heart and thereby qualify me for his service for I became more concerned for his honor and glory than I was for my own happiness, yea, that was all the happiness I thought of; and that change that I needed must be effected alone by a display of almighty power and grace, independent of all means that could be used by men or angels; and that display depended on the eternal purpose of God, and on his having given me grace in Christ Jesus before the world began, all which as yet were hidden mysteries to me and afforded me no comfort; but a peradventure that Christ had me in view as an individual for whom he lived, suffered, and died, seemed to keep me out of despair; at length it pleased the Lord to let peace and calmness take place in my mind: and then I thought it must be false peace, because I had not suffered so much as I supposed a person would under a real work of grace; and I feared nothing more than self deception, but peace would rule in my heart in spite of all my efforts to get new convictions. I felt impressed with the duty of commencing the worship of God in my family and of being baptized, but a fear that I was not a subject of grace kept me back a long time. At length I concluded to lay my case before the church and get their opinion, which I did, and then I was afraid they had too much charity; however I concluded to venture in the name and strength of the Lord and a happy day I had; like a child, I thought my trouble was all over; but, alas! I have found trouble where I least expected it, among professors of the same name. But having obtained help of God I continue and am the same old sinner; and, if saved, it must be by grace.

EZEKIEL M. BROWN.

Topsam, Aug. 10, 1847.

For the Signs of the Times.

Randolph Co., Ga., June 24, 1847.

BROTHER BEEBE:—I have recently returned

from one of our union meetings of the O. S. Baptists held in Early County with Antioch Church; and I think I can say of a truth it was a union meeting with the saints in very deed. It was our communion season & feet-washing—it appeared to me that truly the Lord was in our midst, if we might be permitted to judge from human appearance, whilst the word preached seemed to have its weight on the congregation with good effect, our churches seem to be generally in peace though much coldness prevails amongst us as a denomination in general. Now and then the church appears like she was about to wake up from her sleep and march off toward the heavenly land; the land of promise, the saints' rest, but in a little time she is in her slumber again, and so will remain, I believe, until the set time comes to favour Zion.

Brother Beebe, I think I can say in truth as Paul said at a certain time, *Without dissimulation pray for us*; and may the Lord bless all the dear saints of God wherever he may have cast their lot is my prayer for Christ's sake. Amen.

A. BELCHER.

For the Signs of the Times.

BR. BEEBE:—In the course of my travels and conversation I find a diversity of faith on a certain subject, viz:—

1. Some believe that God foreknows all things both good and evil, but has fore-ordained nothing.
2. Some say that all things both good and evil are both foreknown and predetermined, but that God does nothing by way of bringing any thing to pass.
3. Some say, that all things both good and evil, are absolutely predetermined, and that God is active, commanding the good, but passive, permitting the evil.
4. Others say that all things both good and evil are absolutely predestinated and commanded.

These varieties may all be found in the same church, and, unless I am greatly mistaken, in every Old School church. I should like to know which of these four horns, your faith lays hold of. And further, have we any account in the Scriptures of any sin committed by either good men or bad which is not necessary for the salvation, and edification of the just? again, in the absence of God would not sin and holiness both cease to be?

Does the devil possess in himself independently any more power than you and I, or any other dead carcass? Is not God the "first cause and last end of all things" both good and evil?

Are not all creatures both good and evil his servants, doing his will? Will any object to the doctrinal insinuation of the above queries, except such, as believe that so much sovereignty, grace, and power, are not necessary for their salvation and edification?

In replying to the above queries I would suggest that it would cut the story short, by simply giving your ay, or nay, accompanied by such Scripture references as may seem necessary to sustain your position and if necessary ask queries in return.

This mode of discussion will be attended with some advantages, viz;—It will strip sophisticians of their armor and fortify every advocate of truth. It will lead every inquiring mind to the word of truth and leave the Holy Ghost to do the preaching, i. e., make the commentaries, and prevent any painful remarks.

Yours in love,

QUERIST.

For the Signs of the Times.

BROTHER BEEBE:—I have long felt desirous to communicate through the Signs, but feeling my weakness and insufficiency I have deferred it until the present time. In looking over the pages of divine revelations my attention was called to the 122d Psalm and particularly to the third verse, which reads as follows:—"Jerusalem is builded as a city that is compact together." This Jerusalem is evidently the new Jerusalem which came down from God out of heaven adorned as a bride for her husband, which is free, which is the Mother of us all—in whom all the building, or city, fully framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit: for the Lord has chosen Sion, he hath desired it for his habitation; *This is my rest forever: here will I dwell for I have desired it. I will abundantly bless her provision and satisfy her poor with bread.*

But to speak more particularly of the city or building and the materials composing it. *Ye also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.*—The walls of this city have twelve foundations and in them the names of the twelve apostles of the Lamb: and the city has no need of the sun neither of the moon to shine in it, for the glory of the Lord enlightens it, and the Lamb is the light thereof; and the nation of them that are saved shall walk in the light of it and the gates of it shall not be shut by day; for there shall be no night there. Know ye not that ye are the temple of God? *If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple are ye.* And what agreement has the temple of God with idols? for ye are the temple of the living God as God has said, *I will dwell in them, and walk in them, and I will be their God and they shall be my people.*

Wherefore come out from among them and be ye separate, saith the Lord; and, *Touch not the unclean thing and I will save you, and will be a Father unto you and ye shall be my sons and daughters.* And as the mountains were round about ancient Jerusalem, so the Lord is around his spiritual Jerusalem for her defence. The compactness of this city is fully demonstrated in the word of truth, they all shall be perfectly joined together in one Spirit and in the same judgment, for there is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God, and Father of all, who is above all and in you all. Then if God is in all the members of this house must we not say there will be a unity of sentiment and of feeling? Shall we

then say when we find brethren disagreeing, that they cannot be all members of this family? No; we dare not: but it is a bad sign. David says, *If I forget thee, O Jerusalem, let my right hand forget her cunning—if I do not remember thee—let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joys.* In my weak judgment there would be a happier state of things in the church if we all could say so in sincerity and in truth. The materials for this city are said to be the salt of the earth, the light of the world, and as a city set upon a hill whose light can never be hid. They do not need the weapons of carnal warfare; for it is said that Jerusalem's warfare is accomplished; her iniquity is pardoned for she hath received at the Lord's hand double for all her sins.

There is something said about supplying the inhabitants of this city with water, *the streams whereof shall make glad the city.* A word or two why this city is compact; because their king hath given himself for them that he might redeem them from all iniquity and purify unto himself a peculiar people zealous of good works. And ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should shew forth the praises of him that hath called you out of darkness into his marvellous light. And those that were with him were called and chosen and faithful. These considerations forbid that we should teach for doctrine the commandments of men and thereby glory in a fleshly religion.—God forbid that we should glory save in the cross of Christ, for, says the apostle, we are the circumcision that worship God in the Spirit, rejoice in Jesus Christ, and have no confidence in the flesh.

In conclusion, I would say that I am of the opinion of sister Jewett, that if the brethren would speak often one to another, it must greatly have a tendency to comfort and upbuild them in truth and holiness; because it is in obedience to the commands, and *In keeping thy commands there is great reward.*

Do not let these few broken ideas crowd any thing of importance out of the Signs.

H. HORTON.

Wallkill, Orange Co., N. Y.

MISCELLANEOUS EXTRACTS.

BROTHER BEEBE:—With these few lines I mail you a newspaper printed in Philadelphia, on account of a piece published in it on the first page, extracted from the Calvinistic Magazine, entitled the "Great Iron Wheel;" of course you must judge whether or not it is worthy of a place in the "Signs." I have seen the subject continued in the first number of the paper, and I should think it would do good.

Yours in love,

JOSEPH HUGHES.

From the Calvinistic Magazine.

"THE GREAT IRON WHEEL."

BY FRED. A. ROSS.

We invite every man who loves religious and civil liberty to examine the Great Iron Wheel. In the 18th No. of the Methodist Episcopalian,

there is an article on "The declension of religion" in some of the circuits, in which the writer says:

"One of our ministers, (now no more,) whose bright genius has happily demonstrated the applicability of our system to the objects of good intended by it, has told us, in his illustration, 'that the entire movement depends upon keeping the great iron wheel of itinerancy constantly and rapidly rolling round,' and in making the application of the figure to American Methodism, he says: 'Let us carefully note the admirable and astounding movements of this wonderful machine. You will perceive there are, wheels within wheels.'

1. There is the great outer wheel of episcopacy, which accomplishes its entire revolution once in four years. To this are attached twenty-eight smaller wheels, styled annual conferences, moving round once a year; to these are attached one hundred wheels, designated presiding elders, moving twelve hundred other wheels, termed quarterly conferences, every three months—to these are attached four thousand wheels, styled traveling preachers, moving round once a month, and communicating motion to thirty thousand wheels, called class-leaders, moving round once a week, and who, in turn, being attached to between seven and eight hundred thousand wheels, called members, give a sufficient impulse to whirl them around every day. What a machine is this!"

Truly, "what a machine is this!" We say to every one, "Let us carefully note the admirable and astounding movements of this wonderful machine!" How potent for good—if controlled by angels! How omnipotent for evil—if turned by men!—Why, in essential character, it is the very system of the Jesuits of Rome! It is in principle, a crushing military despotism. It is astounding! It is astounding, that any set of men, after the American revolution, should have dared to fabricate, and set in motion this great Iron Wheel of the Itinerancy! Just look at it and you see it is a perfect system of passive obedience and non-resistance. Every smaller wheel being attached to the wheel next in power above it, and the whole moving in absolute control of the Great Outer Wheel of Episcopacy. The reflecting man must see at a glance, that all real liberty of thought and action is destroyed, as truly, by this system, as by the ecclesiastical system of Rome—as by the drill of an army—as by any despotism upon the face of the earth.

But, it may be said, we must not press too far a mere "illustration"—for, that the figure of the Great Iron Wheel, properly explained, will not look so bad. Well. Let us see.

In May, 1844, the General Conference of the Methodist Episcopal Church, met in the city of New York. Bishop Andrew was suspended from the exercise of his functions, by the Conference. On the resolution of suspension, Mr. Hamline of Ohio, made a speech which had, perhaps much weight in deciding the mind of the Conference, as to its authority in the case. Mr. Hamline was made a Bishop, in part, probably, for this speech. It certainly deserved a mitre, as our readers will acknowledge.

Mr. Hamline argued, that the General Conference had the power to suspend the Bishop, in a summary manner, without trial—because, according to the genius of the Methodist system, every officer, under the Bishop, could be thus suspended, or removed from office. He affirmed, that the class-leader could be removed by the Itinerant Pastor—the Itinerant Pastor by the Presiding Elder or Bishop—the Presiding Elder by the Bishop—at any time during the interval of Conference. Mr. Hamline summed up his evidence by saying, that the Methodist system of removal or suspension was peculiar,—

First. That suspension, removal, or deposition from office in the Methodist Episcopal Church, is "summary." "Without accusation, trial, or formal sentence"—Ministerial, not judicial."

Secondly. "It is for no crime, generally for no misdemeanor, but for being unacceptable."

Thirdly. That "most of the removals are by a sole agent, namely, by a Bishop or a preacher whose will is omnipotent in the premises."

Fourthly. That "the removing officer is not legally obliged to assign any cause for deposition. If he do so, it is through courtesy, and not of right."

Fifth. That "the deposed officer has no appeal" that "if indiscreetly or unnecessarily removed, he must submit; for there is no tribunal authorized to cure the error, or rectify the wrong."

This system Mr. Hamline acknowledges, is one of surpassing energy, and centralizing of power—and he pronounces it "worthy of all eulogy!"

There is the system from the lips of a Methodist preacher—now a Methodist Bishop! Look at it, ye sober and reflecting lovers of religious liberty, and civil too. Look at it, ye members of the Methodist Church! Look at it. What! A system "worthy of all eulogy!" What say you, Genius of America? She answers, "The Methodist system is death to all the institutions for which Washington fought and freemen died!" what says the Gospel? The Gospel tells us, "The Methodist system is Anti-Christ. For it is the very identical priestly power which has crushed & trodden under foot the liberty wherewith Christ doth make free, in every age of the world!" Worthy of all eulogy! Look at it—eight hundred thousand members, attached to thirty thousand class-leaders, and every one of these thirty thousand class-leaders holding his office at the mere discretion of some one of four thousand travelling Pastors, and every one of four thousand itinerant Pastors, moving in his circuit at the omnipotent will of some one of a hundred Presiding Elders,—and every one of these hundred Presiding Elders holding his station at the mere pleasure of some one of a half dozen Bishops;—and when summarily removed from office, none may ask the reason why, nor the despot the reason give! And this is the system lauded by those who wield it, as "worthy of all eulogy!" This is said in the United States—and American freemen—not foreign Roman Catholics tolerate, aye, submit to the usurpation.

Will it be said, in reply to these remarks, that the General Conference was divided on the resolution advocated by Mr. Hamline? And that the Methodist Episcopal Church South do not sanction the views of Mr. Hamline? But we will not have dust cast in our eyes. Those who now constitute the Methodist Church South, denied the applicability of Mr. Hamline's summary process to the Bishops, on the part of the General Conference, but admitted (so far as we understand,) the correctness of Mr. Hamline's interpretation of their Discipline, as to all the officers below the Bishops. But let us press this point a little farther. We will ask some questions.

1. Mr. Hamline and the General Conference say that removal from office in the Methodist Church is "peculiar." Will the Editor of the Methodist Episcopalian deny it?

2. Mr. Hamline and the General Conference say it is "Summary"—"without accusation, trial, or formal sentence—ministerial, not judicial." Will the Episcopalian deny it?

3. Mr. Hamline and the General Conference say, "removals are for no crime, generally for no misdemeanor, but for being unacceptable." Will the Episcopalian deny it?

4. Mr. Hamline and the General Conference say, that "most removals are by a sole agent,

namely, a Bishop or Preacher, whose will is omnipotent in the premises." Will the Episcopalian deny it?

5. Mr. Hamline and the General Conference say, that "the removing officer is not legally obliged to assign any cause for deposing. If he do so, it is through courtesy and not of right." Will the Episcopalian deny it?

6. Mr. Hamline and the General Conference say, that "the deposed officer has no appeal—that if indiscreetly or unnecessarily removed, he must submit; for there is no tribunal authorized to cure the error, or rectify the wrong." Will the Episcopalian deny it?

Now we do not care how the Editor of the Episcopalian decides. If he denies the construction put upon the Methodist Discipline, by Mr. Hamline and the General Conference, we may still be allowed, to believe, that Mr. Hamline and the Conference understood the Methodist Discipline better than Rev. S. Patton. But if the Episcopalian admits the Discipline of the Methodist Church to be just what Mr. Hamline and the Conference say it is, then will Mr. Patton tell the people of East Tennessee whether he holds that system of despotism is "worthy of all eulogy?" And, will he then favor us with a definition and illustration of Russian, Turkish and Chinese despotism, or will he tell us where, in any army on earth, there is any thing akin to this irresponsible power wielded in the Methodist Episcopal church? Lastly. Will Mr. Patton tell us if the people in the Methodist Church according to their system, (we thank God the system does not work perfectly, because it is in free America,)—will he tell us, if the people, are recognized by the system—the people—the members, whirled by the Great Iron Wheel, are not the merest puppets—moving round "every day" under the "whirl" of the class-leaders—who are whirled around by the travelling Preachers—who are whirled around by the Presiding Elders—who are whirled around by the Bishops—who are whirled around by the General Conference? Will Mr. P. tell us, if the wheel turned at proper speed, and all the parts were working right, whether these eight hundred thousand members might not be made to whirl around exactly alike—even dressed to order in stiff collars on one side, and dove colored bonnets without ribbons on the other—doing identically the same thing, and at the same time, in every place where the Wheel moved from the St. Johns to the Rio Grande?

[To be continued.]

"HE SHALL NOT BE GATHERED."

Job xxvii. 19.

The heathen had a conceit that the souls of such persons as had not had the due rites of burial paid them, were not admitted into Hades, but were forced to wander a hundred years, a parcel of vagabond ghosts, about the banks of the Styx. Hence we find the ghost of Patroclus supplicating Achilles to give him his funereal rites. 'Bury me,' says he, 'that I pass as soon as possible thro' the gates of Hades.' So speaks Palinurus in Virgil; 'Throw upon me some earth, that at last I may obtain rest in death, in quiet habitations.' Here the self-conceited philosopher smiles at the rite of sprinkling the body three times with dust; but this, although misunderstood, and tinged with the fabulous, was borrowed from the Hebrew nation.

"To gather denotes, as to the dead, the bringing of their souls to Paradise. Although this cannot be effected by mortals, yet they expressed the benevolent wish that the thing might be. On the other hand, Job says of the rich man, he shall lie down, but he shall not be gathered. In the ages

which followed, the performance of this rite was termed *sealing*. Of this we have a bright instance in the second book Esdras: "Whosoever thou findest the dead, seal them, and bury them;" that is, express the benevolent prayer which is in use amongst the Jews to this day: 'May he be in the bundle of life, may his portion be in Paradise, and also in that future world which is reserved for the righteous.' It would also appear that, in this act of *sealing* a corpse, they either wrote upon the head with ink, or simply made the form with the finger (*Le-hovah*.) This at bottom could make no difference in the state of the deceased, but it expressed their desire that such a person might be among those *who are written unto life*. From a passage in Isaiah it appears, that persons were in use to mark with indelible ink on the hand, the words (*Le-hovah*) the contracted form of this sentence, *I am the Lord's*. This agrees with what Rabbi Simeon says, 'The perfectly just are sealed, and in the moment of death are conveyed to paradise.' This sealing St. Paul applies, as far as wishes can go, to Onesiphorus. *May the Lord grant to Onesiphorus, that he may obtain mercy of the Lord in that day!* As many, says the same apostle, *as walk according to this rule, peace be on them, as upon the Israel of God!* (Gal. vi. 16.)

"Such being marked in death with the expression *belonging to the Lord*, explains this sentence, *the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his. Hurt not the earth, nor the trees*, says the angel in the book of Revelation, *until we have sealed the servants of our God in their foreheads*. This seal, we are told is their father's name; that is, *Le-hovah the Lord's*, alluding to the Old Testament form. This name Christ says he himself writes, and by doing so, acts the part of the *Kedosh-Israel*, opening where none can shut. This sealing, then, is taking them off by death, and placing them in his father's house; for after they are so sealed, we find them before the throne, *hungering and thirsting no more*, and the Lamb in the midst of them, and leading them forth into pastures.

"This ancient rite St. Paul improves upon. Men can, in sealing, go no farther than wishes, but the Spirit of God can do more; *ye are sealed by the Spirit until the day of redemption*; that is, what others of old may have done symbolically, he will do in reality—he will write upon you *Le-hovah*. This is a seal which no power can erase; it will last until the day of redemption. So in another place he says, *ye are sealed with the Holy Spirit of promise*. Now the seal *Le-hovah, the Lord's* not only says they are his, but it is also their memorial through the hidden period, that he will appear, and receive them unto himself and in this way the seal itself has in it the nature of a promise." BENNETT'S *View of the Intermediate State*, p. 353—356.

BELLS.

Calmel's Dictionary.

"The bell seems to have been a sacred utensil of very ancient use in Asia. Golden bells formed a part of the ornaments of the pontifical robe of the Jewish high priest, with which he invested himself upon those grand and peculiar festivals, when he entered into the sanctuary. That robe was very magnificent, it was ordained to be of sky-blue, and the border of it, at the bottom, was adorned with pomegranates and gold bells intermingled equally, and at equal distances. The use and intent of these bells is evident from these words: *And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place, before the Lord, and when he cometh out, that he die not*. The sound of the numerous bells that covered the hem of his garment,

gave notice to the assembled people that the most awful ceremony of their religion had commenced. When arrayed in this garb he bore into the sanctuary the vessel of incense, it was the signal to prostrate themselves before the Deity, and to commence those fervent ejaculations which were to ascend with the column of that incense to the throne of heaven." "One indispensable ceremony in the Indian Pooja is the ringing of a small bell by the officiating brahmin. The women of the idol, or dancing girls of the pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." (MAURICE'S *Indian Antiquities*, vol. v. p. 137.) "The ancient kings of Persia, who, in fact, united in their own person the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. The Arabian courtesans, like the Indian women, have little golden bells fastened round their legs, neck, and elbows, to the sound of which they dance before the king. The Arabian princesses wear golden rings on their fingers, to which little bells are suspended, as well as in the flowing tresses of their hair, that their superior rank may be known, and they themselves, in passing, receive the homage due to their exalted station."

EDITORIAL.

NEW VERNON, N. Y., SEPTEMBER 15, 1847.

"IN THIS THE CHILDREN OF GOD ARE MANIFEST, AND THE CHILDREN OF THE DEVIL; WHOEVER DOETH NOT RIGHTEOUSNESS IS NOT OF GOD, NEITHER HE THAT LOVETH NOT HIS BROTHER."—

1 John iii. 10.

It is true that the testimony of this servant of Jesus, is regarded by many professed *doctors of divinity* as being too mysterious for the comprehension of the poor of Christ's flock; yet when it is considered that *all Scripture is by inspiration*, and that it can only be understood by the teaching of the same Spirit which influenced the chosen ones of God to indite it, and which reveals the deep things of God to babes, while they are hidden from the wise and prudent of this world, we hope our brethren will not censure us for attempting to give such views as we have received concerning this passage.

The apostle seems to have had a view of the *electing love* of God, on which he dwells with rapture; and in the course of his remarks on this subject he is led to give some of the evidences by which it pleased the Lord that his saints should recognize each other in this vale of tears. These evidences are not as the arminians would represent, to be found indiscriminately in all professors of religion; but, on the contrary, they are the only visible mark by which the children of the light are made manifest, and false professors can no more counterfeit them than the Ephraimites at the passages of Jordan could frame to pronounce *Shibboleth*. No doubt they may be very *sincere* in their efforts to deceive the Deity and make him believe that they possess the marks of his people, but his all-seeing eye can never be deceived; he knows his people from before the foundation of the world; and all the long faces, sanctified airs, and hypo-

critical obedience of ordinances in respect to the dead body of Moses, that the father of lies ever put it into the hearts of his servants on earth to practice for the purpose of deceiving *if it were possible* the very elect, can never pluck an hair of promise out of his hand, or smuggle one of those to whom the Lord said, "*Ye are of your father the devil*," into the green pastures where he causes his flock to rest at noon. Uncharitable as this may seem it is nevertheless supported by the authority of that voice whose mandate moves the rolling spheres in one perpetual strain of symphonious praise to their Creator, before the scrutiny of whose eye the heavens are not clean and whose angels are charged with folly in his presence; and we are not only willing to submit to it as a matter of necessity, but with all the chosen of God we feel to ascribe praises to God and the Lamb forever for the glorious manifestation of his mighty power in bringing his people out of nature's darkness, in which they are found belching forth all the enmity of their carnal natures against God, and translating them into the light of the kingdom of his Son, where there is no need of the sun to enlighten, for the presence of God is an unceasing and boundless source of light to all those to whom he is revealed by the operation of the Spirit of his Son in their hearts, quickening them from dead works and offerings of their own performances, and causing them to rely wholly on the blood of the sacrifice which he has provided for all them that fear him, who are the called according to his purpose and grace, and have washed their robes and made them white in the blood of the Lamb which cleanses from all sin. When they are brought by this way which they knew not they can sing,

"Not by the terrors of a slave
Do we perform his will,
But with the noblest powers we have
His sweet commands fulfil."

"Whoever doeth not righteousness is not of God."—This is one of those passages with which the evil one is ever ready to attack the child of God, for he well knows that the light of the Spirit reveals to the view of the bewildered saint all the corruptions of his nature and humbles him under a sense of his own depravity, and while he is cast down in contemplation of his own ingratitude, the tempter, with all his characteristic subtlety, applies this passage to his case, telling him, *If*, (for the devil is an arminian and must have *ifs*.) *if you were a christian this corruption could not be in you, for "Whoever is born of God doth not commit sin;" but inasmuch as yourself must admit that sin remaineth in you it is evident that you are not of God.* In this way the poor soul is beset with the temptations of the adversary until he is made to feel his own weakness and insufficiency to do any thing as of himself, and at the very moment when all his refuges of self-sufficiency are exhausted and he finds himself sinking in deep mire where there is no standing, the Lord reveals himself to him in love, shows him the true meaning of these passages, and rebukes the tempter, and the child of God, released from the embarrassment of the

doubts thrown over his hopes by the misrepresentations of the adversary, rejoices in the renewed evidences of his adoption, giving praises to his Redeemer, even the Holy One of Israel, for his deliverance. But how can the seeming variance between this passage and the promise of salvation to God's chosen ones be reconciled? There is none of all the children of men who can say with truth that he is righteous. It is well known that the Scribes and Pharisees were the nearest to *sinless perfection* (speaking after the manner of men) of any of the human family, for Paul says that he was as touching the righteousness which is in the law *blameless*, yet the commandment came, sin revived, and Paul died. Again, the Master himself informs the disciples, (Mat. v. 20,) "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now if our righteousness must exceed the righteousness of the Pharisees it is necessary that we should be more righteous than Saul of Tarsus against whom no charge could be brought even by the exasperated lawyers and Rabbis who were familiar with all the precepts of the law written on tables of stone. But, says one, if we are blameless must we not be righteous? Paul does not profess to have been righteous in the sight of God but only in respect to the righteousness which was in the law. This was not sufficient to secure to him an entrance into the kingdom of God. The law was never intended to give life, for if a law had been given which could have given life then verily righteousness should have been by the law. But God has a chosen people whose life was hidden with Christ in God from before the foundation of the world; now this people is involved in transgression in their fall in Adam, and therefore they are sinners, and under the sentence of death in common with all mankind; but there is a relationship existing between the elect and Christ their Head by virtue of which they are released from the law of sin and death and brought under law to Christ their Savior who is their Life, as he says, "I am the Resurrection and the Life." John xi. 25. Now, the righteousness of the Pharisees was something entirely manufactured by themselves and the materials were furnished from their own resources; just so with the arminians of the present day; they work zealously to convert the heathen from the worship of idols, but at the same time seem themselves to be blind and not to see that they are assuming the work which God has reserved unto himself. The Master told the Pharisees that when they had made a proselyte they made him twofold more the child of hell than they themselves were; and since the system on which they wrought was identically the same with that of the popular religionists of the present day it is not uncharitable and unkind in modern Pharisees to deny their zealous Jewish brethren?

Neither he that loveth not his brother.—It matters little what learned elucidations the men of this world may have published to gainsay or resist the truth of this assertion, it remains and ever

must remain an indisputable decision of the King of Zion delivered through one of his inspired apostles, and to remain until time shall cease to be. There is no danger of this decision operating to the injury of one of God's chosen people, because that wherever God quickens a sinner and reveals his Son in him, he gives him a new heart in which as a law or governing principle is written the love of God and consequently of godliness. It is just as impossible to prevent the regenerated soul from loving the children of God in proportion as they bear the image of the heavenly as it is to make an unregenerated man love the doctrine of the sovereignty of God in the eternal election of his people and their predestination to eternal life which is given them in Christ from before the foundation of the world; for the new heart is love to God just as much as the carnal heart is enmity against God. Hence we see that while the church was in its primitive purity, though the world was unable to avoid seeing the love of Christians to one another, yet they hated them and persecuted them. All these things, however, were foretold to the disciples by the Lord during the time when he was personally with them in the flesh; and he told them why the world hated them—because they were not of the world, for if they were of the world the world would love its own, but "I have chosen you out of the world, therefore the world hateth you."

ERRATA.

In reviewing our last number we have discovered several errors,—such as, page 131, last column, second line from the bottom, Eld. Hartwell is made to say his carnal nature looks *beautiful*; it should read *hateful*: also, same page first column, tenth line from the bottom, a period was inserted where there should be no pause.

We think these are the principal mistakes, though there are several others.—The only apology we have for our neglect of duty is, we were laboring under the effects of a severe headache which rendered us totally blind for a great part of the time, and it was between these spells of blindness that we were obliged to read the proof.

POETRY.

From Watts' Lyric Songs.
HAPPY FRAILTY.

"How meanly dwells th' immortal mind!
How vile these bodies are!
Why was a clod of earth designed
To enclose a heavenly star?"

Weak cottage where our souls reside,
This flesh a tottering wall,
With frightful breaches gaping wide,
The building bends to fall.

All round it storms of trouble blow,
And waves of sorrow roll,
Cold winds and driving storms beat through
And pain the tenant soul.

"Alas how frail our state!" said I,
And thus went mourning on
Till sudden from the cleaving sky
A gleam of glory shone.

My soul felt all the glory come,
And breath'd her native air;

Then she remembered heaven her home
And she a prisoner here.

Straight she began to change her key
And joyful in her pains
She sung the frailty of her clay
In pleasurable strains.

"How weak's the prison where I dwell,
Flesh but a tottering wall,
The breaches cheerfully foretell
The house must shortly fall."

No more my friends shall I complain
Though all my heartstrings ache,
Welcome disease and every pain
That makes the cottage shake.

Now let the tempest blow all round,
Now swell the surges high,
And beat this house of bondage down
To let the stranger fly.

I have a mansion built above
By the eternal hand;
And should the earth's foundations move
My heavenly house must stand.

Yes, for 'tis there my Savior reigns,
(I long to see his face.)
And while his strength the house sustains,
His glory fills the place.

Hark! from on high my Savior calls—
I come my Lord, my love,
Devotion breaks the prison walls,
And speeds my last remove.

JESUS.

BY MRS. SIGOURNEY.

"Unto Him who loved us, and washed us from our sins
in his own blood."—Rev.

How hath he loved us?—Ask the star
That on its wondrous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—no room!

Judea's mountains lift your voice,
With legends of the Savior fraught,
Speak, favored Olivet—so oft
At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he loved us?—Ask the band
That fled his woes with breathless haste;
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee!

Ask of Gethsemane, whose dew
Shrunk from that moisture strangely red,
Which in that unwatched hour of pain
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How hath he loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at his fearful cry—
O ask no more! but bow your pride,
Ye saints, and worship him who died.

[The following scrap of poetry we copy from a literary magazine. Perhaps none of our readers will fail to discover the application which it has to the missionaries in their benevolent operations.]

THE HERONS AND THE HERRINGS.

BY FRANCIS C. WOODWORTH.

A Heron came down from his home in the sky,
To the court of his cousins the fishes,
With despatches so heavy he scarcely could fly,
And his bosom brimful of good wishes.

That he was unfriendly to Herrings, he said,
He hoped there would be no suspicion;
His government wished to convert them instead,
And this was the end of his mission.

The Herrings replied, and were civil enough,
Though a little inclined to be witty:—
"We know we are heathenish, savage, and rough,
And are greatly obliged for your pity;

"But your plan of conversion we beg to decline,
With all due respect for your nation;
No doubt it would tend to exalt and refine,
Yet we fear it would check respiration."

The Heron returned to his peers in disdain,
And told how their love was requited.
"Poor creatures?" they said; "shall we let them re-
So ignorant, blind, and benighted?" [main

Then soon on a crusade of love and good-will
The Herons in council decided;
And they flew, every one that could boast a long bill,
To the beach where the Herrings resided.

So the tribe were soon converts from ocean to air,
Though liking not much the diversion,
And wishing at least they had time to prepare
For so novel a mode of conversion.

A sensible man will discover with ease
The point of the tale I've related;
A blockhead could not, let me say what I please,
Then why need my moral be stated?

OBITUARY.

DIED, at this place on Friday, the 13th ult., CASSANDRA
ISABELLA, infant daughter of the editor of this paper, aged
3 months and 21 days.

The conflict is over, the struggle is past—
We have looked, we have loved, we have fondled our last—
Thou hast left this cold world for bright regions in heaven;
Thou hast gone to thy God by whom thou wast given.

Long, long, we'll remember thy brief abode here;
Though short was thy stay, to each heart thou wast dear,
'Twas hard to resign thee to death's cold embrace;
And nought from our hearts can thine image efface.

'Twas pleasure to gaze on thy features so fair,
Thy lovely blue eyes and thy bright auburn hair,
But now thou hast gone and no longer we trace
The budding of intellect in thy sweet face.

Ah! thought our dear father when parting with thee
That at his return in thy grave thou wouldst be?
That his youngest—his fairest no more he'd behold,
That the form of his Cassa' so soon would be cold?

Could love have detained thee thou'dst dwelt with us still,
But it could not be so—it was not God's will—
'Tis for our own good he has taken our treasure
From anguish and sorrow to heavenly pleasure.—H. M. L.

Fort Pleasant, St. Joseph Co., Mich.,
Aug. 7, 1847.

DEAR BROTHER BEEDE:—I wish you to publish the following obituary notice.

Departed this life on the fifth of August, ARMILLA TERRAR, wife of Elmore G. Terry, and daughter of Eld. Thomas Gorton, formerly of the Town of Henrietta, Monroe Co., N. Y. The subject of this memoir was thirty nine years old: she united with the Baptist church upon profession of her faith, in the year 1825; an unwavering adherence to the doctrine of sovereign grace and a well ordered life have marked her course from thence onward to death. It may be truly said of her that she was well reported of for good works—faithfully she had brought up children; she had lodged strangers, washed the disciples' feet, and relieved the afflicted; and in the affections of her brethren and sisters she occupied a place never to be forgotten. A complication of diseases seemed to centre and combine to her dissolution. She lost her babe, (a week old,) three weeks before her departure. From that time she began rapidly to fail; her mental faculties were entirely prostrated eight days previous to her death. Previous to the loss of her reason she expressed herself perfectly resigned to the divine will; she was a firm and uncompromising O. S. Baptist, and had no fellowship with the unfruitful works of darkness in which the great body of professed Baptists are engaged at the present day. To me my earthly loss is irreparable, but it is, I fully believe, to her eternal gain. Yes, she has followed full quickly to strike hands with Sisters Smith and Bowen where pain and sorrow can never come; and may God sustain the survivors and enable us to say the Lord gave and he taketh away, and blessed be the name of the Lord.
E. G. TERRY.

DEAR BROTHER BEEBE:—I must convey to you and to the readers of the Signs the sad intelligence of the death of our beloved sister, MARY TOLSON, member of Chappawamsic church, and wife of Mr. James Tolson of Stafford Co., Virginia.

I need not indulge in empty praise or useless panegyric in this last tribute of respect rendered to our departed sister. She was a living epistle, known and read of all who knew and loved the truth, and her virtues will live embalmed in the memories of all the household of faith who had the privilege of an acquaintance with her. In her experience she always had a deep sense of the depravity of her nature, and consequently was a firm and unshaken believer in the doctrine of grace: The eternal love of God to his people, the rich atoning sacrifice of the Lamb to redeem them from all iniquity; and her walk and conversation gave incontestible evidence that she had been purified to God as one of his peculiar people. Her sufferings were great in her last illness, which continued about six weeks, but she was enabled to manifest in an extraordinary degree, the spirit of resignation to the divine will, and that patience had its perfect work.

There were none that excelled her in all the relations of life which we sustain to each other here. As a wife, kind and dutiful; as a member of the church, always in place when her strength would permit; and besides being blessed with a competency of this world's goods, she possessed that rare quality, a *willing mind*, to contribute to the church, and to the Lord's ministers: and the poor in general always found in her a sympathizing friend, one who did not say to them, "Be ye warmed, and be ye filled" &c. but who readily gave them what they needed.

She has left a disconsolate husband to mourn his irreparable loss. But he has the comfortable considerations to bear him up, that she was worthy of his warmest affections, which he cherished for her without measure, and that he did all that could have been done under the circumstances for her, but it was unavailing, and we are left in the church to mourn her absence from us, but we rejoice in hope that it is but for a season. If we can say of mere creaturely affection the love of friends and relations—

"The fondness of a creature's love,
How strong it strikes the sense!
Thither the warm affections move,
Nor can we call them thence,"

How much stronger is that threefold cord which binds the members of the body of Christ together. It is, indeed, "The golden chain that binds the happy souls above." It is what Christ says to his saints: "I am in my Father, and you in me, and I in you." Glorious, eternal union! by this we have fellowship with the Father, and with his Son Jesus Christ. It is by this that we love each other with a pure heart fervently. The ungodly know nothing of this heavenly union, this fellowship of the saints; and hence they frequently confound it with the love of the creature.

Sister Tolson, in common with all the saints, had her enemies, and among the Baptists too; but they were few, and of a description that would make their friendship more to be dreaded than their enmity.

Br. Beebe, I could write more, but I forbear: I could not conscientiously have written less. I feel that I have lost a friend indeed, one that was faithful and constant; and also a sister in Christ greatly beloved; but God has done it, and I submit. May the Lord sanctify this bereavement to her family, to the church of her membership and to all connections.

I remain your brother, and companion in tribulation.

JOHN CLARK.

Fredericksburg, Aug. 17, 1847.

BROTHER BEEBE:—It becomes our duty to record the death of our Sister CASSANDRA, widow of the late Elder J. W. Woolford, who departed this life on the 29th of May, 1847, in the sixty fifth year of her age. She was a member of the Baptist church for nearly thirty years.

"Blessed are the dead who die in the Lord."

W. WOOLFORD.

DIED, in Warwick, on the 22d ult., EDWARD, eldest son of Stephen A. Burt Esq., in the 25th year of his age. He was taken sick in Poughkeepsie, whither he had gone to pursue his studies as an artist, having adopted painting as his profession; in which his talent, skill, and application gave promise of high attainment.

About two weeks since he returned to his father's house, to die! Cut off in the morning of life, and in the vigor of usefulness, he has left numerous relatives and a large circle of admiring friends to mourn his early departure. May the solemn admonition, "Be ye also ready, for in such an hour as ye think not the Son of man cometh," be brought home to each of their hearts. On the occasion of his funeral an appropriate and affecting discourse was preached by Elder P. Hartwell, from Titus iii. 5, 6 & 7, to a very large and attentive audience. W.

ASSOCIATIONAL MEETINGS.

Jay, Maine, June 25, 1847.

BROTHER BEEBE:—The annual meeting of the Old School Predestinarian Baptist Association, of Maine, will be held with the Bowdoinham Church at Richmond village, Me., on Friday and Saturday, the 17th and 18th days of September, 1847.

Yours &c. JOSEPH L. PURINGTON.

BROTHER BEEBE:—I want you to give notice in the Signs of the meeting of the Salisbury Baptist Association, to be held with the Fishing Creek Baptist Church, Dorchester County, Md., the Saturday preceding the fourth Lord's day in October. A general invitation is extended to all O. S. Baptist brethren and sisters, who can attend.

W. WOOLFORD.

OLD SCHOOL MEETINGS.

Warwick, July 19, 1847.

DEAR BROTHER BEEBE:—As the time for our Eastern meetings draws nigh, and as none of the brethren at North Berwick, have noticed in the Signs the same, I feel it my duty in their behalf, (as I was present at their last annual meeting,) to request you to give notice in the Signs of the Times, that the next Anniversary of the MAINE PREDESTINARIAN O. S. BAPTIST CONFERENCE is, according to appointment, to be held with the O. S. church, in North Berwick, Me., commencing on Friday after the third Monday in September next, (which will be the 24th day of the month,) at ten o'clock, A. M., to hold, should the Lord will, the two following days. A general invitation is extended to all O. S. Baptist brethren and sisters who can make it convenient to attend.

Yours in Christ Jesus, P. HARTWELL.

Vienna, N. Y., Aug. 12, 1847.

BROTHER BEEBE:—Please give notice to the readers of the Signs, that the Old School Baptist church in Vienna, Oneida Co., N. Y., will hold a general meeting for public worship on Friday, Sept. 24, and two following days.

All the household of faith, especially ministering brethren are invited to attend.

JAIRUS P. SMITH.

The yearly meeting of the London Tract church, Chester Co., Pa., will commence on Saturday preceding the third Sunday in October, at 2 o'clock, P. M. A cordial invitation is extended to all O. S. Baptists (Ministers and brethren) to participate in the privileges of the meeting: they that fear the Lord desire to speak often one to another. Hoping that this meeting may be for our mutual edification and comfort,

I remain yours in Love

JOSEPH HUGHES.

The receipts will be acknowledged in our next.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

- ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
- CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.
- DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart, W. Hitch.
- DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.
- FLORIDA.—Reuben Manning, Esq.,
- GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gerstman.
- INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson.
- ILLINOIS.—Elders Thomas H. Owens, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Sup, A. Sanford, Dr. Ambrose.
- IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.
- KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gentermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams.
- LOUISIANA.—Joseph Perkins.
- MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.
- MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
- MARYLAND.—Elder Wm. Marvin, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.
- MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Caisterberry, John Wilbanks, Esq.
- MISSOURI.—Elders H. Loutham, Wm. Davis, F. Redding, D. Lenox, T. Boulware, and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.
- MICHIGAN.—Elders J. P. Howell, E. C. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.
- NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
- NORTH CAROLINA.—L. B. Bennett, J. S. Battle, J. E. Green.
- NEW YORK CITY.—John Gilmore, [36 Sixth Avenue.]
- NEW YORK.—Elders R. Buzritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher, and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbitts, John Grout, John W. Livingston.
- NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.
- OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Robertson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran.
- PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barten, brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Corstin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]
- SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.
- TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.
- TEXAS.—May Manning Esq.
- VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell, brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hershberger, S. Hillsman, Chs. Holleclaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr. Eld Thomas Walters.
- WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 1, 1847.

NO. 19.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

CHRISTIAN IDOLATRY.

Inclination to idolatry, in some form or other, seems to be an invariable characteristic of the child of nature. Its influence upon the unenlightened mind of man is similar in every age, in all countries and in all conditions of life; although the various circumstances of each may change the manner of its development and modify its external appearance. It is not strange that the ignorant Indian, barbarous Burman and heathenish Hottentot do not exhibit the same outward signs of their religion, and clothe it with the same ceremonies and creeds, with the civilized citizens of Europe or America, although it be essentially the same among them all. The superficial disparity, therefore, between the several systems sought out and sustained by human superstition in all the various conditions in which man exists, is no argument against the assumption that all are the offspring and result of the same radical principle of natural darkness and depravity. The idolatry of the world, therefore, may be viewed in three grand divisions, as PAGAN, PAPAL and PROTESTANT, each differing with the others in its development, although actually the same, as we shall endeavor to show. And here we will observe that it is a charge frequently brought by the world against the true church of God, that they are uncharitable in excluding from their communion the professed christians of other denominations; but if we shall show the doctrine of such to be idolatry and gross heathenism, let the charge be never again repeated; "for what fellowship hath Christ with Belial?" or christianity with idolatry?

It is highly probable that idolatry existed among the antediluvians, although we have no account of it in the brief history given us in the Bible of those sixteen and a half centuries which the universal deluge buried in an oblivion from which the profoundest researches of the antiquarian can never

unbosom them. It appears to have been prevalent however among the Egyptians at an early age after the flood: for one of the first commands given to the children of Israel after their emancipation from Egyptian bondage, is that they shall abstain therefrom. "Thou shalt have no other gods before me." Exo. xx. 3. "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." Exo. xx. 23. After the first 2500 years of the world, however, the history of man becomes more full, both in the sacred volume and in profane history,—and we find idolatry a prevalent and almost universal sin among the nations of the earth. Even the chosen people of God delayed but a little while to break the commandment, and Aaron their priest made unto them a molten calf of gold, and they worshipped it, ascribing their deliverance from the Egyptians thereto. From that time forward their history is full of instances of this besetting wickedness, even in the face of continual instruction from God through his servants upon whom were conferred the most indubitable evidences of their divine authority in the gift of prophecy and working of miracles. If such was then the case with the Jews amidst the immediate manifestations of God's will, through the prophets, whose testimony was confirmed by constant exhibitions of divine power and mercy, is it to be wondered at that the gentile world was given to the same great wickedness? If idolatry was prevalent in the world throughout the ages of prophecy and miracles, is it at all surprising that it should be so in these latter days, when wicked men wax worse and worse, giving heed to seducing spirits and doctrines of devils.

In ancient ages and among the heathen nations of the present age, the people worship various gods of which they generally make images of various material. Some worship one or more imaginary gods, and others bend the knee in homage to thirty thousand objects of their fancy, having a god for every creature, quality or condition, day, season, element or event. Others worship the sun, moon, stars, earth, sea, and elements. Such is the pagan world. The papal differs but little even in form. The mitre, golden and silver crosses, beads, pretended holy relics, images of the virgin Mary, of Messiah and various saints, holy water, &c. &c., are all worshipped by the popish world, who ascribe divine attributes to inanimate objects and forms, and pay them homage with great zeal and devotion, evincing the utmost sincerity, and professing the greatest piety in their

performances. Thus similar is idolatry in two of the grand divisions to which we adverted in our first paragraph. Let us now turn our attention to the protestant world. Here we find great professions of superiority as christians and true believers. Idolatry in name is denounced and declaimed against with great vehemence, while its abominations among the heathen and uncivilized nations are deeply deplored, and thousands of emissaries sent among them to teach christianity. But what is the religion of these professed evangelizers, and what is the character and essence of their doctrine? True, they do not worship molten calves, nor heathen idols, nor popish images, but are they not worshippers of idols in any form? alas, for the natural frailty of man, we must confess they are not a whit behind their pagan and papal brethren, and all their evangelizing efforts can but result in the exchange of one error and delusion for another equally ungodly and abominable. They worship magic little circular idols, called eagles, dollars, dimes and cents. To these senseless things they ascribe the attributes of Jehovah, and proclaim to the world that these are able to send salvation round the globe and rescue millions of mankind from eternal woe! Where is the heathen idolater who ascribes greater power to his idols than to confer eternal and infinite happiness? How could he? Wherein then consists the superiority of christian over heathen idolatry? Is it in the shape of the images? Certainly not. The Hottentot would scorn the appearance of the money idol as much as its worshippers affect to scorn the various images of the heathen.

Does any reader doubt that salvation is ascribed to money by the popular orders of professed protestant christians? Let him read a dozen pages of Missionary, Bible, Tract, Sunday School, Temperance, or other popular religious society publications of the day, and every doubt will be dispelled. It is not an uncommon thing to find the cost of a particular mission stated in the society publications, in connection with the number of converts made; and we have then but the simple mathematical process of dividing the number of the latter into the amount of the former, to perform, and the number of cents that each conversion has cost, is ascertained at once—the number of cents that has redeemed a soul from eternal wrath! By observing a few of these official statements by the society, it will be found that the average estimate of the cost of a soul's conversion is about *ten cents*! O thou mighty DIME! Or rather, Oh ye vain idolaters! Is this the doctrine taught by Christ?

Why do ye who hold this doctrine, vainly, absurdly and wickedly profess to be CHRISTIANS? Where does Christ teach this doctrine of the almighty power of money—of the saving ability of silver and gold, of dollars and cents? Search the scriptures; and if he does not, cease forever to call yourselves *christians*; until he shall turn you from the error of your way “as the rivers of water are turned,” without the aid of men. God’s chosen people “are not redeemed with corruptible things as silver and gold,” says the Apostle Peter; and Simon Magus was rebuked for thinking to buy the gift of the Spirit of God with money. But in the present age colleges are established to confer spiritual gifts upon the sons of men, for money. If a man have money enough to pay his way through the college, the popular religionists of the age suppose he can therewith purchase the gift of preaching the gospel of God, and come forth a qualified pastor “thoroughly furnished unto every good work.” Hence we frequently hear begging sermons for money to pay for educating young men to become ministers. What think you, reader, would be the response of the Apostle to one of these begging sermons by a man-made “Doctor of Divinity?” Would it be different from his answer to Simon Magus? What then becomes of the popular professors of christianity and their various organized societies? What one of their organizations is there by the operation of which they do not profess that eternal life (which is “the gift of the Spirit”) has been conferred upon many of the human family? And what one of these societies is there in which the grand motive power is not *money*? Is it the Bible, Tract, Sunday School, Temperance, Foreign or Home Mission society? None of these could operate a single day without money; and yet their advocates claim that each one of them is a means of converting and saving many souls—Merchandise is made of the gospel, and the salvation of souls is ascribed to the money with which it is claimed to be bought.

Reader, is there any radical difference, any difference that implies more than a formal distinction, between the worship of gold and silver in the forms the heathen or the Roman Catholics use them, or in the form of current coin, in which the popular protestant world ascribe salvation to the same materials? There certainly is not. Truly “ye cannot serve God and mammon.” Is it therefore strange that the true church, though few, feeble and despised, and like a flock scattered upon the mountains, should refuse to associate in a religious capacity with the popular denominations by which they are surrounded? as soon might we expect sheep and goats to assimilate themselves and become one family.

PLAIN TALKER.

For the Signs of the Times.

ZECH. xiv. 16—18.

BROTHER BEEBE:—The request of brother Harding for my views of Zech. xiv. 16—18 should not have remained so long unattended to, had it not been, that since knowing which the text was,

I have been a great deal from home, and further that I have no views of the proper import of these verses in particular, and not knowing but I might discover something to change my general views of the chapter. My present impression however, the same as heretofore, is, that this whole chapter is a prophecy concerning the Jews and the national Jerusalem, remaining in a great measure if not altogether yet unaccomplished. There are some few verses of the chapter which may be made to apply with some apparent consistency to the gospel dispensation as it has been manifested; but as a whole I cannot comprehend the language of the prophecy as applicable to any thing I am acquainted with relative to the gospel as among the Gentiles. Neither do I know of any thing in the past history of Jerusalem which I can understand to be in accomplishment of this prophecy. I am led to think it the more prudent course, to leave prophecies of events yet future to be explained by the openings of divine Providence in the fulfilment thereof, I beg leave therefore to refer the subject back to some brother who may have more light on it, hoping that if any one has light given him on the subject, he will obey the injunction to *let his light shine*.

Trusting that brother Harding will excuse my ignorance,

I remain yours,

S. TROTT.

Parable of what has been called the Prodigal son.

Having been requested in a letter from brother James P. Howell of Michigan to give through the Signs my views of the Parable in Luke xv. 11—32; I will extend this communication, with your permission, Brother Beebe, to the giving of my views of it. This passage, is not by itself directly styled a parable, though from its connexion with the parable of the lost sheep, verse 3d and from its style, it has been generally, and I think rightly understood to be a parable. By a parable is understood a similitude, or relation, founded upon things natural or commonly believed, and designed to illustrate things spiritual; the persons or things therein mentioned being designed to illustrate characters spiritually, and the events related, to illustrate divine truth. But as these circumstances are such as relate to things natural, it is perhaps an error to suppose that in all cases, every incidental circumstance has a correspondency in that which is prefigured.

Brother Howell wishes to know *who* or *what* characters (to express his queries in my own language) are designed by the *two sons*; *when the younger left his father’s house*; and what was the *design of the parable in general*. The design of the parable, I understand, was primarily to illustrate more fully and distinctly the two characters brought to view in the commencement of the chapter, the publicans and sinners as the one; and the Pharisees and Scribes as the other, and to show the *purpose of grace* of God toward the former.

Before we proceed to enquire who are represented by the *two sons* it seems proper to enquire who

is designed by the *father*. Generally I believe, persons, who have attempted an illustration of this parable, have assumed the idea that God is immediately intended by the father. But I am led to the conclusion that Abraham is immediately intended. This idea is certainly countenanced by the fact that Abraham is prominently brought to view in the New Testament as having two sons, two distinct seeds, the one *born after the flesh*, the other of *promise*; the one natural, the other spiritual. Abraham occupies a peculiar station in the Scriptures. This name *Abram*, signifies *high-father*; this was altered of God to Abraham, signifying a *father of multitude* or *many nations*. Gen. xvii. 5. Paul quoting this, applies it, Rom. iv. 11—18; to his being the father of *of all them that believe though they be not circumcised, or be of the law, or of his natural seed*. He stands also at the head of the two covenants, or as the father of those existing under each of the two covenants, the earthly Jerusalem and the Jerusalem which is above; Hagar and Sarah representing these two covenants figuratively. Gal. iv. 21—31. He represents both covenants, or testaments, in the case of his offering his son Isaac. In binding him and taking the knife to slay him, he evidently represented the law as about to inflict its penalty; and in taking the ram and offering him up for a burnt offering in the stead of his son, he no less evidently represented the new covenant in its provision of a substitute, a sacrifice for God’s Isaacs, those who as Isaac was, are the children of promise. Gen. chapter xxii. and Gal. iv. 28. It is frequently said that Abraham was a type of Christ; I find no authority for it in the Scriptures. Christ is declared to be Abraham’s seed, Gal. iii. 16. In the parable of the *rich man and Lazarus*, (Luke xvi. 19—31,) the rich man I think represents the self-righteous Jews; and Lazarus is said to be carried when dead by angels to *Abraham’s bosom*, which can mean no less than his being put in possession of the full blessing of the new covenant; Abraham thus representing it. On the other hand the rich man calls Abraham father, and Abraham recognizes him as his son. Perhaps I have thus sufficiently fortified my position that Abraham is the intended father in this parable. Of course the two sons must mean his two seeds, the *natural*, and *spiritual* seeds; as Paul said on another occasion, “That was not first which is spiritual, but that which is natural, afterwards that which is spiritual,” 1 Cor. xv. 46, so in this case, the types as in Ishmael and Isaac, and in Esau and Jacob, represent the natural seed as the first-born, of course the spiritual seed is the younger son. The law as spiritual must therefore be the younger son’s portion. But these spiritual ones, first exist as natural persons, and as such they have some goods of their own, which they hold on to as long as they can in common with Jews; and which like Saul of Tarsus they esteem as *gain*. On the other hand the covenant of circumcision, including the Sinai covenant, and all therein promised in the letter of them, relative to the land of Canaan, &c., was the elder son’s portion. Thus was

divided unto them, Abraham's living, that which God secured unto him by covenant.

As I find I have not lost my old habit of being lengthy in my illustrations of Scripture, I will reserve my further remarks for another communication, lest I weary the patience of your readers, and thereby, if not on other accounts be offensive to them.

Yours affectionately, S. TROTT.
Centreville, Fairfax Co., Va., Sept. 23, 1847.

For the Signs of the Times.

Brownsville Pa., Sept. 17, 1847.

DEAR BROTHER BEEBE:—Although a colored man, I presume to write to you, as I trust I am called, though in a more limited sphere, to preach the same gospel and proclaim the same faith advocated by you. It was forty seven years last May since I was baptized, by old brother Ireland, pastor of Buck Marsh church, Va.

I will now give you a short account of how I was brought to see the true path that leads to light eternal. I was first convinced by the word of God that I was a sinner. I then made an effort to pray; and continued in that condition for eight months, fearful that I should be lost. I was called by myself to a lonely retreat, with tears in my eyes, and whilst there, upon my knees, I felt myself lost; for, my brother, there I had a view of hell, and tremblingly cried for mercy, which call was mercifully heard and in answer to which I saw my Redeemer Christ, and felt that I was snatched as a brand from the burning; and I saw that thro' his suffering and death I was saved. We see, the apostle Paul says, he hath saved us and called us with a holy calling; and I am constrained to believe that we were all in Christ Jesus before the world was.

After the death of brother Ireland I removed my membership to Zoar, then under the spiritual care of brother F. Moore, and continued with that Church until I moved to this place and got a certificate of membership from Br. Crawford and joined the Redstone church, of Fayette Co. Four years since I was ordained by brethren Pasco and Skinner, and brother Skinner is still preaching for us. The brethren saw proper to organize a small church of colored people here, and called me to be the Pastor of the church but I consider myself as the least and most unworthy of all Christ's ministers.

My dear brother, I crave your prayers at the throne of grace. I do not wish you to disgrace your press with my above poorly expressed ideas for it might give offence to some of your people, as I am an ignorant colored man.—If we should never meet in the flesh I hope we may meet in heaven, where parting shall be no more.

I was about to close, but I will add that many years since I had an idea that the Baptists were all alike, and that but little difference existed among them; but I have found that there is much difference and a great many errors and sects have sprung up among them; and I suppose these are the creepers and locusts spoken of in the scriptures.

I remain your brother in the Lord,

MARTIN ROBINSON.

For the Signs of the Times.

BROTHER BEEBE:—In contemplating the loving kindness and mercy of our great High Priest, the Captain of our salvation, and the love, where with he hath loved us; I have been led into the following reflections, which I will present to your readers; believing that it is a theme they delight to dwell upon, and that the lisping of a child on this subject is oftentimes listened to with joy by the fathers in Israel. In the song of Moses, Deut. xxxii. 9, 10; the abundant goodness and compassion of Christ towards his people, is set forth in the following words: "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." He hath evidently set his love upon him, and he is become an object of his care. "He found him in a desert land," a barren uncultivated waste, destitute of life, or vegetation; a vast deluge of sand, receiving from time to time, the cheering, reviving influences of the sun, and the enriching showers of heaven, and burying them in its bosom; but producing neither sustenance for man or beast: not yielding even a flower, or plant, or blade of grass, to speak forth the praise of the Creator and bear testimony to his goodness; but one continued scene of desolation, and an everlasting waste; swept over by pestilential winds, so that no man may pass that way. "And in the waste howling wilderness," in which the curse reigns in triumph; briars and thorns are the produce of the ground. Venomous serpents and ferocious beasts of prey range here uncontrolled. It is the habitation of dragons, and the dwelling place of every unclean and hateful bird." Here are found the cormorant and the bittern, the owl and the raven, the satyr also and the vulture. The lion's whelps are also found here, the asp, and the cockatrice: they have long roamed here undisturbed: they have possessed it from generation to generation. Here then we may behold a picture of ourselves. Every child of grace, I think, may here find a sketch of his own character. How apt is the figure! How striking the similitude! It is every way worthy of its divine author. This is the place where we trust the Lord found us: living upon his bounty, and enjoying his choicest temporal blessings, and never once thinking of the hand that supplied them; witnessing his protecting care over us as a nation, in rescuing us from the thralldom of a foreign yoke, and preserving unto us civil and religious liberty; and still remaining barren and desolate, never once raising a thought of gratitude to the author of every blessing: sitting under the droppings of his sanctuary, from time to time, and hearing the threatings of his law, and the promises of his gospel, alike unmoved, and destitute of spiritual life; death and desolation reigning throughout; "Fearing not God, neither obeying the gospel of the Lord Jesus Christ." The ministration of his word producing no other effect, than to call forth the enmity of the corrupt nature, and arousing the evil passions of our hearts,

like devouring beasts of prey, against the Lord and his truth; and against those, who "keep the commandments of God, and have the testimony of Jesus Christ." But O how the scene changes, when the Lord finds the individual! When divine grace is implanted, and he is awakened to a sense of his situation, condemned under the law, and fast going down to the pit, to reap the wages of iniquity; in the last agonies of despair, the arm of the Almighty is extended to rescue him, and he is enabled to hope in his mercy, and to find a full salvation in the Lord Jesus: then is this "Wilderness and solitary place made glad," and the "Desert rejoices and blossoms like the rose." A portion of those living waters which went out from Jerusalem has been caused to break forth, "For in the wilderness shall waters break out, and streams in the desert." Now does this barren waste, become fruitful. Now does the soul rejoice in the Lord, and delight to show forth his praise. "The parched ground has become a pool, and the thirsty land springs of water." The various beauties and excellencies of creation will scarcely furnish fit emblems to paint the glories of redemption. The graces of the Spirit are now made manifest, in such poor frail vessels of clay, that the excellency of power may be of God and not of us. "He led him about, he instructed him," O how precious to the renewed soul is the teaching of the Spirit. He is made more and more acquainted with his own vileness and corruptions, and is led more and more away from himself, and all creature confidence, to that fulness, and sufficiency, of grace and salvation, which is treasured up in the Divine Redeemer. And when enjoying the witness of the Spirit, that we have passed from death unto life, and are made acquainted with our interest in that inheritance, which is incorruptible, and undefiled; then it is that the desert of which we have been speaking, "Blossoms abundantly, and rejoices ever with joy and singing." It now begins to manifest to the world that the individual "has been with Jesus." The Spirit of Christ will be seen in him, and in the fruit that he bears. "The glory of Lebanon is now given to it, the excellency of Carmel and Sharon." "In the habitation of dragons, where each lay, is now found grass, with reeds and rushes." Where sin hath abounded, doth grace much more abound; in the place where sin reigned unto death, behold now how grace reigns! This scene of desolation, this habitation of serpents, has become the garden of the Lord. The plants are the planting of his right hand. Instead of the thorn appears the fir tree; the vine also, and the pomegranate are found here; camphor and spikenard: it abounds also in honey and milk and all manner of pleasant fruits. The apostle Paul informs us, that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. May we not in this fruit see portrayed the glorious character of Christ? Do we bear any of this precious fruit? These are evidences of a work of grace. But this is a kind of fruit, that does not appear much to public view, it is hidden from the

gaze of the world, enclosed within the pales of the garden. Widely different is it, from the fruit produced by the false professor, what is highly esteemed among men; but it exalts the character of the Redeemer, and renders the objects of his love more like himself. When these graces are manifest in his church, and abound, hear him exclaim, "Awake O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." But O how black and deformed are we in ourselves! How shall we lay claim to such heavenly blessings? It is the voice of our beloved; and when arrayed in the robe of his righteousness, then behold how beautiful! "A fountain of gardens, a well of living waters, and streams from Lebanon."

E. RITTENHOUSE.

Kingwood N. J., Sept. 8, 1847.

For the Signs of the Times.

[The following letter was originally designed for a Circular Letter for an association in Illinois and having been objected to, on account of its opposition to the "Two Seed" heresy, was forwarded for publication in the Signs, by its author.—Ed.]

BELOVED BRETHERN AND SISTERS:—By the regular succession of seasons in the vicissitudes of time, under the direction of an unerring providence, we have been brought to witness another season of christian privileges—realized in our correspondence. How very important it is, that the disciples of the Lord Jesus, thoroughly investigate and completely understand the principles on which they profess to be united, and hold fast the form of sound words, in faith and love, which is in Christ Jesus, testing it by the divine standard; for therein the strength of Zion is made manifest, and the solidity of her enjoyments certain, bearing in mind at the same time, that "secret things belong unto the Lord our God; but those things which are revealed belong unto us, and our children forever, that we may do all the words of this law." Deut. xx. 22. How well adapted it would be to the happiness of the children of God, for them to rest satisfied with what he has clearly revealed for their comfort, edification, and instruction in righteousness. But unfortunately for the peace of Zion, a thirst for novelty and unlawful speculation with regard to the sacred testimony is manifestly causing a hurt to the daughter of my people. The influence that the ministry have over the private members for good or evil, should remind us of the peculiar and appropriate admonition of the apostle. "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 1, 2." Again, "I have not shunned to declare unto you all the counsel of God. Acts xx. 27." When therefore the minister fails to give divine authority for what he advances, does he not manifest a disposition to teach something that does not belong to the counsel of God? Is there not too much of this kind of preaching, dear brethren, in the present day? Shall we treat it with indifference? We profess to believe that the scriptures contain every thing needful for us to know, believe, or do, in our service to God. Do we prove our faith by our works? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The spirit that inspired the writers of the scriptures, is the same that records the truth therein contained in the

fleshly tables of our hearts; hence to assert what is not sustained by the word of God, is to set it at naught. But there is every assurance given us in the testimony of God, that truth shall triumph over error, & that Christ shall gain the conquest over anti-christ. With these blessed assurances, dear brethren, let us look forward to the promised epoch, when the present mists and fogs which darken the religious atmosphere shall pass away and the true light shine with splendor, convincing the gainsayers and transporting the children of God. But while we are waiting as expectants of such a day as this, we should employ every laudable means in our power to propagate these truths which are calculated to confirm the pilgrims to Zion, in a right understanding of the scriptures, and remove from their minds every clog and tradition calculated to intercept their enjoyment of the truth in its simplicity. It is our duty to contend earnestly for the faith which was once delivered to the saints. And now the plain and simple truth is this; "The Lord hath made all things for himself: yea, even the wicked for the day of evil. Prov. xvi. 4." In this he hath made man upright, but they have sought out many inventions. "For Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii. 14. Through faith we understand that the worlds were framed by the word of God. Heb. xi. 3. He was in the world, and the world was made by him, and the world knew him not. For by him were all things created that are in heaven, and that are in the earth. *For in six days the Lord made heaven and earth, and the sea, and all that in them is.* Exodus xx. 11. Thus the heavens and the earth were finished, and all the host of them. Gen. ii. 1. The above, compared with the following; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii. 7." "He giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts xvii. 25 26." These scriptures go manifestly to prove, first, that all the posterity of the first man Adam, indiscriminately concentrated their natural existence in him, being seminally created in him in a mass, or at one and the same time both the elect and non-elect when God created him of the earth and he became a living soul. The principal is universal in application, that every seed will produce its kind; that nothing proceeds from it, but what was created in it. If Cain was not created in Adam, how could he descend from him? Whence did he receive the law, but in Adam? If the law did not bind him to its obedience, how could his murder of Abel be considered a sin? In the absence of sin how could he be justly the subject of punishment? In what sense was he Abel's brother, if he did not descend from the same progenitor upon principles? Can he that descends from a corrupt source, and he that descends from a very good origin be considered brothers? No. We understand that Cain transgressed the law, having received it on the same principle that Abel did. As Levi paid tithes, being in the loins of his great grand father, Abraham when Melchisedec met him; just so Cain and Abel were in the loins of their father Adam at the time, and before the devil, or Satan, or the Serpent met Eve. Look at Gen. i. 26—28, and you will find the principle of germination by which man was to multiply according to the laws of natural generation; this principle was in him in the day in which he was created. In Gen. iii. 16 the same thing is brought to view under two other terms; the only difference being that of the multiplying of the woman's sorrows in which she was

to bring forth &c. Again in the vi. chapter, our position is fully established, that Cain, or the non-elect are just as old by creation, as Abel or the elect are; they are full brothers, having been created at the same time. Now to the law and to the testimony. "And God saw that the wickedness of man was great on the earth, and that every imagination of the thought of his heart was only evil continually; and it repented the Lord that he had made man, and it grieved him at his heart; and the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowles of the air; for it repenteth me that I have made them." Gen. vi. 6 & 7. Let these scriptures be considered in connexion with the fact, that all the works of creation were finished in six days, and that the entrance of sin, by one man, into the world thereafter, together with the annunciation to Noah and his sons, and also to Abraham, "Be fruitful, and multiply and bring forth abundantly in the earth, and multiply therein," and "In blessing I will bless thee, and in multiplying I will multiply thy seed" &c., which is substantially the same which was said to Eve, "I will greatly multiply" &c., (see Gen. iii. 16. ix. 7. & xxi. 17.) brings us, irresistibly to the conclusion, that the intire posterity of the first man Adam, are intrinsically his natural seed, and that which Peter calls corruptable seed.

SECONDLY. That God, as a Sovereign, created man upright, gave him a law, as a test of his obedience, which law holds him under obligation to render unqualified obedience to its precepts, and that the penalty of death, for the transgression of that law was reasonable. That man did freely and voluntarily transgress that law. By man, we mean the whole posterity of Adam, elect and non-elect, and became justly exposed to the wrath of God: in reference to which transgression and its effects, the apostle has appropriately said, he is "earthly, sensual, and devilish," and in a state of nature, in his depraved state, he is destitute of ability to render obedience to that law, which holds him amenable for every failure; and irrespective of the mediation of Jesus Christ, the second Adam, it would have been just, if Jehovah had poured the vials of his wrath upon man's devoted head.

Of all which we have been speaking, this is the sum. In the first Adam there is no discrimination of elect and non-elect, but all his natural posterity, without exception or distinction, are considered in a condemned state, by the offence of the first Adam, who acted for, and thereby made all his then unborn race, sinners. The elect are set forth in the scriptures, in two points of light: **FIRST**, as they are, in common with all others, in relation to themselves, and in relation to Adam, their earthly head and progenitor. **SECOND**: as they are in the sight of God, as this elect in Christ, their spiritual head, in whom they are chosen, and by whom they are represented. In the first, they are considered as being condemned to death, and every charge may be justly preferred against them, as against any other sinners; but in the last, they are justified and absolved from every charge, and adjudged to life; for in Christ, the second Adam all the elect seed, (they in him, and he in them are accounted for the seed,) have their seminal, spiritual existence, and are justified by virtue of his obedience, who acted for his unborn seed which eventually will be born of incorruptable seed, by the word of God, &c. Saved, by the washing of regeneration and renewing of the Holy Ghost, and that, independently of all human means or effort. These two Adams are spoken of as the only two seminal heads that represent mankind; and Paul runs the parallel in order to

show the condemnation of the world, both elect and non-elect, and the justification of the elect. See Romans v. The whole human family is condemned to death, the sentence has gone forth, "Thou shalt surely die." Paul asks, "What then, are we any better than they?" and then answers himself, "No, in no wise; for we have before proved both Jews and gentiles, that they are all under sin." But, how came it so, that all the natural family of Adam are under sin? Listen, and Paul will tell you. "Wherefore, as by one man sin hath entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "By the offence of one, judgment came upon all men to condemnation." This offence armed death with power to reign over all the posterity of Adam, according to Rom. x. 17. "By one offence death reigned by one." So we see the plain language of scripture is that by the offence of Adam sin commenced its reign, and reigns unto death; according to Rom. v. 21. Our position is evidently established, that all men stand in the same relation to Adam; the elect and non-elect, without distinction; and are all alike considered, children of wrath, Eph. ii. 3. Servants of sin; Gal. iv. 1; and stand alike as criminals under the righteous sentence of a just law. We cannot conceive how, or upon what principle God could execute justice or judgment on any if they had not transgressed the law, and this they could not have done if they were not created in Adam, when he was created, and in him received the law. Where there is no law there is no transgression. In this state of guilt they are altogether indisposed towards God, unreconciled to his law; opposed to the gospel; they hate the light and love darkness and choose the ways of death; they are under the influence of infernal infatuation, and inflexible to all power short of the irresistible power of God. Now, as if more fully to illustrate the doctrine of election, the apostle has introduced the history of Jacob and Esau; "The children being not yet born, neither having done good or evil, that the purpose of God according to election, might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Rom. ix. 11—13. A clear example is thus given of the sovereignty of God, in exercising his right on his own works; in choosing from among his creatures, some to an inheritance of eternal glory, without giving account to any for the exercise of his divine prerogative. As the arminians of every grade complain, if election be true, that he is unjust and partial; to prove that election is based on God's sovereignty, and not on some good work of him that is elected, the apostle shows that before either of the children were born, and consequently before they had done good or evil, their mother was told that the elder of them should serve the younger, as it is written, Mal. i. 2 & 3, "I have loved you," (Israel or the church,) "saith the Lord: yet ye say, wherein?" (or for what,) "hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau." This being a recorded truth, shows that Jacob and Esau were upon equal footing, in the same condition and situation, when one was loved and the other hated; when the one was chosen and the other rejected; for neither of them were yet born; and had they been born, there parentage could have been no reason why the one was chosen and the other was not chosen: for the parentage was the same with both. Nor had the one performed any good actions, nor the other any bad actions; so Jacob was not loved for his good works, nor Esau hated for his bad works. This confirms the doctrine, that the objects of predestination, whether to life or death, are the same,

whither considered in the pureness of creaturship antecedent to sins entrance into the world, or in the corrupted mass as fallen; yea, without any consideration of it, as is clearly shown in the above quotations. So there was not any thing in the one that was not in the other, that could be the cause of this difference being made. The whole matter must therefore be resolved into the absolute sovereignty of God. It was his sovereign will, and secret counsel; the *whys* and *wherefores* we are not able to give; except as our Lord Jesus, on another occasion has said, "Even so Father, for so it seemed good in thy sight." We understand that this, with what follows, down to the 24th verse, was thrown by the apostle, as a challenge to the vain ingenuity of all the enemies of God's sovereign grace, as being forever irreconcilable with their plan of election, as resting on works, or blood, or any thing but sovereign grace alone; and now let them yield their plan, condemn the Lord, or confess the truth.

Again, the matter is plain, and stands thus, Abel was Cain's brother, Ishmael had the same father, in whom the seed was deposited, with Isaac. Esau was Jacob's brother, and yet God, as a Sovereign, elected Abraham, Isaac, and Jacob, and left out of the decree of election, Cain, Ishmael and Esau. If any thing good in the former of these had induced God to choose them, then it would have been of works, and that would destroy the idea of salvation by grace. The elect were chosen in the pure mass of creaturship, before Adam had sinned, or was visibly the inhabitant of the earth. In view of that choice, God, by the prophet has said, I will say to the north, Give up: and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth: even every one that is called by my name; for I have created him for my glory: I have formed him: yea, I have made him." Isa. xliii. 57. Although chosen in Christ, before the foundation of the world, in whom they never sinned, yet they were suffered to fall into transgression in their natural head. It was this that required the incarnation of the Word. "The Word was with God, and the Word was God," "The Word was made flesh." "God was manifested in the flesh." "God was in Christ," who is the Head over all things to the church, which is his body, the fullness of him that filleth all in all," and "In whom dwelleth all in the fullness of the Godhead bodily. These go to show a relationship between Christ and his people, on which rested the right of Redemption. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that thro' death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham," (not Adam.) Heb. ii. 14—16. Isaac, and not Ishmael, was the promised seed; that is, they which are the children of the flesh, these are not the children of God; of this number, were Cain, Ishmael and Esau. "But the children of the promise are accounted for the seed." Rom. ix. 8. Of this latter is Christ, the Elder brother. "He saith not, *And to seeds, as of many*; but as of one. *And to thy seed, which is Christ.*" Abraham, Isaac, and Jacob, with all that shall reign with Christ in glory are included in him. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. iii. 16 & 29.

The heirs of God are set apart,
To an inheritance in Heaven!
And he will keep them by his word,
Till that inheritance is given.
So Paul commends the Ephesian Saints,
To God and to his gracious word,

Which able is to build them up,
And give them riches in the Lord.

And now may he guide you, and us is the prayer
of your brethren in the bonds of love. Amen.

CIRCULAR LETTERS.

*The Lexington Baptist Association, to the churches
of which she is composed, sends christian love.*

"In the name of our God we will set up our banners."

Psalms. xx. 5.

BELoved BRETHREN:—These words of the inspired Psalmist embrace a suitable subject to be addressed to all the churches of our God and to all individuals who are soldiers of the cross of our Redeemer. They imply the great controversy of Zion in which all the family of Adam are partisans. All are engaged in this controversy, either for or against the truth. Our Lord has said, He that is not for us, is against us; he that gathereth not with us, scattereth abroad. Is it not important then that both saint and sinner know for what they are contending, or, in other words, what is the bone of contention that has engaged the attention of all Adam's posterity from the days of Cain and Abel down to the present time? In answer to this inquiry we may with propriety say, it is the glory of God. The manifestation that God has made of himself in the creation of the heavens and the earth was made for his own glory. "For thy glory they are and were created." The same design is demonstrated in his providence. "Day unto day uttereth speech, and night unto night sheweth knowledge of thee." And in the revelation of the glorious gospel, this divine truth shines with superior lustre. Witness the language of the heavenly host which came to celebrate the advent of the Savior, "Glory to God in the highest; and on earth peace, good will towards men." The glorious plan of grace, in which the Savior of lost sinners is revealed, so far excels the glory of creation and the mysteries of providence, that they are lost in the brighter rays of the Sun of Righteousness, as the stars disappear when the natural sun arises. All the perfections of the Eternal God meet and shine in the face of Jesus Christ in perfect harmony, and in all the charms of the Savior of lost and perishing sinners; as the apostle says, "to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

To oppose or rob God of his glory is the design of every rebel against the government of God, whether men or angels, and hence the contest between the kingdom of Christ and the powers of darkness. This war is said to have commenced in heaven. "Michael and his angels fought against the dragon, and the dragon fought and his angels." In what light this scripture is to be understood, we will not now stop to inquire; that it has long existed on the earth is too obvious to require arguments: hence the lamentable truth, "The whole world lieth in wickedness. Lying, cheating, stealing, murder, drunkenness and profane swearing are all acts of hostility against God; but black and horrid as they appear, the depth of iniquity and the strong hold of the enemy is found in the spiritual wickedness of high places, and is committed under the garb of religion. This kind of iniquity was manifested by the malice of Cain because God accepted Abel's offering, and rejected his, and because he could not inflict his wrath upon the Almighty, he rose up and slew his brother Abel, the favorite of heaven.

Antichrist's kingdom has experienced many changes and different appearances from time to time she has been driven from her strong holds by the power of truth. In the time of our Savior's incarnation, her leading advocates were the

Scribes and Pharisees, and her system of doctrine was called the leaven of the Pharisees. The awful woes denounced by the Captain of our salvation, have again routed the enemy, and she has since appeared in a Catholic form, and in many parts of the world drenched the earth with the blood of the saints; and although she is wounded unto death, she still lives, and at the present is scattered over nearly all parts of christendom. She is now dressed in her arminian garb through which many arrows of truth have been driven by the faithful soldiers of the cross, so that it is with extreme difficulty and labor that she can hide her nakedness. She is now assuming the character of spiritual Babylon, in which will be found all the blood of the saints, from the blood of righteous Abel, to the blood of the last soldier of the cross whose honor it shall be to die for the word of God and testimony of Jesus Christ. At this disclosure, Babylon shall fall to rise no more, and all the saints of the most high God shall arise eternally victorious, through the blood of the Lamb, and the word of their testimony, and shout their loud hosannas to God and to the Lamb forever.

The text at the head of this letter, is the united expression of all the followers of the Lamb, in reference to the contest already described; the words imply a holy resolution, the blessed cause they are engaged in, and also the ground on which they rely for victory, *In the name of our God, we will set up our banner.* All the soldiers of Christ are taught of God, that without him they can do nothing; they have tried their own strength often enough to know that it is weakness, and that their own wisdom is folly. Hence the suitableness, of the resolution; *In the name of our God, we will set up our banners.* It is important that we should know what the banner here referred to is. A banner of some kind is used by all the civilized nations of the earth, each displaying the national colors by which one nation is distinguished from another; so in this case, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." *Psa. lx. 4.* No doubt the gospel of God our Savior is the banner intended—the sword of the Lord and of Gideon. This will appear more clearly if we examine the banner when spread out to the gales of time with that holy boldness expressed in our text. On this banner is portrayed the Son of God, the Captain of our salvation, and his armies. This banner presents him as the Seed of the woman, that should bruise the serpent's head, agreeing with the disclosure made by all the types which were under the law, which was our schoolmaster to bring us to Christ. Moses and the prophets testified of him when they spake of his sufferings and the glory that should follow, while the New Testament has a voice that is heard from heaven to earth; and while it awakens the dead, it fills the soul with joy unspeakable and full of glory, and presents a Savior, shining as with a sun beam, possessing eternal good will to the Zion of God.

On this banner are inscribed all the rules and regulations of the war, the parties concerned on both side, with an account of the feats of war; the partial victories and defeats on the one side, and on the other, with what shall be the final result, when all the powers of darkness shall be overcome, imprisoned, and clothed with eternal shame; and the saints shall possess the kingdom prepared for them, by their Heavenly Father, from the foundation of the world, and in the full enjoyment of a never ending eternity they shall shout their triumph in the song of Moses and the Lamb.

On this banner, we behold the Captain of our salvation as the eternal God, the perfect Man, and the great Mediator between God and men, coming in the fulness of time, clothed in humility, person-

ally and alone engaging the enemy, overcoming the world, capturing the prince of darkness and binding him in chains; conquering death and hell, and arising a triumphant conqueror, ascending his throne and swaying his sceptre of universal government in heaven, earth and hell. He now goes forth on the *white horse* of the gospel, with his bow and his crown, conquering by almighty grace the stubborn hearts of his enemies, and making them willing, in the day of his power, to enlist under his banner, and to follow in his train on white horses, being "called, and chosen, and faithful." From the days of Abel, all through the Mosaic dispensation, the prophetic age and the apostolic times down to the present time, some, more or less, of these soldiers of the cross have been in the field, struggling with the powers of darkness, and although many of them have overcome through the blood of the Lamb, and have gone home to glory, many are yet in the field of battle, and we hear them, in the language of our text, resolving, in the name of their God to lift up their banner. Let it be displayed because of the truth; let it float to the breeze, and let our enemies know who we are.

To set up our banners, seems to imply that they have been laying down, or not displayed in the sense of the text. It is lamentable that soldiers of the cross do sometimes fall asleep, in regard to spiritual things, their banner laid aside, and they are thus represented in different parts of the word; "Wherefore he saith, Awake thou that sleepest, arise from the dead and Christ shall give thee light." And again, I sleep, but my heart awaketh. There may be many forbidden paths, which lead christians into this unhappy condition; but more frequently it is when that little speck, called earth, gets between us and the Sun of Righteousness, and they occupy the place which John Bunyan called the "Enchanted Ground." We are divinely admonished to love not the world or the things of the world. When we are prospered in the accumulation of the things of this world, and no one speaks much evil of us, and we pass tolerably well with our brethren, we feel pleased, and we are apt to think we are full of religion, but the truth is we are asleep, and only dreaming. Let God, in his righteous providence, smite us as he did Job, and we can then see how much religion we have. But the text presents the saints with a holy resolution—"In the name of our God we will set up our banners." If not before, we will now arise and put on the whole badge of the religion of Christ, and being baptized in the name of the Father, and of the Son, and of the Holy Ghost, we will let the world know on which side of the contest we belong; we will tell them what the Lord has done for us; how he has taken us up out of the horrible pit, and miry clay, and set us on the Rock of ages, and put a new song into our mouths, and how he hath learned us to ascribe salvation to our God, and taught us to plead his mercy, and to trust in his holy name; to be thankful for the past and to trust him for all that is to come. We will unfurl the banner and proclaim that salvation is of the Lord; that, by grace we are saved, through faith, and that not of ourselves, it is the gift of God. Let us bear our faithful testimony, that this is no modern scheme, invented at a late hour, but that it was settled from everlasting; that it is no temporary plan; but *well ordered in all things and sure*, to the end that the promise might be sure to all the seed; and that it is established in the wisdom of God, and carried into effect by the almighty power of the great Jehovah.

To set up our banners, in the sense of this text, implies, a sacred adherence to God's holy word, and a faithful contention for the faith which

was once delivered to the saints, and a life devoted to what God requires; doing good to all men, and especially to those who are of the household of faith. We are to follow the blessed example of the great Captain of our Salvation, who went about doing good. What a spectacle do professors of christianity present to a dying world, when they daily manifest an unkind, and disobliging spirit. If we would set up our banners in the name of our God, depending wholly on the grace of God for life and salvation, we must be ready to do all the good we can to both saints and sinners.

In view of this subject, let us look around us and see what manner of persons we are; let us be not too much worried about others, but let us take good heed to our own steps; see that in our thoughts, words, and deeds, we are walking worthy of the gospel of God our Savior. Remember that *deeds*, not words, feed the hungry and clothe the naked; and a life of conformity to the examples of our Lord, will best display the banner referred to. How lovely do the saints appear when living near to their merciful Savior; mercy is their theme, mercy is their plea, mercy is their doctrine, and mercy is their practice; mercy is displayed in acts of kindness to all around. Let us remember that while our banner is raised high, it becomes us to sit low at the feet of Jesus, where we may receive his gracious words, and learn of him to fight the good fight of faith, that we may come off victorious, and receive a crown which the Lord, the righteous Judge shall give to all who love his appearing.

HEZEKIAH PETTIT, *Moderator.*

THOMAS FAULCONER, }
CYRUS B. FULLER, } *Clerks.*

EDITORIAL.

NEW VERNON, N. Y., OCTOBER 1, 1847.

OUR JOURNEY TO THE WEST.

For several years we had felt a strong desire to visit the western country, and form a personal acquaintance with brethren with whom we have long enjoyed a pleasant and profitable correspondence; but until the present season we have not been able to find opportunity. On the 27 July last, the way seeming to be open, we left home, and passing through New York city, Philadelphia, Baltimore, Cumberland and Wheeling, we landed at Cincinnati, Ohio, on the night of August 1. In this city we found a very small church of our order, situated like, "the lily among thorns." We spent three or four days with the brethren, and enjoyed a comfortable season with them. Although this church is very small in number, her few members appear to be sound in the faith and order of the gospel, and hold their meetings regularly for the worship of God. On Friday August 6, we reached our appointment, in company with brother R. A. Morton, (to whom we were indebted for a conveyance,) at Mill Creek church, here we met with Eld. Wm. Conrad of Kentucky and Eld. O. Mott pastor of the church; at this place we were joined by Elders Wilson Thompson, and his son G. M. Thompson, of Indiana. We were cordially received by the church at Mill Creek, and attended meetings with them on Friday, Saturday and Sunday; and on Sunday evening, had a delightful season with the Hamilton and Rossville church, where we found brother L. T. Saunders and oth-

er brethren well known as contributors to our columns. On Monday noon and night we had meeting with the church at Darrown, where we met with Eld. M. Morris pastor, brother Conrad and the brethren Thompson, with several brethren from Hamilton being also in our company. On Tuesday the 10th we reached our appointment with the Indian Creek church; and on Wednesday the 11th, with the Bethlehem church; here we met with Eld. D. S. Robinson, and other brethren from various parts of the country. The two last named churches have been greatly annoyed by the advocates of what is known in that country as the *means heresy*, which has caused considerable division; but the churches have relieved themselves from the perplexity by withdrawing fellowship from those who had embraced the means doctrine. On Thursday 12th we passed into the State of Indiana, and filled our appointment with the Lick Creek church. This is one of the churches of Eld. W. Thompson's pastoral charge; with this church we had a delightful season, and after preaching, heard the christian experience of a candidate for baptism, and saw her baptized on profession of her faith, by brother W. Thompson. On Friday 13th, we reached the Whitewater Association, of Indiana. The churches of this Association have recently experienced a thorough purging. The *means* doctrine, like load stone, had attracted every kind of arminianism, that formerly lurked in the churches, into a tangible form, so as to enable the churches to put away the heresy from among them. This operation has greatly contributed to health and present peace of the association. The session was well attended, there being present about three thousand souls; among whom there were twenty two ordained preachers, viz. Elders W. Thompson, E. Poston, S. Billings, D. Conner, G. M. Thompson, J. P. Bartley, A. B. Nay, B. Jones, W. Tyler, Wm. Tyner, D. Layman, D. S. Roberson, Thomas Childers, L. Southard, M. McQuary, J. F. Johnson, Thomas Martin, Wm. Conrad, L. Conner, Thomas Jenkins and G. Beebe, beside some promising licentiates. The preaching during the meeting was harmonious. The ministers were generally illiterate but many of them were very able ministers of the New Testament. The business of the association was conducted with perfect unanimity. After the close of the association we preached for the Sand Creek church on Monday 16th; and at brother S. Martin's house on Tuesday; at brother Lambert's on Wednesday, at the Ebenezer church on Thursday, and at night at brother Lambert's, and on Friday the 20th, Saturday 21st, and Sunday the 22d, we attended the Greenville association in Darke county Ohio. This is a small association, and as there were several other Old School Baptist associations in session at the same time, there were but few ministers present; the meeting however was interesting, and pleasant. On Sunday evening we rode twenty miles to Winchester, and in company with brother W. Thompson, preached at night to a full house. On Monday, 23d, preached with the church at Tapscott's Meeting house, and again at

night; on Tuesday, 24th, at the Trenton church, where we met with Elders George Ambrose, and George Reaves, and many other brethren of our faith. On the 25th, we visited and preached for the Fairfield church, and at night at the meeting house at Huntsville. On Thursday, 26th, we passed on through Cincinnati, and crossed the Ohio river, entered Kentucky and came into the vicinity of the Salem association, which convened on Friday the 27th, in Boone county Kentucky. At this association we met many brethren and among them Eld. T. P. Dudley, who had provided a conveyance to take us through a course of appointments in Kentucky to the Licking Association.

The Salem association was well attended, and the session was conducted with great harmony. There were twenty five ordained ministers in attendance here, viz. C. Conner, T. P. Dudley, J. B. Moore, W. Thompson, George Ambrose, S. Williams, G. M. Thompson, Wm. Conrad, J. L. Gilmore, Thomas Childers, L. Jacobs, M. McQuary, Wm. D. Ball, R. W. Ricketts, L. Southard, S. J. Lowe, J. T. P. Wilson, Lewis Conner, Wm. Hume, Wm. Gosney, H. Montgomery, J. Fennell, D. S. Roberson, M. Morris and G. Beebe. On Monday, 30th, we proceeded in company with brethren Dudley and Conrad, and preached at Williamstown. On Tuesday 31, at Elk Lick. Wednesday Sept. 1, at Georgetown; rested at brother Dudley's house on Thursday 2; on Friday 3, preached at the Friendship church, and here met with our venerable brother, Eld. Wm. Rush, pastor of this church, and also Eld. S. Jeffries. Saturday & Sunday the 4th & 5th, we spent in company with Elders Dudley and Gossett at Mt. Carmel church. On Monday 6, at Stony Point church; Tuesday 7, at Elizabeth, and Wednesday 8, at Bryant's Station; Thursday 9, at Lexington, on Friday 10, at Versailles, and on Saturday, Sunday and Monday 11, 12, & 13, attended the Licking Association near Lawrenceburg, Anderson Co., Ky.

The Licking Association was well attended and the season remarkably agreeable, the weather was fine and all things seemed favorable. As the Miami Association of Ohio was in session at the same time, there were not so many ministers in attendance as there would otherwise have been. The following ordained ministers were present; Elders Wm. Rush, Tho. P. Dudley, Jordan H. Walker, Matthias Gossett, Wm. Conrad, W. Collins, J. T. P. Wilson, J. M. Theoboles, Thomas Woolverton, A. Embrey, J. W. Dudley, W. D. Ball, M. Baker, G. M. Thompson, J. W. Thomas, Wm. Hume, S. Jeffrey and G. Beebe.

The business of the Association was conducted with great harmony, and the preaching on the stand was substantially the same that we are accustomed to hear at all the meetings of the Regular Old School Baptists.

In regard to the correspondence which has caused some excitement, between the Licking Association and the Warwick Association, owing to the latter having abolished her old form of con-

stitution, the Licking Association voted unanimously that the explanation given by Warwick, in her last Minutes is perfectly satisfactory, and in behalf of the Licking Association, Eld. Dudley, the moderator, gave to us, as the messenger of Warwick Association, the right hand of fellowship, which token of kindness and fellowship was also repeated by brother M. Gossett, and others who had taken part in the discussion of the subject as conducted through the Signs.

It is due to all parties to say, that the misunderstanding between the two Associations grew out of the different sense in which the term *constitution* is used; the constitution of Licking Association being their articles or confession of faith, and the former constitution of Warwick being only a written form of Association; they very naturally supposed that we had abolished our declaration of faith; but being now convinced that we hold the same faith as formerly, are fully satisfied.

On Monday the 13th, we had another opportunity with the church at Bryant's Station, in company with brethren G. M. Thompson, J. W. Thomas and T. P. Dudley, and on Wednesday evening we preached at Lexington where we parted with brother Dudley, and on the morning following left Lexington by stage, and came to Maysville 64 miles, where we embarked at night for Wheeling, and pursued our homeward course, without saluting any man by the way. We reached home on Monday evening the 20th September, in good health, with the exception of a cold we had taken on the way.

We have thus given rather a detailed account of our journey, but our detail has been necessarily brief. We have formed a very pleasant personal acquaintance with a very great number of our brethren, and enjoyed seasons of refreshing from the presence of the Lord which we trust we shall never forget. The brethren have uniformly manifested a generosity in helping us on our way which entitles them to our gratitude. Brother Morton conducted us in his buggy from Cincinnati to Hamilton, where he had to return, having learned that his son was sick at home; but his place was supplied by brother Jonas Roberson, who went with us to Indiana, and continued, with us until we were rejoined by brother Morton, who provided a pleasant conveyance for us until he delivered us into the care of brother Dudley: brother Dudley provided a conveyance for us until we parted at Lexington.

Brother Wilson Thompson met us at Mill Creek church, our first appointment in Ohio, and favored us with his very agreeable company until he was obliged to leave us in Ky., to return to the Miami Association. Many other brethren traveled with us on many parts of our route.

During our journey we attended about fifty meetings, have tried to preach about the same number of times, have heard many of the brethren, whose names appear in this article, and Elders W. Thompson and T. P. Dudley many times, and if there has been any sentiment advanced through-

out the whole, in which we were not agreed; we are not aware of it. The doctrine held and preached by our brethren on the west side of the Allegany mountains, is, so far as we have had opportunity to hear and capacity to understand, substantially the same that is held and preached by the Old School Baptists of the eastern states. We feel greatly refreshed by our journey, and desire to thank God, and take courage.

Brethren W. Thompson, and T. P. Dudley have both given encouragement that they will meet us next spring at the Baltimore Association, and attend with us, the Delaware, Delaware River and Warwick.

On our return, as our readers are apprised, we found that the Lord had laid on our family his afflicting hand. Our youngest child had been called away from the family circle; and laid by the side of the two that had previously been taken to that bourne, whence no traveller returns. Young as she was, she had taken a deep hold on the affections of every member of the family: but God, in wisdom and righteousness has bereaved us: may his kind hand support us under all his dispensations.

OBITUARY.

Centerville, Fairfax Co., Va., Sept. 24, 1847.

BROTHER BEEBE:—Perhaps I cannot better communicate to our friends our recent painful affliction than by sending the following copy of a kind letter just received, for publication in the Signs.

Camp, Bunq-Vista, Aug. 18, 1847

MY DEAR SIR:—It becomes my painful duty to communicate sad intelligence: gladly would I withhold the heart-rending information, but the stern reality cannot be changed. Your son is dead—he died yesterday in the Hospital attached to this Camp. My brother and several other members of the company were with him in his last moments; and during his entire sickness he received every attention in our power to give him. I visited him while at the Hospital every day, and as often as my engagements would admit, and kept one of the men constantly with him. He had the measles on the Rio Grande as we came up and never seemed to enjoy perfect health afterwards, although he did not complain of being sick until about four weeks ago, and then only slightly, but gradually he grew weaker and weaker with the prevailing disease in this country (Diarrhea) until I thought it better to send him to the Hospital that he might be protected from the sun, which is very powerful in the middle of the day, not believing him at all dangerous until a few days before he died. We have just buried him with funeral honors, the whole company and a number of officers attending the burial; I put a stone at his head on which I cut the initials of his name and also planted a green bush which I hope may grow. But poor fellow all this cannot recall him to his dear friends, and I will not harrow your feelings by dwelling upon the painful subject. His conduct as a soldier was most unexceptionable; strictly moral and upright, faithful and attentive to all his duties: he was loved by all with whom he associated. During his illness he did not seem to suffer pain but gradually sunk like one going to sleep.

A strange fatality seems to be upon our company. About two weeks ago we lost Charles West of our County, then Capt. Fairfax, soon poor Samuel followed, and God only knows who will be called upon next, for we still have sickness in the company. I have undergone much

bodily labor and suffered great mental anguish in consequence of these visitations of Providence, but I feel that I have no right to murmur against the will of God, but that it is my duty to bow humbly to his behests. Please break this afflicting news to your family, and assure them of my heart felt sympathy. I send you a lock of poor Samuel's hair supposing it would afford some slight gratification to his friends.

With great respect yr. obt. servant,

JAMES THRIFT.

I will just state that I had been led after his departure from home to correspond with my son on the subject of salvation, and from what he had written in answer his mother and myself had been led to entertain hopes that grace had been implanted in his heart and he had been taught not only a knowledge of himself such as nature does not teach, but to have some correct views of salvation though he seemed not when he last wrote (July 30) to feel an assurance of his interest in that salvation. But if such was truly the case as we have hoped, I am sure he is safe from the storms and trials and sins, which yet agitate us.

S. T.

Utica, Sept. 24, 1847.

BROTHER BEEBE:—In the providence of God I am called upon to write through the Signs, giving notice of the death of our highly esteemed, and much beloved brother ELDER MARTIN SALMON, who departed this life on Monday the 13th inst., at his residence in West Martinsburgh, Lewis County, N. Y.

It will doubtless be remembered by many of our brethren that, Br. Salmon being on a visit to Troy early in the spring of 1843, was seized with Hemorrhage and bled profusely, insomuch that his life was despaired of at that time; he was however so far restored as to be able in a few weeks to reach his home in Turin. From that period he has been gradually sinking under the power of disease, until his frail tenement has fallen prostrate in the arms of death.

In regard to our departed brother I think we may say without extravagance that, "A great man has fallen in Israel;" he was extensively instructed in the mysteries of the kingdom of God, and as he knew the way of Salvation experimentally in his own soul, he was not afraid to declare it to others. In his public labors he was fearless and undaunted when the enemies of truth were before him, constantly asserting, and faithfully maintaining the doctrine of God's Sovereign and discriminating grace; and yet manifesting a tenderness towards the lambs of the flock, shewing from the scriptures the love and mercy of Jesus towards poor sinners.

As he drew near the borders of the grave, his soul was much favored with light and comfort from heaven. In conversing with his companion and others he would say "the celestial world looks brighter and brighter; I want to go—I want to go—and when at any time Sister Salmon would express her unwillingness to part with him he would appear to feel hurt, his anxious desire was "to depart and to be with Christ." One verse in Dr. Watts hymns appeared to be very suitable and pleasing to his mind, which he would often repeat, as follows,

"O if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she past."

His Lord has granted his desire, and called him home, his work in the Church militant is done, and his happy spirit has fled to those blessed regions "Where the wicked cease from troubling, and where the weary are at rest." He has left a kind and affectionate wife, one only brother, many relatives, and a large circle of christian friends to mourn their loss, in whose hearts his memory will long be cherished. On Wednesday, the 15th inst., his mortal remains were taken to Turin and there interred, and on the occasion a discourse was delivered from Acts xx. 24, to a large and attentive congregation.

Yours as ever,

THOMAS HILL.

ASSOCIATIONAL MEETING.

BROTHER BEEBE:—I want you to give notice in the Signs of the meeting of the Salisbury Baptist Association, to be held with the Fishing Creek Baptist Church, Dorchester County, Md., the Saturday preceding the fourth Lord's day in October.

A general invitation is extended to all O. S. Baptist brethren and sisters, who can attend.

W. WOOLFORD.

OLD SCHOOL MEETING.

The yearly meeting of the London Tract church, Chester Co., Pa., will commence on Saturday preceding the third Sunday in October, at 2 o'clock, P. M., A cordial invitation is extended to all O. S. Baptists (Ministers and brethren) to participate in the privileges of the meeting: they that fear the Lord desire to speak often one to another. Hoping that this meeting may be for our mutual edification and comfort,

I remain yours in Love

JOSEPH HUGHES.

RECEIPTS.

OHIO.—R. Stephenson .50; Geo. Richards 1; Wm. G. Cock 1; J. Larison 1; Wm. Sater 1; Wm. F. Jones 1; Miss O. M. Compton 1; J. Williamson Jr. 1; S. Huston 1; Mrs. Ann Young 1; C. McNeel 1; J. Walden 1; Mrs. Ann Urnston 1; James Boles 1; B. Jones 1; G. W. Jones 1; J. H. Morris 1; J. H. Smith 1; Willis Richards 1; H. Enoch 1; A. Hinsley 1; Dr. S. Littell 1; P. Mikessoll 1; J. Taylor 1; Miss Ann Gard 1; J. B. Vorhas 1; A. Vorhas 1; E. Miller 1; Mrs. Ryerson 1; B. Calvert 1; J. Donham 1; Eld. L. Sikes 1; Levi Smith 1; D. Drumma 1; J. Roberson Esq. 1; Eld. J. Cloud 1; Eld. J. Janeway 1.

\$36 50

INDIANA.—Eld. David Shirk 2. Eld. D. S. Roberson 3. Wm. Chance 1. John Orr 1. J. P. Brady 1. P. Barnam 1. S. Gwaltney 1. G. W. Marlow 1. J. Lumpkins .50. Gilbert C. Millspaugh 1. B. L. Conner 1. O. Thuston 1. John Thuston 1. Wm. Miller 1. J. Quick 1. J. Whitney 1. S. Doty 1. N. Rogers 1. A. Manlove 1. Thomas Porter 1. Thomas R. Points 1. J. Tyner 1. C. Lines 1. H. Morris 1. T. Smiley 3. J. Howell 1. J. E. Armstrong 1. R. B. Peak 3. Eld. E. Poston 1. S. Ridlen 1. J. Heslet 1. H. Graham 1. Thomas Stephens 1. J. Tyner Sen. 1. J. W. Blair 1. J. Jones 1. E. Staggs 1. J. Brooks 1.

44 50

KENTUCKY.—John A. Stephens, 1. Lewis Helm 1. Eld. Lewis Conner 1. J. W. Griffiths 1. Eld. Wm. Gosney 1. Reuben McDaniel 1. Washington Watts 2. Dr. W. C. Webb 1. Wilson Conner 1. Church Cove 1. Sebret Orpitt 5.50. L. Francis 1. Eld. A. Embrey 1. James S. Peak 2. Wm. Anderson 1. Mrs. M. Poston 1. Capt. Henry Thompson 1. John Hedges 1. E. H. Parish 1. Wm. G. Eades 1. Mrs. Z. A. Payne 1. C. R. Ferguson 1. M. Headington 1. J. Terry .50. Mrs. L. D. Gatewood 1. J. Brown 1. A. Ware 1. B. F. Payne 1. J. M. Kennon 1. C. Hedges 1. Amos Fox 2. Eld. Wm. Rash 1. J. Portwood 1. J. Duval .50. F. H. Abbott 1. C. Guthrie 1. J. Baskett 1. T. Burnham 1. Eld. J. W. Dudley 1. Mrs. J. Smith 1. A. L. Ferguson 1. S. E. Wollingsford 1. Wm. Manning 3.

51 50

PENNSYLVANIA.—J. Griffiths 3. J. C. Sithins 1. W. H. Crowford 4.

8 00

NEW YORK.—Wm. W. Conklin 1. Mrs. M. Thompson 4. J. G. Williamson 1. T. Burt 1. J. E. Conklin 1. M. Sutton 1. T. P. Jones 1. Eld. C. Merritt 1. B. Hulse 1. T. Relyea 1. J. Coon 1. H. Matten 2.

16 00

VIRGINIA.—Eld. John Clark 11. Eld. T. Buch 9.

21 00

A. R. Bolen 1. A. R. Neal Ark., 1. Eld. P. Culp Ten., 1. J. K. Carter Mo., 2. J. W. True Mo., 1. E. M. Philpott Ga., 1.

6 00

Total,

\$183 50

NEW AGENTS.

Elijah Staggs Ia., Joshua Rouse Ky.
Eld. O. Mott O., John W. Blair Ia.
Eld. J. Theobald Ky., J. M. Kennon Ky.
Eld. Matthias Gossett Ky.
Eld. James W. Dudley Ky.
G. W. Marlow Ia.
Eld. John F. Johnson Ia.
Henry D. Conner Ia.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 15, 1847.

NO. 20.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Continuation of the parable of the prodigal son.
Luke xv. 11—32.

BROTHER BEEBE:—The enquiry next in order, is, *when did the younger son receive his portion and leave his father's house?* Of course not until he began to exist as Abraham's seed, or had spiritual life imparted to him. The idea appears to be this, that the elect of God, whether Jews or Gentiles, whilst in a state of nature, are living, in common with the nation of Israel, as under Abraham's roof, that is, they, like the Jews, expect justification, as Paul says, "*As it were by the works of the law.*" Rom. ix. 32. They feel at home there, as well as in the possession of an earthly inheritance, like the Canaan of the Jews. But when quickened by the Spirit, they begin to desire the *portion of goods that falleth to them*; that is, they desire to know more of God and of his law, and also to *gather all together*, or in other words to bring every good thing and good feeling &c., forward that they can, to tender themselves righteous and acceptable to God. But they soon find that the law is spiritual, that they have to do with a God who searcheth the hearts and trieth the reins; the consequence is, they feel no longer at home in the possession of the things of this world, nor under Abraham's roof, or the Abrahamic covenant, nor sheltered by any thing substituted for it, they willingly retreat from all such shelters; and indeed find themselves strangers in a strange land, aliens from the commonwealth of Israel; and as soon find all their *substance wasted by riotous living*, their good hearts, good deeds, sincere seeking &c., all gone, all vilely cast away as they think, by their carnality, their badness of heart, &c. Then comes a *famine*, they have *spent their labor for that which is not bread*; they are in a starving situation; they cannot feed upon their tears or prayers, they are loathsome. *He joined himself* to a citizen of that country. Many such citizens

there are, who only know God and the things of religion by education, who are ready to receive these prodigals and give them such employment. *And he sent him unto his fields to feed swine.* This would look like making legal preachers of these children of Abraham. They however get but few of them so far entangled as that; though they may get many of them into their churches, or have done so in times past. Some of them stay there starving, without coming to themselves, probably till near their death, and then experience deliverance. Others may have Abraham's faith given them to receive Christ as their righteousness, and yet be so entangled in mind, or by family connexions, or by being put forward and into office in those churches, that they still remain in those fields, until God takes them away. Others come to themselves and come out. But to return to the import of the parable in this thing. *The joining himself to a citizen of that country*, seemed designed to show the propensity of these perishing sinners to adhere to the suggestions of *natural reason*, which is indeed a citizen of that country, and to be persuaded by it, or which is the same by their unbelief; that there can be no hopes of God's saving them as they are, they must in some way become better; and as they have failed of coming up to the law, they must try to love God, and to repent and believe, and that God will meet them on this ground. The idea of *sending them into the field*, is that reason provides no shelter for the sinner, it leaves such *cast out into the open field, to the loathing of their persons.* *The feeding swine*; as these are unclean animals and fond of filth, show that they succeed no better in performing the work of prayer and repentance &c., than in doing the works of the law; their hearts are seen to be so corrupt that the tears they shed are so polluted therewith as to be fit for nothing but for the swine to wallow in, and none but the swinish multitude could be satisfied with them. *And he would fain have filled his belly with the husks* (the outside shells) *which the swine did eat, and no man gave unto him.* These poor sinners would be satisfied, if they could, with the outside repentance and faith, and perhaps at times fret that God does not meet and bless them in their praying and weeping before him. But no man gave unto them, either to be satisfied with the outward shell of religious exercises; or which perhaps is the true meaning of this sentence, no man gave unto them bread that they could eat, or gave them the *bread of life*, they heard it preached, but it was not for them.

And when he came to himself; when these come to know themselves, come to their proper place as creatures of God, they see their entire dependence on him to sustain them in existence; and their no less dependence on his sovereign mercy to save them. They with this prodigal say *how many hired servants of my father's have bread enough and to spare, and I perish with hunger.* Yes, they look around them and see multitudes who are working for hire, as mere day laborers, under the law or the Abrahamic covenant, who seem to have a plenty of goods, or that for which they expect acceptance, but alas, for me! says this poor one, I am such a sinner; there is none like me; there is but one thing left for me; that is *I will arise and go to my father.* For what? again to attempt to obtain justification by the deeds of the law? No, not that. Is it then to declare off from all relationship to your father, and to live in the full indulgence of sin, as without law, seeing you have no hope of salvation? No, no! What then? To give honor to God and the law; I will, say, Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son; make me as one of thy hired servants. This exercise of these experimentally lost sinners, is fitly represented as going back to Abraham as a father; for, "Though Abraham be ignorant of them, and Israel acknowledge them not" yet it is a going back to the law of which, as has been showed, Abraham was a covenant head, to honor it in its sentence, and to acknowledge the justice of God in their condemnation, and to renounce all claim to be accounted as Abraham's sons, or to receive the blessing promised to his seed. And this expression put into the mouth of this returning son, *Make me as one of thy hired servants* is strikingly illustrative of the truly subdued spirit of those who are thus humbled before God. For though all hope of justification by the law, from such, is gone, yet let what will become of them they do not wish to sin against God, but rather to continue to serve under the restraints of the law, though it be but serving as *hired servants*, having no claim to Abraham's blessing as sons.

"*And he arose and came to his father.*" Yes, these poor sinners are no sooner brought to this *last resolve*, than in true supplication of heart, true lifting up of their souls to God, they cast themselves upon his mercy. "But when he was yet a great way off"—No exercise of the sinner brings him nigher or gives him to feel that he is nigher God; God must come to him. "His father saw him, and had compassion, and ran and fell on his

neck and kissed him." *His father saw him, saw his heart thus humbled and prepared for receiving pardon. And ran and fell on his neck, &c.* This illustrates that first exercise the sinner passes through in experiencing deliverance. Suddenly and unexpectedly, as expressed by the *father's running*, the cloud is removed, the sense of wrath taken away, and peace and joy fills his mind. Still it seems impossible that he should be an heir of salvation, he is if any thing more sensible of his vileness and unworthiness; and therefore with the *son says*, "Father I have sinned against heaven and in thy sight and am no more worthy to be called thy son." But the delightful peace he feels in being resigned into the hands of God, who, he now sees is *Love*, together with the consequent hope of salvation, prevents his going further and saying, *make me as one of thy hired servants*. The father without appearing to notice the sentence of condemnation he pronounces against himself, "Said to his servants, Bring forth the best robe and put it on him and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it and let us eat and be merry. For this my son was dead and is alive again, was lost and is found." There is work for gospel ministers to do, this is the proper sphere for the gospel ministry toward sinners, the pointing them to the Lamb of God. The whole of the above quotation, illustrates that view which is now given to the sinner through the gospel, as preached or as in some way brought to his mind, of the atonement of Christ and the consequent effect. I say, *now given*, as being the next view given, though hours, and even days may intervene, between his experiencing that peace, and his viewing Christ by faith; and he may endure much of distress in the mean time lest he was deceived in that peace and that as his burden is gone, he is in a worse state than before. *Bring forth the best robe*; Christ as of God made unto him righteousness, through that perfect satisfaction he rendered in his obedience and death, to law and justice, which as the sinner now sees by faith, was wrought for such lost sinners as he is. Well is this called the *best robe*, as far surpassing any righteousness which Israelites could attain to under the law, or even the righteousness of angels. *And put a ring on his hand*. He is led to view the everlasting love of God in Christ; and to feel that it embraces him. *And shoes on his feet*. He is made to feel that his poor crippled feet are bound up by the promised grace of God, to go forward in obedience to the commands of the Lord. *And bring hither the fatted calf and kill it and let us eat and be merry*. The sinner is thus led to rest in the atonement of Christ, receives and rejoices in Christ's *flesh as meat indeed* and in his *blood as drink indeed*; as that which his soul relishes, and on which he can live as before God. Now as *Abraham is the father of all them that believe*, this is properly represented as coming and being received as a son of Abraham; as a partaking of Abraham's faith, and a reviving the blessing of Abraham; a being *grafted in and made to partake of the root and fatness of the*

olive-tree. (By which I understand the promise made to Abraham and his seed.) See Rom. iv. 11; Gal. iii. 14, and Rom. 11, 17.

"For this my son was dead and is alive again; he was lost and is found." He was lost and dead as under the law, but was found and raised to newness of life by the promised blessing. For "The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—Gal. iii. 17.—"And they began to be merry"—Both this now believing son of Abraham, and the other members of his spiritual family, who hear what the Lord has done for his soul.

The account given in the remaining verses, of the elder son's conduct on the occasion, is characteristic of the conduct not only of those pharisees mentioned at the beginning of the chapter but also of the Jews toward the gospel in its being preached to, and received by the Gentiles. His declaration to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends," is strikingly descriptive of them and of their situation under the law. Not that Israel never transgressed the law, but they esteemed themselves at that day as living up to it; see the Pharisee's prayer, Luke xviii. 11 & 12. Neither the covenant of circumcision nor the law gave them a kid; they provided no substitute for them, but demanded *all* of them, even the daily and special sacrifices; all depended on their obedience.

The declaration of the father, "Son, thou art ever with me and all that I have is thine," is appropriate in the mouth of Abraham toward the Jews his natural seed in the line of Isaac and Jacob; for they were included with Abraham in the covenant of circumcision; and all that God gave to Abraham in that covenant, including the land of Canaan, was theirs and that forever. The declarations of the covenant were, "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant," &c. Gen. xvii. 7 & 8. The further declaration of the father, "It was meet that we should make merry and be glad, for this thy brother was dead," &c., also befitted Abraham toward them. Because they had been taught in their Scriptures to expect that the Gentiles, even all families of the earth should share in the blessing promised to Abraham and to his seed; and also by the type of Isaac as the child of promise, as well as by the prophets, that Abraham should have a spiritual seed; and of course a seed that should be their brother as they were the brother of Ishmael. It was, therefore, meet that they should be glad and welcome the bringing of their spiritual brother from the dead: for *Abraham their father rejoiced to see the day of Christ; he saw it and was glad*; and the day of Christ was the day of this spiritual seed's being made manifest.—John viii. 56.

I have given and endeavored to sustain the

views I have of this parable; if brother Howell, brother Beebe, or any other brother does not consider them supported by the testimony, I would be glad that either of them would give a more scriptural and consistent view of it.

I remain yours, &c., S. TROTT.

For the Signs of the Times.

Near Sharpsburg, Ky., Oct. 5, 1847.

BROTHER BEEBE:—Having to make you a remittance, I will offer a few thoughts on the following words, which you may publish if you think proper.

"ALL THINGS ARE OF GOD."—2 Cor. v. 18.

By this declaration I do not understand the apostle to mean that God is the author of sin, as sin originated with the devil, and he was a liar from the beginning and abode not in the truth; and sin is a transgression of the law of God, and God cannot act in violation of the principle of holiness embraced in that law which emanated from himself, but in strict harmony with it. He, in the independent exercise of his own power, and without asking leave of any, brought this world, and all things pertaining to it into existence, and it has revolved upon its axis for nearly six thousand years, no man or set of men being able to arrest its motion, or disconcert its order. He sendeth rain upon the just and upon the unjust; the seasons observing their appointed times; generations in their regular succession pass away and man goes to that bourne from whence no traveller returns. Does not the order of creation and providence prove that God is of one mind, and none can turn him? that he will work, and none shall let? If God has so perfectly arranged the system of this world, that his plans cannot be frustrated, is it reasonable to suppose that the system of salvation in Jesus Christ, based as it is on the oath and promise of a God that cannot lie, is less permanently arranged? If it depends on the puny arm of man for its accomplishment, disorder and ruin must be the inevitable consequence; for man is an imperfect being, and perfection cannot emanate from imperfection. In the verse preceding that which we have placed at the head of this article, the apostle says, "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold all things are become new;" hence we infer that the things intended are all things pertaining to salvation, to life and godliness, which are brought to view in the glorious gospel of Christ, these are all of God and belong to his people. This doctrine, inasmuch as it ascribes the whole work of salvation to God, and disallows that any thing in the quickening, and salvation of God's people, is of man; but claims that "all things are of God," is objected to by many as a hard doctrine; and in our contending for it our opponents charge us with making God an unjust God, in that he does not give all men a chance to be saved. It was the object of Satan to misrepresent when he appeared to our mother Eve, and he still manifests the same disposition; for in representing that men are condemned and

damned for not believing the gospel, they deny that the violation of the law of God is the cause of damnation; and in asserting that God would be unjust in damning sinners, without first giving them a chance to save themselves, they charge God with injustice in execution of the sentence of his law upon transgressors; for if God could not in justice damn us, as sinners, then he was bound in justice to save us; and salvation is not of grace but of debt, or results from an inability to execute the sentence of his law on us in justice. The grand aim of our opponents seems to be, to make salvation depend on the volition and works of the creature, and so to rob God of his glory. If God, has, as they say, offered salvation to all men, on the condition that they must accept of it or be damned, then their accepting, and not the grace of God, is the cause of their being saved; and their neglecting, or refusing to accept, and not their violation of the law, is the cause of their damnation. To illustrate, suppose we were on the Ohio, or the Mississippi river in a steam-boat that was on fire, and an officer should present us a plank, and say, You can with this save yourselves by floating to the shore, and we should accept the plank and struggle on it till we gained the shore; to whom in that case would the credit of preserving our lives belong, to the officer who offered the plank, to the plank, or to our physical power and persevering efforts in getting to the shore? Every person of common sense must admit that we saved ourselves by the use of the means afforded us by the officer. So if God only offers salvation to sinners in a way that leaves it dependent on their accepting it, and struggling in the use of means, do they who are saved in such a way, save themselves. According to the means doctrine, the Lord does not save sinners; but they save themselves, if saved at all, for they make God to be of less importance than themselves in the work; if any are saved, it is what they do, not what God has done, that turns the scale. If God gave man an offer of salvation, he either did or did not know before he gave it whether they would accept or not; if he did not know that they would reject the offer, and that for their rejection he would send them to hell, how would such a chance sustain his justice or promote their salvation? Would it not seal their certain damnation? And would not such be a system of damnation, instead of salvation? But the word of the Lord shall not return unto him void, but it shall accomplish that which he pleases, and prosper in the thing whereunto he sends it. Isa. iv. 11.

All things are of God in the system of salvation, and belong to the heirs of promise; for he says, "All things are yours, and ye are Christ's and Christ is God's;" and all things work together for good to them that love God; to them who are the called according to his purpose. We had no hand in the work of redemption, God ordained it, in infinite wisdom before time began; and Christ was ordained before the world began, as our Redeemer, and our Righteousness. This is the name whereby he shall be called, "The Lord our Right-

eousness." God has declared the end from the beginning, and from ancient times, the things that are not yet done; saying, "My counsel shall stand and I will do all my pleasure."

Election and Predestination are taught in the Bible, but what is Election? It is choice; and choice is Election. The Lord does nothing that he does not choose to do; for he has all power.—It must be admitted that if God saves the sinner, it was his choice to save him, and if that choice was made to day, a year ago, or if before the world began, still it was choice, and consequently it was Election, and the sinner is saved according to Election, and is not all one eternal now with God? One day is with him as a thousand years, and a thousand years as one day; so from first to last it is all of God.

And what is Predestination? It is before determining, or appointing; and shall we say that God does any thing that he has not previously determined to do. If we do, we would make him more finite than ourselves. Where is the man, of a sound mind, who does not determine before he acts? We are practically all predestinarians. No man would commence a building without first determining to build, and what kind of building to erect. The merchant in purchasing his goods, has them boxed and predestinates them to the place of their destination; and shall we claim to act with more wisdom in our worldly business, than God displays in the administration of his grace? known unto God are all his works; and shall we deny that God determined to save his people, before the world began? To deny this is to deny that Jesus was set up before the world began. If any doubt that Christ was set up before the world was made, let such read Proverbs viii; which testifies that Jesus was predestinated to be the Savior of his people; and in Matthew i. 21, we learn that his name was predestinated to be called Jesus, for he should save his people from their sins. Thus we see that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. God has predestinated them to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. Can a child of God understandingly object to the assurance given that God had predestinated to save him and all his children with an everlasting salvation? We think not.

All things are of God, who hath reconciled us unto himself by Jesus Christ. He has not reconciled himself unto us, but reconciled us unto himself, by giving us a divine life, opening the eyes of our understanding, to see how good, holy, & just he is; and by writing his law in our hearts. In the revelation of the holy law to us, we are enabled to see that the law is spiritual, but we are carnal, sold under sin. But, by grace, we are brought to feel as Paul expressed, "For that which I do, I allow not," &c. If then I do that which I would not, I consent unto the law, that it is good. The child of grace feels convinced that the words of the poet are true,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death,

And if my soul were sent to hell
Thy righteous law approves it well."

We do not repent in order to obtain life; for life is necessary to enable us to act, and we act as the consequence, not cause, of having life. And the life of God's children, is Christ in them, the hope of glory. He that hath the Son hath life, and he that hath not the Son hath not life.

All things are of God: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In his light we see light. Light possesses no creative power, but a manifestative power; for whatsoever maketh manifest is light. From this divine life and light, we are enabled to see that we have a heart that is deceitful and desperately wicked; and seeing and feeling this, we repent before God; and when we have exhausted all our own strength, and found all our own righteousness to be but filthy rags, we are compelled to give up all for lost, and constrained to cry out, God be merciful to me, a sinner? Lord save, I perish! But the way of salvation is revealed through Jesus Christ, and the burden of guilt is removed; Christ is revealed as their law fulfiller, and God, for Christ's sake forgives their sins, and shows how he can sustain his justice in saving sinners. Now being able to see that "All things are of God," he is ready to adopt the language of an inspired prophet, "Though he slay me, yet will I trust in him." By faith they are enabled to see Jesus as the Way, and the Truth, and the Life, and, "believing, they rejoice, with joy unspeakable and full of glory. Satisfied now that "All things are of God," they are willing to commit their whole salvation to him; with all their mortal and immortal interests; being well assured that he is able to keep that which they commit to him. This change, which is of God, produces in them a desire to maintain good works; to observe all things whatsoever Christ has commanded. They desire the society and fellowship of the saints of God, and with them to keep the unity of the Spirit, in the bonds of peace. With his love shed abroad in their hearts they love him, love his people, his doctrine and his ordinances, and they desire to become followers of God, as dear children; to walk in love, in peace, and in that course wherein one may edify another. The Lord God is their Sun, and shield; he will give grace and glory; and no good thing will he withhold from them that live uprightly. For their encouragement, they hear his voice, saying, "Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness." "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee: for I am the Lord, thy God, the Holy One of Israel, thy Savior." Well may the children of God sing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith, in his excellent word;

What more can he say than to you he hath said?
You who unto Jesus for refuge have fled."

He is the Refuge of his saints through all the storms of mortal life; a Refuge in the trying hour of death; a Refuge when the last trumpet shall sound, and when the elements are melting with fervent heat; when the flames shall ascend, and the groans of an expiring world shall be heard; and when universal nature shall tumble to one eternal ruin.

"On that important morning,
When hursting thunders sound;
And nimble lightnings flashing,
Shall ring the dread profound,
Lift up your heads rejoicing,
And clap your joyful hands;
Lo! you're redeem'd forever,
From death's corrupting bands."

Then shall Christ present all his redeemed before the throne of the Father, saying, "Here am I, and the children which thou hast given me."

MATTHIAS GOSSETT.

For the Signs of the Times.

East Fallowfield, Sept. 24, 1847.

DEAR BROTHER IN THE LORD:—May the Lord uphold you by the right hand of his power and shield you under the shadow of his wing, and may you long continue through your paper to expose error and spread truth abroad: may it still contain that rich variety of gospel truth which it has hitherto contained. While many articles have contained strong meat for the strong, and often a bridle for the ass, as well as a rod for the fool's back, many others from the dear brethren and sisters have been full of milk for babes. As I believe you know how to bear with the weak and simple I hope you will bear with me this once unworthy as I am, being (if a chosen vessel at all) least of all God's household. Yet I desire to claim relationship to all God's chosen ones who are made manifest by being born again and walking in all the commandments and ordinances of the Lord blameless. It is my happy privilege to have a name and a place in the house of the Lord and among his saints though a rebellious creature.

O! well do I remember yet
The wormwood and the gall,
For I was made to drink it up
To crown him Lord of all.

Brethren, pray for me that I may adorn the doctrine of God my Savior in all things. This one thing do I desire of the Lord, that I may dwell in the house of the Lord all the days of my life, to enquire in his temple, to see the King in his beauty.

To spend one sacred day
Where God and saints abide,
Affords more real joy
Than all the world beside.

But I am often deprived of attending the stated place of worship, being fourteen miles distant from it; nevertheless the Lord has not left us without a manifestation of his tender care and loving kindness. The brethren in this vicinity meet together from time to time in private houses for prayer and praise, and to speak of the things that pertain to the kingdom, by which we have oftentimes been refreshed. I presume you feel and

know earth is a tiresome place with all its gaudy show and we need oft refreshing while passing through this dreary desert land. *Bless the Lord, O my soul, and forget not all his benefits.* Thro' the unbounded goodness of my heavenly Father I was enabled to attend the Delaware association where I had the pleasure of seeing many strange brethren and sisters and of hearing the unsearchable riches of Christ proclaimed by his servants; which was to me as the dew and rain to the parched earth; in such society as this my weary soul finds rest. It is to me a state of bliss when Jesus is a guest. O my dear brother, the unity of the brethren is like the precious ointment poured on Aaron's head, as Hermon's dew, and as the dew shed on Zion's mountains. Christ has said, By this shall all men know that ye are my disciples if ye have love one to another; but again, if a man say, I love God, and hateth his brother he is a liar, for if he loveth not his brother whom he hath seen how can he love God whom he hath not seen. 1 John iv. 20. We are commanded if we have been taught the truth as it is in Jesus to put away lying; speak every man truth with his neighbor, and to put away hatred, envy, anger, and evil speaking with all malice, and be kind one to another, forgiving one another. It is vain to cry *Lord, Lord*, and not do the things he has commanded. Judas said, *Hail Master*, and kissed him; and Joab to Amasa, *Art thou in health, my brother?* but there was a weapon in his hand; may the Lord deliver us from all such. While we are in this dreary vale of sin and sorrow we must expect trials, opposition, persecution, fears within and conflicts without, but at last we shall be more than conquerors over all through him that died for our sins and was raised for our justification, who holds the keys of death and hell, and who is able to present us faultless before the throne, who is God over all blessed forevermore. I feel the seeds of death growing daily in this mortal body and am well assured that ere long the silver cord must be loosed, the golden bowl broken, and the cistern wheel cease to flutter—

When awful death with weapon keen
Cuts off the thread of time
Eternity at hand is seen,
Disclosing, dread, sublime.

O! may bright seraphs round me stand,
And angels hover o'er me
To bear my soul to that blest land
Where Christ has gone before me.

There to bask in the refulgent beams of immortal bliss with the heavenly host of angels and the spirits of the just made perfect, when this mortal shall put on immortality and death be swallowed up in victory, and God be all in all; then with all the redeemed of the Lord I hope to be crowned with an eternal weight of glory, and forever sing in the highest key the everlasting song of salvation, glory, honor, power, might, and dominion unto him that sitteth upon the throne and unto the Lamb forever, who by sovereign grace will bring us thither.

I close with christian love to you and all the dear brethren and sisters in Christ Jesus.

M. M. ANDERSON.

For the Signs of the Times.

The following was written by sister Olive Merrell, some time before her death; she died in October, 1846; the manuscript is furnished for publication by sister Merrell, the mother of the deceased.

EXPERIENCE.

My friends, I will try to give you a brief account of my life, from the time I was twenty six years of age up to the present date. On the 15th of December, I went to meeting, in a very thoughtless state of mind; believing that I was good enough, and that I enjoyed more comfort than christians enjoy; but before the meeting closed it pleased the Lord to show me what a wretched sinner I was, I thought that every person in the assembly could see my lost condition, and it seemed to me that God would be just if he should cast me down to hell forever; for I had been so great a sinner against him all my days, I could not see how he could save me. The minister said that "every sinner must pray." But I thought it would be a sin for me to pray, or ask God to pardon my sins. In this state of mind I continued until the February following, when I left off going to meeting; for I thought that it was a sin for me to hear the gospel preached, for I felt that I was given over; and Satan seemed to say to me, that he was sure of me, and I might as well go on in sin, the Lord would cast me off, for I had sinned away the day of grace. I continued under these temptations of Satan until the next April, when it pleased the Lord in mercy to call up my attention again. But O! what thoughts I had, when I went to meeting and heard the minister tell where sinners go, that die in their sins. I thought that part belonged to me; for it appeared that there was not another such a wicked monster in the wide world. I saw the justice of God so plain, that it seemed to me, he could not be just in justifying such a sinner as I felt myself to be; I felt every moment that I should hear my sentence pronounced, to go down to hell, and a solemn consciousness of the justice of such a sentence. I remember well one evening when I heard these words spoken from, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. xi. 9. When the preacher spoke of the judgment, I verily thought that I should not live long, and if I died in the state I was in, I must sink down to hell; for I could not see how God could save such a wretch as I was. It seemed to me that I could see hell opened to receive me. I went home and took the bible to read; but that also condemned me: I could not find one promise there for myself. In this condemned state I continued for almost two years, and then it pleased God to set my soul at liberty by an application of these words to me, "Daughter, be of good cheer, thy sins are forgiven thee." I then felt myself freed from sin, and found Christ to be a whole Savior to my soul; but if God had given me my just deserts, he would have cast me off.

OLIVE MERRELL.

CIRCULAR LETTER.

The Salem Association of Predestinarian Baptists, to the churches of which she is composed, sendeth christian love.

DEAR BRETHREN AND SISTERS IN THE LORD:—Having been kept and preserved through the vicissitudes of another year, by the tender mercy of our Heavenly Father, and permitted to meet again in an associate capacity, to consult together on the things pertaining to the Redeemer's Kingdom, and to the peace of Zion, we address to you, in accordance with a long established custom, our annual epistle. As a foundation for our address to you at this time, we have selected the words of our blessed Savior, John xiv. 15, "If ye love me, keep my commandments." When the child of God has passed from death unto life; when he sees his sinful nature, and feels that his heart is deceitful above all things, and desperately wicked; when he sees the perfection and holiness of God, and his own corruption; when he sees the justice of God in his condemnation; when he is brought down to the foot of the cross, and Jesus reveals himself to him, as the way, and the truth, and the life—as the chiefest among ten thousand, and altogether lovely; when the Holy Spirit applies the atoning blood of Christ to his guilty conscience, which cleanseth from all sin, and sayeth: (as it were.) Son, or daughter, be of good cheer, thy sins which are many, are forgiven thee; then the soul of this poor sinner expands, and his love towards God, in the face of Jesus Christ is shed abroad in his heart, and Christ is to him all in all, and he is willing to give up every thing for his sake, and he crieth out: (mentally,) Lord! what wilt thou have me to do? To such, which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God, and to such only, Jesus addresses these words: "If ye love me, keep my commandments." Suffer us, therefore, to invite your attention in this epistle, to a few thoughts on christian duties. To be a christian in the true sense, is to be taught of God. Isaiah liv. 13. "And all thy children shall be taught of the Lord." Again, Matthew xvi. 17. "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Then what is the duty of such? Our answer is, we have the Saviour for an example to his flock, and he came to John and demanded baptism of him, saying: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Therefore, all his children should follow his footsteps; or in the language of the Apostle: "We are buried with him by baptism into death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." But this is only one of many duties enjoined on us; we must therefore pass and proceed to others, and having taken Christ for our example, we will endeavor to keep his track in view.

The next part of christian duty of which we shall speak, is of Brotherly Love. John xiii. 34, 35. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Indeed this principle is so important, that there can be no union or fellowship without it. It should be our constant care to walk together in love; to watch over each other and endeavor to keep the unity of the Spirit in the bond of peace. When we take a retrospective view of the confusion, disorder and strife, which frequently has marred the peace of Zion, we ought to be reminded of the necessity of constant watchfulness and prayerful solicitude for the purity of our

churches, the glory of God, and the mutual comfort of each other, as churches of Jesus Christ—members of the same mystical body, and partakers of the same inheritance. We ought also to manifest brotherly love, in administering to the wants of poor saints, in visiting the sick, the widow and the fatherless, to do good unto all men, especially unto them who are of the household of faith; for all these the Head of the church practiced when on earth, and he commanded us to do so likewise.

Another important subject which we would recommend, is, to read the Scriptures. John v. 36. "Search the Scriptures, for in them ye think ye have eternal life. And they are they which testify of me." Again, 2 Timothy iii. 15. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Jesus Christ." Therefore, as they testify of our blessed Redeemer, and make us wise unto salvation, through faith, every lover of Jesus ought surely to read them, and read them prayerfully. We call your attention to the 18th chapter of Matthew, and particularly to the 15th verse, "Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother." Our Saviour has here laid down the rule how to act. In the first place, we are recommended to keep the matter entirely to ourselves: we ought to go and see the offending brother, with the intention to claim him; we should speak to him in a meek, affable and conciliating manner, so that he perceive that our object is reconciliation, and as like begets its like, we in most cases would accomplish the purpose; but we fear that this rule is often neglected among us, and we frequently go to some friend and tell him our grievances, instead of going to our offending brother. Brethren, this ought not to be; for if we profess to love the Lord Jesus, we must obey his commandments in the spirit, as well as in the letter.

We had designed to comment on divers other christian duties, such as not forsaking the assembling of ourselves together, the Lord's Supper, and many others, but the limits of a circular will not permit us to touch on every duty.

Dear Brethren, We do not expect that Baptists should or could always be found free from error; but we should always endeavor to keep our bodies in subjection, and not follow after the vanities of the world. Let us prove our faith by our works, and try to keep our garments unspotted and our lamps trimmed. Let us ever be found engaged in the service of the Lord, and leaning on his arm for protection. May then our adversaries speak all manner of evil of us, and call us opprobrious names, such as "Antinomians," "Hypercalvinists," we are willing to bear it for Jesus' sake. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." All that we will do in return is to follow the injunction of our Divine Master. We will pray to our God as far as it is consistent with his holy will, to open the eyes of their understanding, and they will see and feel that salvation is of the Lord. "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and the renewing of the Holy Ghost." If they then feel that the harvest is great and the laborers few, they will no more cast their hopes on theological schools, but they will pray to the Lord of the harvest to send forth more laborers. If they feel weary and heavy laden, they will not take refuge in Sabbaths and world's conventions, but they will look to Jesus, the great antitype of the Mosaic Sabbath. They will then also no more fear the

devil or some skeptical books can frustrate the plan of the great Jehovah, and hinder the Lord's people from coming to Zion at his appointed time, and therefore establish (so called) religious book depositories as an antidote, but they will now trust in the word of God. For our Saviour said, "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." And the Apostle Paul tells us, Romans viii. 38, 39. "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Consequently, neither the works of Voltaire or Paine, or all the works of men and devils combined, can separate us from the love of God, or hinder any of his children from coming into his kingdom.

Before we close, suffer a few words of exhortation to those who minister in holy things.

You, whom the great Shepherd has placed as watchmen upon the walls of Zion, consider well the responsibility you have to answer for. You are to wrestle, not with flesh and blood, but against principalities and powers; against spiritual wickedness in high places. You have a strong and crafty enemy to encounter. Sometimes he shows a bold front, marshals his army in a phalanx, trying to bear everything down before him. Fear him not! put on the whole armor of God, "and one shall chase a thousand, and two put ten thousand, to flight." At other times he sends his emissaries disguised in sheep's clothing, endeavoring to beguile you with the spirit of compromise and flattery. Beware of them! "Be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." As faithful ministers of Jesus Christ, look to the order of the house of God, that the laws of the King of Zion are duly administered. "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Shun not to declare all the counsel of God, and preach nothing save Jesus Christ and him crucified, that you may be able to say, when your end draws nigh, like one of old: "I have fought the good fight, I have kept the faith, I have finished my course."

And now brethren and sisters, farewell. Be of one mind; follow after the way of peace, and may the Lord direct you and make you able for the performance of every good work. And when at times this world seems to you, a vale of tears and sorrow, remember that the Captain of our salvation, in the days of his humiliation, was a man of sorrows and acquainted with grief. The holy apostles and primitive christians also, were persecuted, frequently scourged, and many sealed their testimony with their blood. Why should we then complain? A few more years or days, and we return to dust; but thanks unto God that our hope in Christ reaches beyond this life. "Because I live, ye shall live also," are the words of our Saviour; and the apostle Paul, in addressing the church at Corinth, says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens." Again, "In a moment; in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory."

May our Lord, by his Spirit, apply these precious promises to our hearts, and enable us to cry out with one accord: Come Lord Jesus, come quickly; even so, come Lord Jesus. AMEN.

LEWIS CONNER, *Moderator.*

B. WATTS, *Clerk.*

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, to the Associations with which she corresponds.

DEARLY BELOVED BRETHREN:—The "Hope of Israel" has verified his ancient promise to his spiritual family, that "as thy day so shall thy strength be." We trust we are not too presuming when we claim to be a part of that family, and desire to offer our unfeigned thanksgiving to the Author of our holy religion, for the privilege of assembling once more in our associate capacity. Although our churches do not communicate the pleasing intelligence of large increase to the visible kingdom of the Redeemer, yet their communications bear testimony to the *one influence* which seems to actuate them, and the christian union and harmony which seems to pervade their borders. When we contemplate the large number who profess to belong to the Israel of God, and see how few there are who profess to belong to the Israel of God, and see how few there are who seem to regard the "pattern shown in the mount," we are constrained to cry with the inspired Psalmist, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." We are conscious that if we have kept the faith, it is because the Lord has kept us, and O! that his Spirit may rule in our hearts, that our lives may be more conformed to his example. "Then are ye my disciples, if ye do whatsoever I command you." Brethren, is there that love and meekness, that spirit of forbearance and forgiveness, prevalent among us, the disciples of the meek and lowly Saviour, which should characterize his followers? Do we "consider ourselves, lest we also should be tempted?" Do we bear in mind the admonitions, "without me ye can do nothing," "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?" Have we not need for patience that we may run the race that is set before us, looking unto Jesus, who is the author and finisher of our faith? Did we owe our Lord ten thousand talents, and because we had nought to pay, was he moved with compassion, and loosed us and forgave the debt? Have we gone "out and found a fellow servant who owed us an hundred pence, and laid hands on him, and took him by the throat, saying, pay me that thou owest?" Have we "thrown our brother in prison, & demanded full payment?" If we have, let us entreat our brethren to pause and solemnly contemplate the caution of the Master, "If ye do not from your hearts forgive one another their trespasses, neither will your Heavenly Father forgive your trespasses." The whole tenor of revelation admonishes us to the cultivation of a spirit of love, forbearance, meekness and gentleness among the followers of the Lamb; nor can we neglect those admonitions without contracting guilt on our consciences. Our daily delinquencies in the discharge of our duty, admonish us to be slow in condemning delinquencies in others, lest we feel an application of the rule, "With what measure ye mete out to others, it shall be measured to you again." Let us be careful to "take the beam out of our own eye, that we may see clearly to pull the mote out of our brother's eye." Were the lessons taught in the Holy Scriptures, with reference to our minds, a spirit of forbearance and forgiveness, it is conceived, would be more operative with us. Christians seem too often to

forget that they are poor, helpless, depraved beings; that they "are not sufficient to think any thing as of themselves," and hence the want of that sympathy which is enjoined by the Master. If we feel no sympathy for those whom we conceive to have transgressed against us, we surely have work enough at home, nor ought we to move hence, until we had wrestled with the God of Jacob, and have some reason to believe he has enkindled in our bosom, that love which is indispensable to render to the transgressor strict and impartial justice. The Savior said to his disciples, "learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Again, "who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross;—wherefore, also, God hath highly exalted him, and given him a name which is above every name." "He that humbleth himself shall be exalted." "Brethren, be not many masters, knowing we shall receive the greater condemnation." We are entirely satisfied with the system of faith which we profess to hold, and only ask that it may be carried out in the practice of each and all of us. Then indeed might we hope for a "refreshing from the presence of the Lord." Is it rational to hope for better times whilst the plainest precepts of the gospel are disregarded? The admonitions of the ministry fall powerless from their lips, and we sometimes feel piqued when we make a personal application of some reproof or admonition to ourselves. Are the ministry to forbear reproof, because some may feel they are guilty? Shall such instruct the Lord's servants when, how, and what class of offenders they shall reprove? That there are evils, and many of them in the visible kingdom of our Savior, is too painfully manifest to be controverted; our true interest will be found in endeavoring to the utmost of our power to correct the existing evils.

"If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments I will visit their transgressions with a rod, and their iniquities with stripes: nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. In conclusion, we would say, in the language of an inspired writer, "If ye know these things, happy are ye if ye do them."

Dear Brethren, we desire to be especially thankful for the pleasing, and we trust, profitable interview with which we have been favored. The preaching was of a piece; salvation alone by sovereign unfrustrable grace abounding to the chief of sinners, through the rich atoning blood and righteousness of our Lord Jesus Christ.

We were greatly comforted by the presence of your Messengers, and trust that God may make us mutually a blessing to each other.

Our next Association will (by divine permission) be held with our sister Church at Georgetown, Scott county, Kentucky, on the 2d Saturday in September, 1848, when and where we hope again to hear from you.

Done by order of the Association.

THOS. P. DUDLEY, *Moderator.*

Attest:—JAMES S. PEAK, *Clerk.*

The Lexington Baptist Association, to the several Associations with whom she corresponds, sendeth christian salutation, wishing grace, mercy and

peace from God, our Father, and the Lord Jesus Christ.

DEAR BRETHREN:—In this day of delusion and of the progressive advancement of the anti-christian kingdom, we have reason for gratitude to God, that as an association, we are still preserved from falling into the snare of the enemy, and that we still feel a desire to take the Bible as our rule, and to show to all, that we are Bible Baptists. For this cause truly we are despised and reproached, as being uncharitable, and superstitious, because we will not "give place by subjection, no, not for an hour," to the enemies of the truth, but rather reprove them. We desire to depart from all that is contrary to the commandments of the great Head of the church; and while some go after this "lo here!" and others after that, "lo there!" our trust is in the God of our salvation, who worketh all things after the counsel of his own will. The discriminating love of God in Christ Jesus, to the church has been manifested to his saints in all ages, and it is our consolation at this day, to believe that, as God has chosen his people in Christ, he will, by grace, save his whole elect family from their sins, and present them to himself in spotless purity at the last day. Dear brethren, while others trust in means for salvation, and rely upon a conditional system—while they, trusting in Moses, persecute Jesus, and mock the children of the free woman, may we as Isaac was, be found children of the promise. Our only consolation is in our Savior, who is the Mighty God of Jacob; he has promised to save his people, and he has said "I will work and who shall let it?" It is our confidence in this that encourages us to approach the throne of grace and pray for the ingathering and salvation of such of his redeemed family as are not yet brought in; for this he has promised, and all his promises are in Christ Jesus, therefore his promises cannot fail. Relying on these precious promises, we have been preserved through another year, and we are now favored of our God with another associational meeting for his worship, and our hearts have been made glad by the presence of one of your messengers, and above all by the presence of our God. The preaching at this meeting has been in the power and demonstration of the Holy Ghost.

By referring to our minutes, you will see what have been our alterations during the past year. The greatest harmony has been manifested among the churches and messengers, and the opportunity has been like cold water to thirsty souls.

We wish to continue a friendly correspondence with all the family of faith.

Our next session will be held with the Roxbury and Middletown church, on the first Wednesday and Thursday of September, 1848.

HEZEKIAH PETTIT, *Moderator,*

THOMAS FAULCONER, } *Clerks.*
CYRUS B. FULLER, }

EDITORIAL.

NEW VERNON, N. Y., OCTOBER 15, 1847.

A WORD TO THE "DRY BAPTISTS."

In our recent travels we were introduced to many persons as "Dry Baptists;" and as we have found them to be quite numerous it has occurred to us that some notice should be taken of this hitherto neglected portion of our friends. But first it may be proper for us to give a brief description of them. They are not called Baptists to signify that they baptize, as did John the Baptist, nor that they have themselves been baptized

as were John's disciples, or the primitive disciples of our Lord Jesus Christ; they are not therefore entitled to the name of Baptists in any scriptural sense of the word; for practically they are not Baptists at all. Nevertheless by a sort of common consent the term as qualified by the adjective *dry*, has been used to denote a peculiar description of persons who evince a strong attachment to the people of God, attend strictly on the public ministry of the word, seem to receive the testimony of truth with avidity, are always ready to defend the cause of truth so far as words or arguments are concerned, can tell what is regarded by saints as a christian experience, and can be satisfied with nothing short of the children's bread, and yet manage so as to keep out of the water. In their walk and conversation and in all respects except the ordinance of baptism and those privileges to which gospel baptism is a prerequisite, they are agreed in sentiment, sympathy, and feelings with the Baptists. They are somewhat deficient in confidence in regard to their vital interest in the blood and righteousness of the Son of God. They firmly believe that it is the privilege and duty of all who love our Lord Jesus Christ, to be "buried with him by baptism," and really feel that it would be a delightful privilege to them if they could only see their way clear; but alas! when they would do good evil is present with them, and how to perform that which is good they find not, but they find a law in their members warring against the law of their minds, and bringing them into captivity; and from all that we can learn from them we are led to conclude that if they could be perfectly satisfied that this law of their members was slain, and that they should never be plagued any more with it, and that they were truly subjects of grace, and that they could do honor to a christian profession, they would gladly obey the command of Zion's King, and be baptized and unite with his church.

Having thus briefly described the characters to whom the appellation at the head of this article is given, and informed our readers that there are many of them scattered over all our country, we will say something of the advantages and disadvantages of their rebellious course. They are not subjected to so much persecution and reproach for righteousness' sake as they would be if they were obedient to the commands of Jesus Christ. For if any man will live godly in Christ Jesus he shall suffer persecution; and of course as they are living in disobedience it is reasonable to conclude that they will escape at least some of the persecutions which the saints are subjected to.—The faithful admonitions of the saints to church members when they walk disorderly, are rather mortifying to the flesh, but all such mortification the Dry Baptists escape as they are not under the watch care of the church; and even the world will look very differently on their foibles if they make no public profession of religion. They will also be very likely to escape the charge of hypocrisy and of having a name to live when they are dead. These are some of the advantages, if they

may be so called, which the Dry Baptists enjoy; but against these there may be some offset in the disadvantages of this rebellious course.

In contemplating the disadvantages we shall find that *the way of the transgressor is hard*, for rebellion is as the sin of witchcraft and idolatry. He that knoweth his master's will and doeth it not, shall be beaten with many stripes; and we conclude that God's children who have experienced the quickening power of the Holy Spirit, who have felt the bitterness of sin, the fiery indignation and wrath of the law, and the efficacy of the Savior's blood applied for the remission of sin—those who have felt the joys of salvation and the love of God shed abroad in their souls, do know from painful experience something about the stripes and chastisements which the faithful God inflicts on his on his children when they forsake his law and walk not in his commandments. They feel an uncomfortable consciousness that all is not right; something whispers them that their course betrays a want of gratitude to God their Savior, and when they mingle with the children of God they manifest a shyness as though they were intruding, yet their hearts seem to go out after the society of God's people. The language of their hearts is "Entreat me not to go back;" but the language of their practice is "Urge me not to go forward," and so between a will to do and a want of confidence or energy to obey the commands of Christ, they tarry long in their disobedience. As their rebellion is in scripture compared to the sin of witchcraft, it often brings them on to a sort of "*enchanted ground*," where they "Spend their money for that which is not bread, and labor for that which satisfieth not," instead of hearkening diligently unto the authority of Christ, eating that which is good, and enjoying the sure mercies of David. (See Isa. lv. 2 & 3.) What they are vainly laboring for they can never attain unto, for they seem determined to walk by sight where, as God has ordained that his followers shall walk by faith. If they could see their way clear, that is, if their natural judgment could be convinced that there were no impediments in the way, that they would never meet with anything to cause them to regret it they would at once ease their consciences by taking Christ's yoke on them.

What we have written above is about the Dry Baptists; our intention was to address a few words to them. And as we feel in duty bound to preach to sinners we know of no class of sinners to whom we can address ourselves with more propriety than those described above. But how shall we address them? shall we call them brethren? We hope they are born of God, but Jesus has said, Except a man deny himself and take up his cross and follow him he cannot be his disciple: and "If ye love me keep my commandments."—We doubt the propriety of calling them brethren so long as they disown Sarah as their mother.—We do not find it in our heart to call them reproaches, for we believe they are bought with a price and will ultimately reign with Christ in immortal glory. Well, for want of a more appropri-

ate name we will call them by the name by which they are frequently designated.

Ye Dry Baptists, are you satisfied with the leeks and onions of Egypt? Are you willing to live and die in disobedience to him who has loved you and given himself for you? Have you ever reflected that Jesus your King has placed the ordinance of baptism as the very first command that is binding on heaven born souls? This command being the very first enjoined, must be obeyed before you can obey any other. It is in baptism that the children of God take on them his yoke, and until they are yoked they are not qualified to serve him. Nothing that you can do religiously before you are baptized, can be in order, for in the order of his government that ordinance stands first; so long, therefore, as you neglect it after having passed from death unto life you are living in a state of open rebellion. May we not say to you as Laban said to Abraham's servant, "Come in, thou blessed of the Lord; wherefore standest thou without?" Gen. xxiv. 31. If you have passed from death unto life you belong to the household of God, and the church has a claim on you; whatever gift or talent for usefulness you may possess, is the property of the church; why, then, will you persist in your wicked course, and rob the church of what belongs to her, and your own souls of the privileges which are prepared for you in the Zion of our God? And, above all, why will you transgress the law which your covenant God has written in your hearts, and rank yourselves with the enemies of the cross of Christ? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 14 & 15. Will you—can you—dare you say that those who are without are your companions, your associates, and your chosen company? Your practice says all this, let your practice then no longer belie the language of your hearts.

GIRDLE.

The girdle is an indispensable article in the dress of an oriental. It has various uses; but the principal one is to tuck up their long flowing vestments, that they may not incommode them in their work, or on a journey. The Jews, according to some writers, wore a double girdle, one of greater breadth, with which they girded their tunic when they prepared for active exertions; the other they wore under their shirt, around their loins. The upper girdle was sometimes made of leather, the material of which the girdle of John the Baptist was made; but it was more commonly fabricated of worsted, often very artfully woven into a variety of figures, and made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeably to the acceptation of *zone* in the Scriptures, which is translated *purse* in several places of the New Testament, Matt. x. 9. Mark vi. 8. The Turks make a further use of these girdles by fixing their knives and poinards in them; while the writers and secretaries suspend in them their ink-horns; a custom as old as the prophet Ezekiel, who mentions "a person clothed in white linen, with an ink-horn upon his loins." Ezek. ix. 2.

POETRY.

From the Gospel Standard.

How broad, and how smooth, and enchanting's the path
Where thousands on thousands so eager pursue
After errors and sins, which lead unto death,
And yet it seems right to the traveller's view.

What a host of professors are jogging along
With the open profane, in the broad road to hell,
Who never are plagued, but have confidence strong
That their journey is right, and their end will be well!

Deceived by the devil, the father of lies,
The strait gate and way are hid from their view;
The God of this world hath so blinded their eyes,
That he leads them along to destruction and woe.

Some in sins foul and base he easy leads on,
Till death puts an end to their awful career.
What millions of millions to hell have thus gone!
And millions now in the same course persevere.

Whilst others in errors, though various their mode,
Pursue the same road, and with impudent face
They boldly withstand the true gospel of God,
And trample upon a salvation by grace.

Old Antichrist still on his throne keeps his seat,
There over his subjects his sceptre doth sway;
His laws they are various, his power is great;
All marked by the beast his statutes obey.

Freewill, a bold villain, most wretched and base,
Cries up human merit, and loudly contends
For works of the creature, and thus would deface
The glory of Christ to serve his vile ends.

Another—the mongrel, more crafty, yet vile,
Whose ways are so subtle, oft hard to detect;
With his tongue soft and smooth, but his heart full of guile,
So that if it could be, he'd deceive the elect;

Says he, "Christ must be all, but still we must do;
We must cultivate grace, act faith, and believe;
For if idle we are, we're in danger of woe."
Thus they works and grace blend, and thousands deceive.

Next, a heady professor, but rotten at heart,
For true christian doctrine will stoutly contend;
Yet in truth he has neither a lot nor a part,
For he holds it in sin, and awful's his end.

Yes; various ways doth Satan invent
The souls of poor mortals in sin to enslave;
Death and hell cannot be satisfied or content,
So yawning and greedy's the jaw of the grave.

Oh! how can I praise the riches of grace
That rescued me out of so dangerous a road,
When millions are left, to give me a firm place
In mercy, in love, in Jesus, in God!

O wonder of wonders! astonish'd I am,
That grace before time should thus fix upon me;
O help me, dear Lord, to praise thy great name
For love so unbounded, for mercy so free.

And whilst in this wilderness here I reside,
Dear Spirit divine, in the strait narrow way
Do thou be my leader, upholder, and guide,
For truly, without thee, I surely shall stray.

A SMOKING FLAX.

MARRIED.

In this place, on Thursday the 7th, by Eld. G. Beebe, Mr. STEPHEN BROWN, to Miss AMELIA MILLER, daughter of Henry W. Miller, all of Wallkill.

At Warwick, on Thursday the 7th inst., by Eld. P. Hartwell, Mr. GEORGE BROWN to Miss CATHERINE DE GRAW, all of Warwick.

OBITUARY.

Richmond, Me., Oct. 8, 1847.

BROTHER BEEBE:—Please give notice in the Signs and Monitor of the following deaths—

DEA. WM. EUSTIS paid the debt of nature on the 25th day of August, aged 78 years, 10 months, and 25 days. He had been a worthy steadfast member of the Jay O. S. church, for many years, and in his last illness, expressed confidence in God, a firm reliance on the promises of the gospel as his only hope of eternal salvation from sin and death. A sermon was preached at the funeral from 1 Cor. xv. 57. "But thanks be to God which giveth the victory through our Lord Jesus Christ."

SISTER SOPHIA WHITNEY, a member of the Jay church,

departed this life on the 28th day of July last in the 69th year of her age. She was respected by all with whom she was acquainted, and in her last sickness as far as expressed, she felt to hope in God through Christ as her Savior and Redeemer. The text at the funeral was 1 Peter i. 24, 25. "For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

On the 30th day of August, ANN J. PURINGTON my youngest natural sister, departed this life aged 6 years and 9 months, after a distressing illness of about 10 days of the bowel complaint. The ties of nature are severed, and I desire to exclaim with Job "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Yours &c.

JOSEPH L. PURINGTON.

ORDINATION.

Brother Leonard Cox, Jr. was set apart by solemn ordination, imposition of hands, &c., to the work of the gospel ministry, on Tuesday the 28th day of September last, by the Old School Baptist church of Christ at Woburn, Mass. Ministering brethren present, who, by request of the church, participated in the examination, and ordination of the candidate, were Elders Philander Hartwell of Warwick, N. Y., and John A. Badger, of Brunswick, Maine, Brother Jonathan Brown from Bowdoinham, was also with them.

LELAND'S WORKS.

For the accommodation of those who can be more conveniently supplied in the city of New York, we have left a quantity at the Paper Ware house of Mr. James Norval, 100 John Street, New York, where they may be obtained for cash, in single copies, or by the dozen, at the Subscription price, viz., \$2.13 per copy. We have also deposited with Brother Thomas Barnes, a few doors above the Wire Bridge in Cincinnati, Ohio., a few dozen copies.

Copies can also be obtained at the Store of Mr. Henry Bell, (Merchant,) in Lexington, Ky., or of Eld. Thomas P. Dudley, near Lexington, Ky.

N. B. Those who have received books for which they have not settled, are requested to forward the payment, without delay, to us.

RECEIPTS.

NEW YORK.—Minor Benedict, 1; C. B. Fuller, 1; Dea. S. D. Horton, 1; for W. H. Horton of Mich. 1. \$4 00
S. Pearce, Ia., 1; E. J. Pyatt, N. J., 1; A. Fairchild, N. J., 1; J. M. Holley, Ga., 2; Eld. M. Gosset, Ky., 1; Jabez Capps Esq. P. M., Ill., 5. 11 00

Collected for the "Signs," by Brother P. Hartwell, during his late visit to the Eastern States.

MASS.—Samuel Fox, Dea. Jesse Converse, Dea. L. Fowle, Capt. H. Flagg, D. Hart, (for himself, and for Eld. B. Alsbury of Ill.) Dea. Charles Hastings, Amasa Pray and Wm. Pray, \$1 each. 9 00

N. HAMPSHIRE.—Dea. J. Fernal 2; Wm. Hall, 1. 3 00

MAINE.—Dea. J. Dennes, 2; S. Hilton, Miss R. Turner, Dea. H. Purington, Mrs. R. Purington, Joseph Denslow, Miss M. H. Lawson, Miss B. Ford, Thomas Weymouth, D. C. Weymouth, B. Hall, H. Grant, E. P. Grant, James Quint, R. Getchell, Eld. J. Stewart, R. Twombly, Dea. J. Libby, Col. N. Buller, D. Chadbourn, U. M. Chadbourn, C. Ford, J. Chase, T. Fall, Dea. S. Staple, D. Clark Esq. J. Staple, Levi Quint, Dea. J. Perkins, Jonathan Brown, \$1 each. 31 00

Total,

\$58 00

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell. CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DEL.—Eld's P. Meredith, L. A. Hall, J. Smart, W. Hitch. DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leever, Eld. Abner Belcher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spittler, H. D. Banta, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip. A. Sanford, Dr. Ambrose. IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams, J. M. Kennon, Joshua Rouse, Eld. James W. Dudley, E. d. Matthias Gossett, Eld. J. Theobald.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark. MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

N. CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green. NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hersberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran, Eld. O. Mott.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Parmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hersberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavender Sr. Eld. Thomas Walters.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 1, 1847.

NO. 21.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Warwick, Oct. 20, 1847.

DEAR BROTHER BEEBE:—The Signs of the Times are still welcome messengers to the poor of the flock in this region; we anxiously look for them, and when they arrive we read them with satisfaction,—rejoicing that our God still favoreth his Zion with this medium of christian correspondence. It has been now upwards of thirteen years since I first saw the *Signs of the Times*, yet the feelings I then had, are not forgotten, nor will they be while I retain my senses. I then felt to rejoice in Israel's God, and to praise his holy name, that he had preserved a small remnant among the professed Baptists from the gulf of arminianism, into which gulf I had been led to think, the whole denomination, had fallen, with the exception of a few individuals scattered among the churches, who were sighing for the abominations of the land. We hardly dared to hope that there were any churches left upon the Apostolic platform, much less that there were Associations of churches, that heartily embraced and contended for the doctrine of Christ and the order of his house as revealed in the Scriptures of truth. We could hear about the *free will and free agency* of man, his powers to do, &c., also of what men had done and were doing to convert the world, of *pious men* that were doing great things, of D. D's and Reverends, who were labouring for God, and of *pious young men* who were *panting for the work*, of Sunday Schools or nurseries to the church, of the *mission cause*, of *Missionary, Bible, Tract, & Temperance Societies*, &c., and of the large sums of money that *pious men, pious women*, and *pious Sunday School children*, had given unto the Lord, and of the great need the Lord stood in of their donations, in so much that the wheels of his chariot could not move without those donations, &c. I say that we could hear about those things and many more of the same family both from the pulpit and press,

but nothing about churches, or Associations that contended earnestly for the faith once delivered to the saints, that rejected all the commandments and traditions of men, and required *a thus saith the Lord* for their doctrine and practice. It is true that we sometimes heard some poor child of grace ridiculed because he could not go all lengths with them in their wild schemes, but they consoled themselves with the cheering prospect, of the few *old illiberals* soon dying off, and then all would go on well. And, brother Beebe, to tell you the truth about this matter, we (the brethren in Maine) had heard it so often from all quarters, that we began to think it was even so. But thanks be given to the Lord, that the *enchantment was broken*, the little messenger (the Signs) in the providence of our God, was sent thro' the thick ranks of Hagar's children, unto the poor of the flock, to announce unto them that there were still a few left on Bible ground, who were willing to have their names cast out as evil—that there were some *Josephs, Benjamins, Gideons, Samuels, Davids*, and even *Gabriels*, and scores of other names, who, like the three children could not bow down, nor worship the *image*, altho' the *furnace* prepared for them, was in full view, yet they could trust in the *living God* who was able to deliver them. And when we saw that their watch word was, "*The Sword of the Lord and of Gideon*," we had no doubt of their being victorious. We thought that we could see in them, the features of our own *Mother's children*, and were willing to call them *brethren*, and to unite with them in the declaration of *war against the Mother Arminianism and her entire brood of institutions*, believing that God would in his own good time do his own work without the aid of any of the humanly devised means. We then felt to bless God and take courage, not because we thought they could deliver us, but it did appear to us that it was the work of our God, and it did appear glorious in our eyes. We still rejoice in the doings of our God, whether reducing, or increasing the little band, and are ready to say *it is the Lord, let him do what seemeth him good*. It is ever cheering to us to hear from our dear brethren and sisters, through the Signs, and we hope they will be led to write often. It is true that there have been things introduced at times, that we could have wished kept back; yet we have not felt competent, to dictate either the editor of, or the contributors to the Signs, but felt to leave that to the Lord, and to those that had more knowledge in spiritual things than we have, for we are but babes; and we are often led,

while reading the articles in the Signs, to feel our own weakness, and thus far we trust that God has overruled all things for his own glory, and the good of his tried people, according to his word.

May God continue to bless and prosper you, in all your labours of love, and guide you in the right way, and supply your every need, and the needs of all his children, is the desire of one who feels himself at times to be the least of all saints.

Yours in the best of bonds, eternal love.

P. HARTWELL.

N. B.—I think it was the same year that we first received the Signs, that we became acquainted with the brethren composing the *Maine O. S. Association*, situated about 100 miles east of us: with them we were permitted to correspond by messengers, before correspondence by message was opened with the brethren in this region, and with them we took sweet counsel, and felt to praise God that we were favored with the privilege of seeing the faces of some of those that loved the truth.

P. H.

For the Signs of the Times.

Minisink, Aug. 10, 1847.

BROTHER BEEBE:—Having read a goodly number of the Signs, I have been often much comforted and edified in reading of the travelings and experience of the children of God. For some time my mind has been led to write you a letter, but not having much acquaintance with you and also being a very poor scholar I hardly know how to begin. I would not set myself up to teach others but merely to describe my travels and compare them with the Scriptures of truth, and with the experience of God's people. I cannot tell the precise time of my first conviction for in my youth I would often have very serious thoughts, but they would soon leave me. But in April of 1843, I lost my mother quite suddenly which caused me to think much about death and eternity. From about that time I became very much alarmed concerning myself; however I thought it would soon pass off. I saw myself a sinner before God and how to clear myself I did not know. I however thought I must do something, for I had heard professed ministers and others say that sinners must work to get religion, so I thought I would leave off my wicked ways and do that which was good, and I would soon get it. At that time I did not think I was half so bad as many others yet I undertook to do better, and tried not to do or say any thing that was sinful; but my sins became of greater magnitude than

before. I then turned to reading the Testament, and I would often try to pray, but it seemed to me that my prayers ascended no higher than my head. I went to meeting to see if I could not find some comfort from preaching; but I would go home worse than I came; I thought the Baptists had the scriptures on their side, but I could not believe all their doctrine, for I was in the gall of bitterness; yet thus I went on for two years. My mind became so much burdened that I would often wake up and find myself trying to pray; my pillow would be wet with my tears. One day I felt more troubled in mind than usual; I thought, Why is it so that I must lead such a life? I will shake it off; it is of no use to live so. I felt so condemned and so shut up, I did up my work and went to my aunt's, thinking I would talk it off; but before I was aware the tears would run down my face; I could not sit there, so I went out and took a walk to a distant field wondering what would become of me; when I was where no human eye could see me I thought I would fall on my knees and plead for mercy. I thought God would be just in cutting me off for I was the worst of sinners. In this way I begged for pardon but it seemed as though pardon could not reach one so vile: I arose from my knees bordering on despair, thinking I had sinned away the day of grace, and that I should drop into eternity to be forever miserable. But blessed be his name he did not leave me here but plucked me as a brand from the burning. I came back to the house and took up the Bible in hopes I might find some comfort in that. It opened at the prophet Jeremiah, first chapter; I commenced reading and read on till I came to the fifth verse, "Before I formed thee in the belly I knew thee," I was struck dumb; I fell on my knees to thank God for my deliverance but my tongue refused to speak. O! what joy was in my soul! I felt like a new creature; every thing appeared to praise the Lord; I thought I could see Jesus welcoming me to him; my burden fell off, and I could sing,

"Amazing love how sweet the sound
That saved a wretch like me."

I now thought my trouble was at an end; but doubts soon began to arise whether these things were real; if so why would I be so often found doing things that I ought not to do, and the things that I ought to do I do not. In this way I went, sometimes hoping and looking for an evidence, for I thought a christian would not have so many fears. I would often try to pray that some passage of scripture might be so applied as to relieve my mind; taking up the Bible I read these words, "Go thy way, eat thy bread with joy, drink thy wine with a merry heart." Eccl. ix. 7. This struck my mind with a good deal of force; and other passages would come to mind when I would be halting between hope and fear. I could say,

"Tis a point I long to know," &c.

I went in this way about three months. I felt it a duty to follow my Master in the watery grave; and was baptized by Elder G. Conklin, Oct. 16,

1845, and united with the Brookfield church; and although I feel myself unworthy their company, I can truly say,

"My soul doth wish mount Zion well
What e'er becomes of me;
There my best friends and kindred dwell,
And there I long to be."

Your sister in hope of eternal life,

MARY CAREY.

For the Signs of the Times.

Kingwood, N. J., October 8, 1847.

DEAR BROTHER:—It is written, "They shall speak of the glory of thy kingdom, and talk of thy power." Shall we then endeavor to speak of some of those things that pertain to this spiritual kingdom, and contemplate for a few moments the glory thereof?

I think we shall discover, as we pass along, that all the excellency, and beauty, and glory, of this kingdom are derived from the King himself; it shall therefore be our aim, to "*hang upon him all the glory of his father's house.*" When we consider man under the character in which he is presented to view in the scriptures, with the teaching of the Spirit and the influence of divine truth upon our minds, we then form a just conception of his contamination by sin, and the depravity and degradation into which he has fallen, and are lost in wonder and astonishment that the Lord should ever have had thoughts of compassion and mercy towards him. The patriarchs and prophets of old, nay even the apostles of the Lamb, were never able to fathom the depth of redeeming love, as it had been manifested to a guilty, rebellious race of men. Angels can but wonder, adore, and admire; but the love of Christ passeth knowledge; it is far beyond their comprehension. We are told they desire to look into these things. It is an unfathomable deep, a profound which no thought can measure. The sweet singer of Israel says, "When I consider thy heavens, the work of thy fingers, and the moon and stars which thou hast ordained: What is man that thou art mindful of him or the son of man that thou visitest him?" Again, it is written, "Behold, he putteth no trust in his saints; and the heavens are not clean in his sight: How much more abominable and filthy is man, who drinketh iniquity like water." That he ever should have considered it meet to feed his people on the rich provisions of grace, is according to the multitude of his mercies, and the love wherewith he hath loved us. We can only exclaim with an apostle, "How unsearchable are his judgments, and his ways past finding out!" Let these considerations, then, excite our love and gratitude, while we proceed to speak more particularly, first of the way in which the blessedness and glory of this kingdom were provided; second, of the abundant provision that is made for its subjects, its sufficiency, and its adaptation to their situation, and their varied wants; and lastly; of its safe repository, the ultimate enjoyment of it being secured to those for whom it was provided.

With respect then to our first proposition, the

King himself "though he was rich for our sakes became poor, that we through his poverty might be rich." The subjects of his kingdom were partakers of flesh and blood, were under a law which they had broken, and consequently were under condemnation as transgressors, subject to sin and death, and held in lawful captivity; but notwithstanding all this, he was not ashamed to call them brethren, and to own them as children, saying, "I will declare thy name unto my brethren." "Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same." Yea in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people. And now seeing it hath pleased the Father to bruise him, and he hath put him to grief, let us follow him into the gloomy garden, and listen a while to his piteous complaint: "I am poured out like water, and all my bones are out of joint." "Be not far from me; for trouble is near, and there is none to help." "I looked for some to take pity, but there was none; and for comforters, but I found none," "They gaped upon me with their mouths, as a ravening and a roaring lion." "Reproach hath broken my heart; and I am full of heaviness." "My soul is exceeding sorrowful, even unto death."

An angel appears and strengthens him, but it is for a more severe and dreadful conflict. The sword of divine justice is awakened against the Shepherd. He seems to have been forsaken of his Father for a time, and left to the unrelenting cruelty of his enemies. He is taken from prison, and from judgment. Dogs were permitted to encompass him, and the assembly of the wicked to enclose him on every side.

The kings of the earth and the rulers have assembled together, and taken counsel against the Lord's Anointed: "they gave him gall for his meat; and in his thirst they gave him vinegar to drink;" they pierced both his hands and his feet. And finally, to cap the climax of their wickedness, and for the full completion of the work he had undertaken, "his life is taken from the earth." "He made his grave with the wicked, and with the rich in his death." Now he appears to be taken captive of his last enemy; and the princes of this world combine with the powers of darkness to hold the mighty prisoner. But their triumph is of short duration. When the signal moment arrives, their soldiers become like dead men. Their seal of state is disregarded. The massy chains of death are burst in sunder, and he rises victorious over all his enemies. "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it;" Through death he destroyed him that had the power of death, that is, the devil: and thus delivered them, who through fear of death, were all their life time subject to bondage. It was written, "He should not fail nor be discouraged, till he had set judgment in the earth;" and now having finished his work, and cut it short in righteousness; as a mighty

conqueror over sin, death, and hell; he is gone up with a shout, and with the sound of a trumpet; having led captivity captive, and received gifts for men: yea for the rebellious also, that the Lord God might dwell among them. The Lord declares himself well pleased for his righteousness' sake. "He hath magnified the law and made it honorable." "And being made perfect, he became the Author of eternal salvation to all them that obey him."

We will now proceed to the second branch of our subject, to contemplate the abundance of the provision, its sufficiency, and its adaptation to the situation and varied wants of those for whom it was intended. The inspired writers seem to have been at a loss, on this subject, for language sufficiently expressive to convey their ideas. An apostle says, *The grace of our Lord was exceeding abundant*: where sin hath abounded grace doth much more abound. There is enough and to spare; yea there is sufficient for the vilest and most ungrateful of all. To one of the bitter persecutors of old, He said, "My grace is sufficient for thee." No matter how profligate, how long a course of transgression has been continued, or under what aggravated circumstances sin has been committed; "He came not to call the righteous, but sinners to repentance."

And not a single instance is recorded, where the suit of any poor sinner was denied. It is the word of eternal truth that, "He that cometh to him shall in no wise be cast out." It seems ever to have been a prominent feature in the divine economy, to single out some of the basest and most abandoned wretches, as standing monuments of the riches of his grace, thereby to set forth in living characters, the fulness and sufficiency of that finished righteousness which is wrought for them. No long routine of service is required, no terms or conditions proposed to be complied with: but to the dying sinner he says, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee, *live*; yea I said unto thee, *live*." This is salvation worthy of its Author. This is salvation suited to the wants of lost sinners. When awakened to a sense of their situation, guilty and condemned, when every hope is cut off, and the last refuge fails, when even the fire that never shall be quenched, seems already to be preying upon their vitals: His voice is heard, saying, "Son, (or daughter,) be of good cheer, thy sins, which are many, are all forgiven thee." The provisions of the gospel are not only life from the dead, but food for the hungry, and drink for the thirsty. The table is spread with the richest dainties—"A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;" milk and honey in abundance, and without money and without price. This food is suited to the appetite and capacity of every subject; it is nourishing and strengthening; it is also satisfying in its nature and tendency; for here they that hunger and thirst after righteousness are filled. This food is the true bread from heaven, and this drink is living water; they

that eat thereof live for ever, and they that drink thereof never thirst. They are destitute of clothing, and here is a garment of surpassing beauty prepared for them: here is medicine provided for the sick, eye salve for the blind, gold tried in the fire for the poor, strength for them that have no might, and light for them that sit in darkness. Here is also an hiding place from the tempest, a covert from the storm, and when assailed by their adversaries, a strong tower into which they may run and find safety. Finally, here is triumph over the last enemy. Death has here lost its sting, and is swallowed up in victory. Disarmed of its terrors, it is now a calm and quiet sleep; a sweet repose of the body till the morning of the resurrection, when Christ shall appear to take home his ransomed; when he shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God; to gather together his redeemed from the four winds, from the one end of heaven to the other.

Then shall we see the King in his beauty, and be satisfied when we awake in his likeness. "We know that when he shall appear we shall be like him, for we shall see him as he is." "The King's daughter will then appear all glorious within; her clothing being of wrought gold." We will now proceed to our last proposition, which we consider the most interesting and important one; viz. *The safe repository of the gospel blessings; and the ultimate enjoyment of them being secured to those for whom they were provided.* All these things of which we have been speaking, are treasured up in the King himself; for "in him there is plenteous redemption:" and all power is given unto him in heaven and in earth, that he might give eternal life unto as many as the Father hath given him. The government is upon his shoulder, and he has the keys of hell and of death; and hence there is no safety any where else but in him. I am, says he, he that liveth and was dead, and behold I am alive for ever more; and because I live ye shall live also. He is the fountain from whence flow all the blessings of the new covenant. "He is known in the palaces of his kingdom for a refuge." He is the head over all things to his church, and the fulness of him that filleth all in all. Hence the safety that is found in him for whatever is committed to his trust.

But notwithstanding the bountiful provision he has made to supply all the wants of his people, so utterly undone are they, so weak and so faithless, that if they were even required, of themselves, to reach forward their hands and take of the food, and lay hold of the garment and put it on, the whole would be an entire failure; not one would ever obtain the blessing. But not so, the King well understands their situation and therefore he does not trifle with them. It was not said in vain, that he was such an High Priest as became them. And now, as their Advocate and Forerunner, he has entered within the veil, where he ever liveth to make intercession for them. Shall we draw near, and listen to his voice, while he intercedes in behalf of transgressors? "Let

not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel." "Because for thy sake I have borne reproach, the reproaches of them that reproached thee are fallen upon me." Are such sinners as we are, the objects of this intercession? if so, who can doubt its efficacy? For in him the Father is well pleased. Nay, we have the strongest assurance that he will be heard. He himself says, "My prayer is unto thee O Lord, in an acceptable time:" To which we may understand the Father as replying; "In an acceptable time I have heard thee, and in a day of salvation have I helped thee;" To which the apostle adds, "Behold, now is the accepted time! behold, now is the day of salvation;" by which he evidently intends the gospel day. He seems to anticipate all the trials and temptations, the doubts and fears to which his children would be liable. He had partaken of their nature and was therefore well acquainted with their infirmities. Therefore when he was about to leave them, and go to prepare a place for them, he promised them another Comforter, who should abide with them for ever; even the Spirit of truth. How reviving and consoling are his words, *I will not leave you comfortless, the Comforter whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.* And how oft have we realized the fulfilment of his words; when sinking in despondency, pressed down with a sense of guilt, and surrounded by a host of enemies, some of his precious promises have been brought to our remembrance, bringing with them comfort and peace.

And when the promises are brought to view by the Spirit, they come "not in word only, but in power, and in the Holy Ghost, and in much assurance." It is his province not only to quicken and make alive, but to bring to a knowledge of themselves, of their lost condition by nature, and of the way of life and salvation through a Redeemer. "He shall guide you into all truth." Also to enable them from time to time to receive of the provisions of the gospel, and to rejoice in them. "He shall receive of mine and shall show it unto you," and just according to our necessities, and when we are properly prepared to receive, when we have learned the value of these things, so that we will properly prize them, then will he abundantly satisfy us with the fatness of his house, and cause us to drink of the river of his pleasures. And we confidently assert that sinners in a state of nature, are as unable to receive and enjoy the blessings of the gospel, as they are to keep the law. And therefore every blessing, according to their utmost need, will be freely bestowed upon them. His grace will be found sufficient for them. Unto the bride, in all her destitution and rags, "was granted that she should be arrayed in fine linen, clean and white." "The Father said unto his servants, bring forth the best robe and put it on him, and put a ring on his hand, and put shoes on his feet." Again, "He hath clothed me with the

garments of salvation, he hath covered me with the robe of righteousness." Thus, then, is the promise made sure to all the seed; they are taken out of a horrible pit, and miry clay, and their feet set upon a rock; because the Lord hath anointed one that is mighty, one chosen out of the people, "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." In conclusion, not one is so weak, so little, or so unworthy as to be neglected, but in all the families of the earth, "the prey shall be taken from the mighty, and the lawful captive delivered." "For the Lord hath looked down from the height of his sanctuary, to behold the children of men, to hear the groaning of the prisoner, and to loose those that are appointed to death."

Yours in christian fellowship,
E. RITTENHOUSE.

For the Signs of the Times.

Milton, Morris Co., N. J.

BR. BEEBE:—Now and then, I see something in the *Signs*, which moves me to take up my pen, to say a word, not so much for the purpose of edifying others as to relieve my own feelings. The query founded on Zech. x. 4, started my curiosity instantly. I have looked with anxiety for an answer. At last it has come—not however as I expected, because I have never known a failure from that source before. I have taken up my pen heretofore to increase the darkness and the difficulties, requesting answers from you and your correspondents, but none have yet come. I now repeat the request. On looking over the chapter I find it practicable to ask the following queries.

1. Does not the prophet assume that the church of Christ shall experience three different days on earth, viz:—A day of utter darkness and desolation, except a remnant—Has she not passed through this day? verses 1 & 2—A day of twilight, verses 6, 7. Is she not now passing through this day? Also a day of perfect light in which there will be no hypocrites in the church, but on every bell and every pot will be inscribed "Holiness to the Lord," Verses 20, 21, in which the gospel will run in one uninterrupted stream, verse 8, the reign of Christ universal, as the reign of anti-christ is now universal, verse 9, The cities of Judah be spread through prosperity, and the inhabitants of Jerusalem dwell safely, verses 10, 11, and the church possess all the treasures of her enemies, verse 14.

2. Does not the prophet assume that all the sects of anti-christ shall come and fight against the church to utterly desolate her? Verse 2—that at the second coming of Christ, anti-christ shall be utterly moved from her base—and, that all who fear God shall seek safety between Christ's feet, verse, 4, 5, that the Lord will then pour out his plagues upon his enemies who refuse to come up "to worship the Lord at Jerusalem," and who wickedly come up to fight against the Lord, and, that, among the many plagues will be this one, "on

them shall be no rain;" but as it never rains in Egypt, they will not escape punishment, as one of the enemies of the Gospel, verses 12—19? Do not all the prophets assume the same positions? Is not the book of Revelations a book of reference to these same prophecies?

Yours in bonds, &c., QUERIST.

For the Signs of the Times.

New Vernon, N. Y., Oct. 29, 1847.

THE IMAGE RECEIVING POWER!

The Governor of Tennessee recommends the establishment of an *efficient public school system* in that State, which he proposes to endow with the revenue accruing from the State Bank, which is possessed of a capital of several millions of dollars. It is very probable that the *Prussian School system*, the operation of which in this State has been so much lauded by its parasites, will be adopted as the pet on which this crumb of state patronage will be bestowed. Thus we see another star in the constellation of American independence bedimmed by clerical influence.

It seems to be useless to oppose the movements of anti-christ toward civil and ecclesiastical union, for the wise men of the world mislead the public mind and the priests bear rule by their means, and *the people love to have it so*. Yet it is the duty of every man, not only christians but all American citizens, to make use of all lawful expedients to expose the abominable policy of priestcraft which is working as a masked engine of formidable strength, for the abolition of those blessings which every freeman should hold dearer than life, as they were obtained at the price of the blood of our forefathers. Indeed, it is not for the present generation to decide whether the liberties which we now enjoy shall be perpetuated to posterity. The boon of civil and religious freedom is the birthright of every American, and the present generation only have this treasure in trust to transmit to posterity; therefore the blame must rest forever on each and every person who suffers this privilege to be infringed without entering his solemn protest against it. Who, having a legacy of real estate in charge for his son, would not guard it carefully from all injury? How much more then ought we to be watchful to preserve inviolate those rights, which if once lost are gone forever. But perhaps it may not be necessary to dwell on the value of the liberties of the American people; there can be no doubt but every freeman would defend them to the utmost of his power if he could know when an attempt was made to destroy them.

In this system of State education we have the introduction to a State religion in its most tyrannical form.—To show that this is the case is the object of this article. Whatever is the prevailing sentiment in a republic is law. Now, this being the case, all that is necessary to a union of church and state is to train the minds of the rising generation in one channel of religious thought; and this system is most admirably calculated for the

accomplishment of this object. The influence of it of course is spread over all who are within the bounds of its operation. The children and common people occupy the position of the Prussian serfs; the teachers bear the same relation to the people virtually, which the government priest occupies in that empire, and the Town and County Superintendents answer to the bishops and archbishops; while the grand dictator, or State Superintendent is clothed with supreme authority and "from his decision there is no appeal." The despot of Prussia, or the Pope claims no more authority than this system gives to the State Superintendent. In Prussia every parent is required under heavy penalties to patronize the public school; and it has even been proposed in New York to prohibit the establishment of any other than Prussian schools.

Another threatening feature in this establishment is the Normal School, at which teachers are to be educated who are to receive State certificates, and have the preference to all other teachers; and as soon as a sufficient number can be run through the mill and drilled to the business of tyrannizing systematically, no certificates are to be granted except to the pupils of this institution. It is worthy of note also that this institution is occupied a portion of the time in religious exercises, which feature is particularly recommended to be copied in all the public schools.

The system then is in short to educate teachers to the proper mould for a petty aristocracy which must be subservient to the Town and County Superintendents and they are themselves under the immediate control of the State Superintendent; so the entire educational system of the State having power to form the sentiments of the whole rising generation is under the immediate control of the State Superintendent; and his will is the supreme law of the state. The Normal School will furnish pliant tools for the accomplishment of their designs; and they can by the crafty use of these means fix a State religion on the people before they are aware of it, from which there will be no human power sufficient to release them, and indeed from which the masses being trained to it from infancy will not wish to be liberated.

Since this institution possesses so much power and that power so consolidated and tending to civil and ecclesiastical union is it not the most appropriate name which could designate the accession of another State to the system, to call it a *transfer of power to the Image*?

To our brethren and fellow citizens of Tennessee we would say, Beware of how you embrace the educational system of the most despotic nation of Europe which has been declared by the Emperor of Prussia where it originated, to have for its object, not the amelioration of the condition of his serfs and the enlightenment of mankind, but to teach the people submission to tyranny and implicit obedience to their dictators.

W. L. B.

For the Signs of the Times.

Fulton, Oct. 9, 1847.

BR. BEEBE:—In August past a New School association was held near this place, and protracted (I think) ten days. The meeting was conducted in peaceable order both at the stand and in the association while attending to business. I heard seven sermons, six of which authorized me to fear the preachers were ignorant of God's righteousness, and inclined to establish their own. One sermon (by Dr. Lynd) induced me to believe he knew the truth as it is in the Lord Jesus. The zeal of these people has much abated; in ten days protraction (I am informed) they made but one convert. God has, no doubt, children among them, some are getting very restless, and renouncing both the doctrine and practice of the party. Some of their leaders are alarmed, finding their craft in danger, and are adopting measures to keep their people together, but their measures become offensive to the dissatisfied ones. The Lord will instruct and guide his children in the truth.

Salem association was held with Liberty church, in Fulton, commencing the first Saturday in September, and continuing the two following days. The business of the association was transacted in peace and kind feeling. Twenty four ministers were present, we had much preaching and it was tolerably harmonious.

There seemed to be an inclination to practice things most likely to issue in the peace and edification of each other, having heretofore experienced how good and pleasant it is for brethren to dwell together in unity.

The doctrine of an *eternal selfexisting* devil &c; with the two seed system we reject. The doctrine of eternal justification, union, &c; as explained by some brethren, viz:—Signs, Vol. 15, No. 4, page 29—Vol. 15, No. 14, page 106, with some like expositions in the *Regular Baptist* Mo., has not interrupted our christian fellowship with these brethren, but we cannot understand the subject as they seem to understand it; neither can we see a difference between their views of Justification and the two seed system.

1. We hold it as truth revealed that God will do all his pleasure, and nothing *more*, nor nothing *less* than what He purposed in himself, and that God is not hastened, nor hindered in accomplishing his purposes.

2. The total depravity of the human heart, under the entire influence of the principle of sin, incapable of originating one holy desire.

3. That regeneration is the sovereign act of God, unaided by any sort of means whatsoever.

4. Salvation and justification alone by the imputed righteousness of Jesus Christ.

5. That the Lord Christ is God, Man, Mediator, the Prophet, Priest, and King in Zion, the only proper object of faith; the Spirit shews the things of Christ to the regenerate sinner, he becomes a believer, and proves his faith by obedience to the King.

We think the above five items substantially embrace the faith once delivered, or revealed to the

saints, and we feel to have authority to contend earnestly for that which is clearly revealed and experienced by God's children, but we hesitate in pressing inferences and deductions, being convinced that such a course generally issues in the interruption of the peace of God's children.

I well remember when the Baptists in Kentucky became united, and lost their former distinguishing name, and in a short time the name *United Baptists* was used as a covert, or passport with but little regard to doctrine or practice. What has been may be again. Is it not possible that the name *O. S. Baptist* may be used as a passport by some that are far below par, and by others two far above par? The London, or Philadelphia confession of faith, with some few exceptions, is an expression of what should properly be called *O. S. Baptist* understanding of Bible doctrines, or principles.

The above remarks were not intended as complaints, or charges, or to introduce controversy, but to induce brethren to pursue a course most likely to secure the peace and harmony of God's poor, little, distressed, and much scattered children. It surely is, or ought to be the leading desire of the heart of the minister of Christ to comfort, encourage, and feed the sheep and lambs of Christ. "Comfort ye, comfort ye my people saith your God."

I think my acquaintance with the Baptists in Mo., is as extensive, if not more so than any other man's in Mo. I have lived here 20 years, for 15 to 18 years I traveled much, and now have a correspondence with brethren in different parts of the state, and feel authorized to say the Lord has many children here living, holding and practicing the truth.

THEODRICK BOULWARE.

CIRCULAR LETTER.

SALEM ASSOCIATION MO., TO THE CHURCHES.

DEAR BRETHREN AND SISTERS IN THE LORD: Through the continued goodness and mercy of the Great Head of the church, we have been permitted to meet once more in our associate capacity. Permit us on this occasion to present for your consideration a few thoughts on the subject of the Gospel Ministry and success. In doing so we shall lay as a foundation for our remarks that portion of the word of God found in the 15th Chapter of Rom., and part of the 19th verse; "By the power of the Spirit of God." The apostle informs us that he had fully preached the Gospel of Christ, and that he had labored, more especially among the gentiles, ministering unto them the gospel of God; and as God called him and qualified him for the ministry he had also condescended to accompany his labors with mighty signs and wonders, by the power of the Spirit of God. Hence we may infer that the power of the Spirit of God, is the efficient cause of regeneration. Many mistake regeneration, and look upon external reformation as that work. Whereas the work of regeneration is an internal change which begins in the heart and ends in a change of life. There may be a reformation when there is no work of grace; we may live morally, act justly between man and man, indulge in religious conversation, be conscientious in the performance of religious duties, and yet the heart remain unchanged. Who were more zealous in religion than the Pharisees?

Who more strict? Yea some were very exact. Saul, for one while in a state of nature, as touching the righteousness of the law (as in common notion of it,) blameless; he had as much to boast of and trust in, as attainments in religion, as any man, and yet he was like a painted sepulchre. The generality of persons imagine they want only to be told of their duties, and if they will attend they can perform with perfect ease; hence a vast majority of professors of religion entertain the corrupt notion that God requires no more than they are able to perform. This is certainly a gross error, for the law of God requires more than fallen man is able to perform, otherwise Christ died in vain. The law calls for internal purity; so that external sanctity will not satisfy its demands, yet man being fallen is unable to the performance of them. There is a covenant of free grace on the behalf of the elect, in which God hath promised he will give a new heart and a new spirit. Ezek. xxxvi. 26. That is, he will work a special saving change in the soul, by the power of his Spirit, which promise would be useless and insignificant if the creature could work this saving change by his own abilities. May we not compare man in a state of nature, with respect to his imaginary ability, to a person in a fever who thinks that he is strong? He tells us he is as well and as strong as any body; but alas, they who sit by him pity him, knowing that it all proceeds from the height of the distemper; let that be abated and the man begins to feel a real weakness.

He that was so strong that others could hardly hold him in his bed cannot so much as raise himself. Thus, when the Spirit of God comes to convince a sinner, he shows the soul its own weakness and insufficiency and causes him to cry out like Peter, Lord save. Is it not to be feared there are but few among professors that have been made, from an experience of their own weakness, to cry out, Turn thou me and I shall be turned? Professors are many; many have the lamp but few we fear have the oil. How few among the host of professors have known the effectual work of God in the heart? It is a great work, and it is to be feared that sound converts are but few. For if it requires the power of the Spirit of God to turn a man effectually to God may we not infer, without a breach of charity, that those who oppose and deny the power of God are destitute of this work? Such men set themselves against the work of the Spirit, they cast contempt and reproach upon his person and office and on his work upon the heart; being destitute of that Spirit, they blaspheme and reproach him. But they who have seen an excellency in the person of Christ, and the need of him as their only Savior, cannot speak lightly of him, and they who have seen the need of a new heart and a new spirit, believing it to be the special work of the Spirit of God, cannot speak lightly of his operations.

No person that ever knew what the new birth was can speak lightly or reproachfully of the Holy Spirit, either with respect to his person, office or operations. Hence we may justly infer that those who deny the power of God in regeneration must be destitute of the Spirit of God. There is a generation of professors who tell us that God hath made known his mind and will so plain and clear in the Holy Scriptures that any man who will attend to them may read it, know it, and do it; it needs only a close application on our part. This is done to undermine, if possible, the work of the Spirit of God in regeneration; this is done to advance human nature and nature's abilities, and reproach those who profess to be under the Spirit's teaching. We believe that the power of the Spirit of God must quicken the dead sinner, that the Gospel may not be in word only, but also in power.

er and in the Holy Ghost and in much assurance, 1 Thes. i. 5. It is a sad thing to be left to a gospel of words only, though never so well put together. It may please the ear, but will never reach the heart. What says the apostle on this subject? When ye received the word of God which ye heard of us, ye received it not as the word of man but as it is in truth the word of God, which effectually worketh also in you that believe. 1 Thes. ii. 13. The word of man only reaches the ear, and supposes a power in the subject to perform what is called for, but the word of God doth not. "Let there be light and there was light," Gen. i. 3. Yet it could not be supposed that the creature could make itself. No! this depends on the power of the Spirit of God. How awfully blind must that individual be who supposes that it is in the power of the most talented preacher to convert sinners to God! We do not deny but it is in the power of man to make proselytes, like the Pharisees of old, as in Matt. xxiii. 15. Woe unto you Scribes and Pharisees, hypocrites for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Thus we see what wretched work men make of it, after they have done their best, their converts are worse than themselves.

This corresponds with Paul's words to Timothy, 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse deceiving and being deceived." Brethren are not those scriptures fulfilled in the present day? Can we remain silent when men say from the pulpit that they can have a revival of religion when they please? That is, they can convert sinners to God at their pleasure, (for this is called a revival of religion in the present day.) Now if these things be true, the scriptures must be false, for the word declares that the Lord added to the church daily such as should be saved, Acts ii. 47. It has become common for men to judge of the kingdom of God by outward observation, but the blessed Jesus informs us that the kingdom of God cometh not with observation, Luke xvii. 20. Although we are glad to hear of sinners being converted to God, yet we do not feel disposed to believe the numerous religious excitements around us are satisfactory evidence of true conversion. neither can we admit it to be so, until we have some evidence that those proselytes are lovers of the truth, and that they will endure sound doctrine. As far as our knowledge of these things extends, we have generally found that those who have been brought into the church by modern inventions, have manifested a hatred to the truth and they will not endure sound doctrine. Brethren: these are painful circumstances and they are indeed too true to be passed unnoticed. Was it expedient in the days of the apostles to have recourse to any of the present schemes to convert sinners? Was it necessary to adopt plans to keep up the respectability of the church of Christ? We think not. Is the arm of the Lord shortened that he cannot save? Is his ear heavy that he cannot hear? No brethren, Jesus Christ is the same yesterday, he remains the same to day, and he will be the same forever. See Heb. xiii. 8. Remember, brethren, the ancient declaration was—I have planted, Apollos watered but God gave the increase. 1 Cor. iii. 6.

And now, dear brethren, let us remember that it is by the power of the Spirit of God that we become indented as members of the heavenly family. Then, O! how careful should we be not only in our deportment towards our heavenly Father, but to all the members of Christ's body; for be assured, if we are what we hope and profess to be, a knowledge of our delinquencies and wrongs, together with our daily experience with regard to

the corruptions of the flesh, the wiles of Satan and the numerous troubles and afflictions, through which we are passing, should make us feel sensibly for our brethren, and increase our care and love for them daily, for they are traveling the same thorny road, experiencing the same trouble, engaged in the same warfare and are alike the objects of the scorn and derision of the ungodly world. But blessed be the Lord, this little flock is destined ere long (notwithstanding all their present sorrows,) under the guardianship of their glorious Shepherd, to arrive safely in the port and haven of eternal rest. We hear him say: Fear not little flock for it is your Father's good pleasure to give you the kingdom. May we abound more and more in christian love and brotherly affection, one towards another. The eyes of the world are upon us; the enmity and opposition of the anti-christian church are against us, but if God be for us who can be against us? Finally, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Farewell! live in peace; and the God of love and peace shall be with you. AMEN.

BERRYMAN WREN, Mod.

G. W. MORRIS, Clerk.

EDITORIAL.

NEW VERNON, N. Y., NOVEMBER 1, 1847.

RIGHTEOUSNESS WROUGHT OUT AND RIGHT-
EOUSNESS BROUGHT IN.

Extract of a letter from a very worthy brother in Kentucky whose name we suppress by his request.

"Madison county, Ky., Oct. 12, 1847.

BROTHER BEEBE:—It has been my custom when I have heard an idea advanced that appears objectionable, or that I do not understand, to inquire into it, and seek such further illustration and explanation as may be had, in order to a better understanding. A case of this kind occurred in your discourse at Versailles, Ky. I think your remark was this—"The obedience and sufferings of Christ rendered satisfaction to the law of God in behalf of his people, and placed them on original ground." This, you remarked, was a *wrought out* righteousness for them, but gave them *no title* to heaven; that it was a *brought in* righteousness that gave them title. The object of my enquiry is, in what does this "*brought in* righteousness" consist? As you left or dropped the remark without comment.

REPLY.

The remarks alluded to by our brother, were incidentally made, in reference to an expression of frequent occurrence in the writings and common conversation of brethren, namely, "the righteousness which was wrought out and brought in, by the active and passive obedience of our Lord Jesus Christ." The precise words we used at Versailles are not recollected, but our intention was to say, that the obedience and sufferings of Christ for his people, constituted a wrought out righteousness, commensurate with the demands of the law; and that this *wrought out* righteousness was required for our redemption from the demands of the law, that by it we were redeemed from sin,

from death, and from hell; yea, and from the dominion of the law: but that no *wrought righteousness* could give us a title to heaven or spiritual things. To be more plain, we will now say, that the expiation of our sins, by the sufferings of Christ, or the putting away our sins, by the sacrifice of himself, restored us to the state of perfect innocence, from which we had by transgression of the law of God fallen, and placed those for whom this redemption was effected back upon the ground occupied by Adam before sin entered into the world. But this removal of our guilt, and satisfaction to the law of God, did not make us spiritual, capacitate or prepare us for, or give us a title to spiritual life or spiritual enjoyments. Notwithstanding the complete redemption of the church of God from all the demands of the law, by which she is delivered from wrath and damnation, all her members must be *born again*, or they cannot see the kingdom of God. Christ's obedience and suffering has redeemed his people, but the Spirit quickens such as are so redeemed, and prepares them for heaven and heavenly things.

The saints' title to heaven, rests upon the ground of relationship. If sons, or children, then are they heirs of God, and joint heirs with Jesus Christ. But redemption and justification do not make them sons, nor heirs. Their sonship is embraced in the sonship of our Lord Jesus Christ. He is the *only begotten* of the Father, full of grace and truth, and as he is the *only begotten* of the Father, we were begotten in him, or we are not sons, and if not sons we are not heirs, and consequently have no title to heaven. But if, as the scriptures declare, Christ is the Life of his people, and that life is the *only begotten* of the Father, in it is our relation to God, and our title to heaven. Christ is himself our righteousness, *brought in* but not wrought out. "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS," Jer. xxiii. 6. "And this is the name whereby *she* shall be called, THE LORD OUR RIGHTEOUSNESS," Jer. xxxiii. 16. The legal right of Christ to redeem them rested on his previous right of property in his church. We may purchase, but we cannot redeem a property that never before belonged to us. His name was called Jesus, for he should save his people from their sins. They were his people before they were redeemed, and before they had sinned, and because they were his people he had a right to redeem them.

The everlasting righteousness which Christ *brought in* for his people, we understand to be his inherent, eternal righteousness which must have been the same before he came under the law as now. His incarnation, obedience to the law, and suffering its penal thunders, has revealed, but has not altered it. His wrought out righteousness has so cancelled the claims of law and justice, which held us as lawful captives, that the prison is legally opened, the lawful captives are delivered, and brought under circumstances where the righteousness of Christ their Life and Head, is justly revealed in them. These views are opposed by,

First—Those who believe that Adam saw a

spiritual man, and that a restoration to the state and condition that he occupied before the fall, is all that is necessary to prepare us for heaven and the enjoyment of spiritual things.

Second, By those who deny the doctrine of eternal union of the church to Christ, as her Life and Head, or who consider this union as a matter of too little consequence to insist upon or contend about.

Third, By those who have no higher, or clearer views of the great system of salvation, than to think that deliverance from guilt, either by redemption, or by remission, is all that is or was necessary to constitute us children of God, and heirs of immortality.

Fourth, By all arminians who hold that men are saved by their own wills and works, and only differ from all other men in the quantity and quality of their own personal works of righteousness.

Fifth, By Universalists who profess and try to believe that all mankind stand in precisely the same relation to God, and with their arminian brethren deny that there is any such thing as sovereign and discriminating grace in the salvation of sinners; but it is sustained by the infallible testimony of the scriptures and the experience of all the children of God.

ELD. T. BOULWARE'S LETTER.

While on the subject of redemption, we may as well notice the objection made by Eld. T. Boulware, in behalf of the Baptists of Missouri, to our views of Redemption, as stated in No. 4, of the current volume, and to the doctrine of the union of Christ and his people, as set forth in the Circular Letter of Delaware River Association, as copied into the Signs, No. 14, of this volume, and 106 page. The objections stated as the letter on the 165th page, this number will show, are,

First—That the doctrine is not clearly revealed in the BIBLE, and only sustained by vague deductions, inferences, &c.

Second—That it is identical with the "Two SEED SYSTEM;" or that the Baptists of Missouri can see no difference between the one and the other, and

Third—That the five points, as stated in his letter, are regarded by the BAPTISTS of Missouri as substantially embracing the faith once delivered to the SAINTS; and as a vital and eternal union to CHRIST is not stated nor intended to be implied in the said five points, it is rejected as being no part of the faith which was once delivered to the SAINTS.

Before we proceed to notice these objections, we wish to be distinctly understood, that so far as they go, the five points laid down in Eld. Boulware's letter, are fully embraced in what is held by all Old School Baptists; but that these five points do not substantially comprise all the faith once delivered to the saints; that is if taken abstractly or apart from the doctrine of vital union to, and identity with Christ. Whether all the Baptists of Missouri will consent to the version

given of their faith, we are not able to say. We hope not. The "Regular Baptist" published in that State, has agreed to drop these subjects during its present volume, after having duly apologized for having suffered such doctrine to be published in its first volume. How far we shall express the views of our brethren generally we will leave them to determine when we say to Elder Boulware and to all others, that if he or they can destroy the union and identity of Christ and his church, they shall be welcome to their *five points*; for in the absence of a vital union to Christ, these points could be of little or no advantage to us. Destroy the doctrine of Eternal Union and you sap the foundation of Zion, and forever blast the prospect of salvation and eternal glory. But to the subject.

Is not the union of Christ and his church clearly revealed in the scriptures? By Eternal Union, we mean to assert that the heirs of salvation had a spiritual existence in Christ, their spiritual Head before time began. This is no deduction, or inference, but plainly and emphatically declared in the bible, by such terms as, "created IN Christ Jesus." Eph. ii. 10. "According as he hath chosen us IN him before the foundation of the world." Eph. i. 4. "Sanctified by God the Father, preserved IN Christ Jesus, and called." Jude 1. "Saved and called with an holy calling, not according to our works, but according to his own purpose and grace which was given us IN Christ Jesus before the world began." 2 Tim. i. 9. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed IN himself; that IN the dispensation of the fulness of times, he might gather together IN one, all things IN Christ, both which are IN heaven, and which are on earth; even IN him: IN whom also we have received an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i. 9-11. "And the glory which thou gavest me, I have given them; that they may be one, even as we are: I in them, and thou in me, that they may be made perfect IN one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou has given me; for thou lovedst me before the foundation of the world." John xvii. 23-24. Will Elder Boulware deny the Eternal Union of Christ with the Father? If not, let him remember that the saints are one with Christ *even or, exactly* as Christ is one with the Father. And if it be *even*, then the identity and union of Christ and the Father is no more Eternal than the identity of Christ and his people. But again, They are "his body, his flesh and his bones." They are the bone of his bone, and the flesh of his flesh. He is their Head, and they are his body, and members in particular. He has been their dwelling place in all generations; "Before the mountains were brought forth, or ever thou hadst formed the earth and the

world, even from everlasting to everlasting, thou God." Psa. xc. 1 and 2. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psa. xci. 1. Christ is the secret place of the Most High, and in that secret place, God has hidden the life of all his saints, and there they abide under the shadow of the Almighty. In all candor we ask Elder Boulware and all who quarrel with or lightly esteem the doctrine of Eternal Union, whether the saints can be in Christ, and not united to him? Can they dwell in him and not be united to him? Can they be his body, his flesh, and his bones, and not vitally united to him? Can they be one with him even as he is one with the Father and not be united to him? And if they were, as we have proven from the scriptures, created in him, preserved in him, chosen in him, saved in him, and hidden in him before the mountains were brought forth, or ever the earth or the world was formed, could all this be true, and yet the Eternal Union a delusion, or an unimportant matter, not worth contending for, and not belonging to, or embraced in the faith once delivered to the saints?

The second objection to Eternal Union, urged, is that the Baptists of Missouri can see no difference between it and the Two Seed system, as set forth by Daniel Parker, which denies that God is the creator of all the human family; and asserts that he is only the creator of the elect portion of them. Eternal Union sets forth that, not our human or natural life but, our spiritual life, was given us in Christ Jesus before the world began; and that Christ is the spiritual Head of the church, in the same sense that Adam was the natural head of all the human family. That the natural life of the saints was created in Adam in common with the natural life of all others of the human race; so that they were by nature, children of wrath, even as others, and yet, wonderful to say, Eld. Boulware can see no difference between the doctrines! If this be so, all our efforts to enlighten him will prove abortive until God shall give him light.

If Elder Boulware's *five points*, to the exclusion of Eternal Union, eternal, personal election &c., are to be the standard of Old School orthodoxy, he may well apprehend danger that some who now claim that name will be found above or below par; but the name has hitherto been exclusively applied to those who hold the doctrine, which his summary excludes.

Eld. B. like all others who put down new stakes, and boundaries for our faith, is opposed to controversy, he goes for peace; and desires that his remarks may not be considered as complaints; but he may rest assured that so long and so frequently as he will appear in the Old School papers denouncing the most vital and fundamental principles of the doctrine of the gospel, he will draw forth the arrows of truth in their defence. Sooner by far could we consent to discontinue our connection with the Signs, than suffer the assaults of friends or foes upon so important a branch of the truth to pass unrebuked. We can but regret however that he has placed himself in the position which he has taken, and we indulge a hope that he will yet see the impropriety of consenting to the truth embraced in his "*five points*," and rejecting the truth on which those very points are founded.

POETRY.

[Selected for the Signs, by Sister Angeline Mowry.]

There is a heaven above the skies,
A heaven where pleasure never dies,
A heaven I sometimes hope to see;
Yet often fear 'tis not for me.

The way is difficult and strait,
And narrow is the gospel gate,
Ten thousand dangers all around
To keep me from the gospel ground.

To travel through a world of foes,
Through conflicts sore my spirit goes,
The tempter cries, I neer shall stand,
Nor reach the place of God's right hand.

Through glimmering hopes and gloomy fears,
Dimly the heavenly way appears,
But in this way methinks I see
The track of him who died for me.

I trace the footsteps of my Lord
Who on the cross sustained my lead,
When on that dark and solemn day,
He washed my load of guilt away.

Then, O my soul, arise and sing,
Behold thy Savior, Friend and King!
With pleasing smiles he now looks down
And bids me press towards my crown.

A highway hath our God made known,
Through Jesus Christ, his own dear Son,
"I am," saith he, "The Truth, The Way,"
All other paths lead you astray.

No stranger shall proceed therein,
No lover of the world and sin,
Nothing unholy or unclean,
Shall in this heavenly way be seen.

No vulture's eye, nor beast of prey,
Hath seen this strait and narrow way,
No lion's whelp hath trod the road,
That leads the pilgrim home to God.

MARRIED.

At Warwick, Oct. 28, 1847, by Elder P. Hartwell, Mr. GABRIEL KNAPP to Miss SARAH MARIA COURTER, both of Goshen.

OBITUARY.

Todd Co., Ky.

DEAR BROTHER BEEBE:—The hand of death has again been amongst us; God in his providence has been pleased to remove from the church militant to the church triumphant our much beloved and highly esteemed brother, DEACON PETER HANSBOROUGH, who departed this life on Thursday, September 23, 1847, at his residence in Logan county, Kentucky. Our departed brother was born in Faquier co., Va., July, 1768; consequently at the time of his decease he was in the 80th year of his age. I should be unable, (were I to attempt it,) to write a eulogy of this excellent man of God. Suffice it to say that Deacon Hansborough made a profession of faith in Christ about fifty three years ago, and united with the church at Upper Goose Creek, Faquier co., Va., and was baptized by Elder John Pickett. About forty years ago he removed to Logan co., Kentucky, and united with a church then known by the name of the Head of Muddy River, at that time in union with the Red River Association. About the year 1814 or 15, Luther Rice and other such spirits sowed the seeds of discord in this church among others of that Association. Our old father Hansborough denounced this at once as a money making scheme and as he after told me he lived to see his words fulfilled; however as before remarked the seeds of discord were sown and at last it became apparent that union and fellowship was destroyed after the church had struggled for some years they came to the resolution to dissolve, some went to *Missionism* some to *Campbellism* and some to the world. Our dear Brother together with his family put in their letter at the predestinarian Baptist church known by the name of Providence, in Logan co.,

Ky., where he continued an exemplary member until the day of his death. As a member of the church of God he stood high in the estimation of his brethren and truly did he deserve it: as a Deacon he fulfilled the duties of the high office whereunto he was called; as a neighbour, a citizen, and in short, in all the vocations of life he was without a rival. The Providence Church has sustained what appears to me to be on irreparable loss. Constant in attendance at church meetings unless providentially prevented, he always took a lively interest in the affairs of Zion. I can truly say that I have lost a father in Israel. His kind admonitions, his views of the great doctrine of salvation by grace alone were all in strict accordance with the word of God & have often comforted me in the afflictive scenes I am called to bear in this life. But he has gone—he has exchanged this mortal for an immortal—this corruptible for incorruption, and I do believe (if I am a child of God) that I shall meet my dear departed brother in that day when Jesus will come without sin unto salvation; not that I shall meet him as flesh and blood, but among the redeemed of our Father's family.

May the Lord in infinite mercy build up the waste places and give us all a resignation to his righteous will to live as we would wish to die, and finally to meet Jesus in that blessed morning, is my sincere prayer. Amen.

"Then let the last loud trumpet sound,
And bid our kindred rise;
Awake ye nations under ground,
Ye saints ascend the skies."

In much affliction, your unworthy brother.

JOHN H. GAMMON.

Oct. 25, 1847.

DIED of consumption, at the residence of his father, brother Reuben Harding, in Tioga co., N. Y., on the 18th day of September last, MR. WILLIAM P. HARDING, in the 28th year of his age.

DIED at Bloomingburg, on the 23d inst., MRS. MARIA, wife of David Everett aged 39 years.

She fell asleep in Jesus; and if we believe that Jesus died and rose again, even so, them also which believe in Jesus, will God bring with him.

OLD SCHOOL MEETING.

BROTHER BEEBE:—Please give notice through the Signs, that the Warwick Baptist church have by a unanimous resolution appointed an Old School meeting to be held at Warwick, on Wednesday and Thursday, the 24th and 25th days of November next, to commence at 10 o'clock on Wednesday.

A cordial invitation is given to all O. S. Baptists (both ministers and brethren) to meet with us for the worship of God on the time above specified, by order of the church.

WM. L. BENEDICT, CLERK.

RECEIPTS.

N. Y.—Martin ChrisJohn, 1; G. W. Allen, 1; H. J. Vail, 1.	\$3 00
Mo.—Eld. J. Thorp, 5; Eld. Wm. Davis, [Not received,] 5.	10 00
Ill.—Cyrus Wright, 1; A. Gray, 2.10.	3 10
Md.—Wm. R. Almond, 1; L. C. Pruett, 1; Mrs. Susan L. Weatherly, 1; Eld. W. Staten, 1; Dr. R. Lemmon, 2; Miss Elizabeth Lowe, 1; Miss Hetty Bell, 1; Wm. Holland, 1; Thomas Holland, 1; G. Lowe, 1; W. Woolford, 1; H. W. Woolford, 1; S. B. B. Woolford, 1; Mrs. Elizabeth Robertson, 1; S. A. Willis, 1.	16 00
Pa.—H. O. Harding, 1.	1 00
Me.—J. Peabody, 1.	1 00
D. C.—A. McIntosh, 1.	1 00
Fa.—Eld. J. Buie, [to May 1, 1848,] 2.	2 00
Ten.—Sister Butler, [For Sister Jewett,] 5.	5 00
Ia.—Eld. J. W. Thomas, 1.	1 00
N. J.—Mrs. Elizabeth Roberson, 1.	1 00
Ky.—Alfred Vancleve 1.	1 00
Mass.—Mrs. Lucy Stone, 1.	1 00
Total,	\$46 10

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DEL.—Eld's P. Meredith, L. A. Hall, J. Smart, W. Hitch.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gershain.

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitler, H. D. Banta, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford, Dr. Ambrose.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams, J. M. Kennon, Joshua Rouse, Eld. James W. Dudley, E. d. Matthias Gossett, Eld. J. Theobald.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

N. CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hogaboom, G. Lobdell, Charles Woodward, T. Bishop, C. Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Groat, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Du Bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran, Eld. O. Mott.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Corlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Farmer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Holsclaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavender Sr. Eld. Thomas Walters.

WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 15, 1847.

NO. 22.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

IF All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

[Copy of a letter written by Elder John Warburton of Trowbridge, England, to brother John Kirkman of the city of New York, forwarded for publication in the Signs of the Times.]

Trowbridge, Sept. 30, 1847.

DEAR SIR:—May mercy and peace be multiplied unto you.—Having received part of a letter addressed to poor worthless me saying that the Lord had blessed a few of my scribbling letters to some of his tried children in your part of the world, I feel it in my heart to drop you a line to say that I felt thankful and humbled before God to think that ever he should own and bless his truth through such a worthless pipe. My soul has proved some thousands of times, during these fifty years, that by the grace of God I am what I am; and I am no further yet,—no, nor ever expect to get a hair's breadth beyond it. I have indeed tugged and toiled hard to get a stock in hand and have a hope that I should not always be such a poor pauper upon charity; but alas! instead of getting more independent of charity I am more dependent than ever; and I am proving in my very soul to this very hour that all my supplies whether for body or soul, for time or eternity, flow from the fountain of charity—the everlasting love of a covenant God through Christ, as a sovereign, free gift; and when my soul is well served here I am satisfied and content to be a beggar and never wish to leave the trade of begging, for it is all gain and no loss. But it is hard work when there is nothing but begging, longing, sighing, and crying, but frowns instead of smiles, and instead of being relieved obliged to come away empty. Oh! how my poor soul has sometimes been sinking and fears have risen up in my heart at my devilish wandering from him, my wretched hardness, deadness, and coldness of affection toward him: surely methinks I have wearied him quite out; he will never again relieve such a worthless wretch; here I am sometimes quite at a stand. I try to give it all up, but cannot. I try to read the word of God,

to pick up a crumb, but it is a sealed book. I cry and shout but the heavens appear as brass; and here I am obliged to cry till the dear Lord comes to my relief, with neither strength to stand, nor faith to believe, nor hope to expect, nor love to embrace, nor patience to wait; a poor, forlorn, dejected, sorrowful, confounded dismayed, cast down soul, full of doleful lamentations. I am a brother to dragons, and a companion to owls. I am a sparrow on the housetop alone, I am a worm and no man. I am as a beast before thee. Mine eyes, O Lord, are up unto thee; pluck my feet out of the net, turn thou unto me, for I am desolate and afflicted; the troubles of my heart are enlarged. O! bring thou me out of my distresses, for the enemy hath persecuted my soul, he hath smitten my life down to the ground, he hath made me dwell in darkness as those that are long dead; therefore is my spirit overwhelmed within me, my heart within me is desolate; and, what makes it still worse, at such times as these the old serpent, the devil pours into my poor shipwrecked soul such a flood of awful, tremendous blasphemies against my dear Lord, that has been such a kind friend to me all the days of my life, that my soul reels to and fro and staggers like a drunken man, and I am at my wit's end. My soul verily fears God has totally left me to the devil, and that I shall prove an awful apostate at last; my soul cries with bitter anguish, O Lord, I am oppressed; undertake for me, for my soul thirsteth for God—for the living God: when shall I come and appear before God. My tears have been my meat day and night while they continually say unto me, Where is thy God? Hear me speedily, O Lord, for my spirit faileth; hide not thy face from me lest I be like those that go down into the pit. Cause me to hear thy lovingkindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord from mine enemies for I flee unto thee to hide me: and here my soul lays till God's set time of deliverance to my soul, for he has set times to favour Zion; and at his appointed time he will come and will not tarry a moment longer, nor come one moment sooner; and bless his dear name, it is just at the right time, whatever flesh or blood or the devil may say. Oh what heart breaking! what soul astonishing! what spirit reviving! what victory shouting! what devil fleeing! when my dear Lord comes into my poor devil-dragged soul, with, Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. For the oppression of the poor, for the sighing of the needy, now will I arise, I will

set him in safety from him that puffeth at him; I have long time holden my peace. I have been still and refrained myself; now will I cry like a travailing woman, I will destroy and devour at once. Power belongs unto God; and when his powerful voice of love and mercy enters into my distracted soul, not one devil is to be seen; they are all gone, helter skelter into their dens, and dare not so much as put out their snouts while the glory of the God of all comfort shines in the soul. O! how my soul has then shouted, Rejoice not against me, O mine enemies, for when I fall I shall arise, when I sit in darkness the Lord will be a light unto me.

Some trust in chariots and some in horses but we will remember the name of the Lord our God; they are brought down and fallen, but we are risen and stand upright. My soul can then sing. When the Lord turned again the captivity of Zion, we were like them that dream, then was my mouth filled with laughter and my tongue with singing; the Lord hath done great things for me, whereof I am glad; they that sow in tears shall reap in joy. So you see my religion is made up of death and life, emptying and filling, stripping and clothing, wounding and healing, famishing and feeding, sinking and swimming, groaning and singing, falling and rising, laughing and crying, crawling like a worm and flying like an eagle, a barren heath and a fruitful field, a stinking mud-hole & a springing well, as black as a devil and as fair the curtains of Solomon; so you see what a strange in and out, up and down soul I am.

I have been above fifty years learning two parts of the word of God; and am still learning, and believe I shall never get beyond it; one is, *Without Christ I can do nothing*; the other is, *With Christ strengthening me I can do all things; by the grace of God I am what I am*. O! what an unspeakable mercy that salvation is of the Lord; and not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Bless his dear name, he rests in his love; charity never faileth; what a mercy for such poor paupers! at least, I find it so to my soul; for I am still proving myself as helpless, as needy of God's grace as ever I was in my life; and, bless the dear Lord, he is as good as ever; as full of mercy as ever.

May the Lord direct your soul and mine and lead us into the glories of his truth as it is in Christ, that we may be preserved from running after *Lo here, and Lo there is Christ!* But may we ever prove him to be in our hearts the hope of glory, and that we may be looking for that blessed hope and the glorious appearing of our great God.

and Savior Jesus Christ, and be proved to be a part of mercy's building, that when the top stone is brought we may shout, *Grace, free grace be unto it for ever and ever*; so prays the poor worm saved by grace.

JOHN WARBURTON.

For the Signs of the Times.

McConnellsville, September 8, 1847.

BROTHER BEEBE:—I am cast down, perplexed, and annoyed on every side by reason of my corrupt heart; I cannot find that peace which I desire when I seek it at the throne of grace, where I would find access to implore for mercy, pardon and peace; I cry unto the Lord, but receive no answer; I read the holy word, but cannot enjoy the sweet promises of his love; I try to meditate, but can realize no comfort; and in trying to preach to others, I sometimes fear that I am myself a castaway, or that I have run without being sent. Such a state of mind is truly wretched. O, my brother, how often, when my brethren have been cast down by reason of the way, have I advised them not to be discouraged, but at all times to remember that Jesus lives; but now, alas! how is it with me—all is darkness. Clouds and mists surround and overshadow the path that leads me to the mercy seat of a covenant God. I cannot see Jesus as my soul desireth. O that the Lord would cause his face to shine upon me, then should I be turned from these corrupt feelings and impressions, and delivered from anguish and sorrow. O my soul, trust thou in God and wait patiently; look then for the coming of the holy Comforter, who in Christ's name shall come and bring all things to thy remembrance, which shall cause thee to rejoice in hope of the glory of God. I am confident that not a loss, cross, or temptation can befall the children of God, that shall not be made to work for their good, by him who worketh all things after the counsel of his own will; they are all weighed and allotted in infinite wisdom and goodness. Every event that concerns them, is ordained for good, that they may be kept in their place, looking unto Jesus as the author and finisher of their salvation. Yes, my soul, to keep thee in thy place, how needful are these manifold temptations. They are for the exercise of the faith and patience of God's children. But how sharp is the conflict by which every thought is brought into subjection to the obedience of Christ. The poor giddy and thoughtless creature that vainly imagines he can take heaven by storm, and that he can control the will of his Maker and Judge, knows little of himself and less of the adorable being that made him. Such religious characters are not troubled as God's children are; they think they can get religion when they please, put it off when they please, have it or not just as they please; but it is far otherwise with them that fear God. O, may the Lord grant unto his people the grace of his salvation, that they may be resigned to his providence, and look, at all times to him for directions, for his spiritual care, and trust to him for support under all their afflictions, and be

enabled to cast all their cares on him, which is the only way in which they can realize deliverance. He will in no wise cast out, or cast off his people. The salvation of the Lord comprehends all that relates to our spiritual state; the deliverance of his children out of all their troubles is a further manifestation of the salvation of God. Christ has wrought all for us, and His Spirit works all in us; without these I am nothing but a bubble. How dependent is every saved sinner on the Spirit, for his indwelling and influence, for his witness and guidance so that he may honor his Savior and Lord in all the tribulations he is called to pass through. "In the world ye shall have tribulation, but in me ye shall have peace." "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled, neither let it be afraid." "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." He shall testify of Christ as the Advocate of his children, with the Father. Jesus Christ the righteous, has interceded with the Father, for his people, and the Holy Spirit itself maketh intercession for us, with groanings that cannot be uttered.

Truth is not only consistent with itself, but it is indivisible. All whom the Father loved and blessed in his Son, the Son has also loved and redeemed, and the Holy Spirit also loves, and brings to Christ, and through Christ to the Father. Then, my soul, if thou hast been quickened by the Spirit and received spiritual life; if thou hast been brought to Christ and received pardon and peace through his name, then venture on your Heavenly Father, in the way which Christ has consecrated by his blood, when he suffered the just for the unjust, that he might bring his redeemed home to God and his Father. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure.

Yours, in the hope of the gospel,

JAMES JANEWAY.

P. S. I have just returned from the Scioto and Muskingum Associations; these meetings were large, harmonious and orderly; but I did not see brother Beebe at them, although many of the brethren expected him.

J. J.

For the Signs of the Times.

BROTHER BEEBE:—By your permission I would request of Eld. John Clark of Virginia, an explanation of that portion of the word of God recorded in Psalms, cx, 4—7; particularly the latter part of the 6th verse.

For the Signs of the Times.

WILDERNESS OF SIN, Nov. 8, 1847.

A bewildered and troubled sojourner in this wilderness, to the brethren of the family elect from before the foundation of the world—sendeth love in the Lord.

DEAR BRETHREN:—Since it pleased our Father to choose us in this waste howling wilderness, his hand has been very manifestly stretched forth for our protection. If it had been his pleasure to leave us for an instant to our own guidance we should certainly have followed the road that leads to destruction. We know, by the howling wolves which we hear, that we have enemies on every hand; as also we were warned by the Master, to beware of wolves in sheep's clothing; but it is cheering to know that we have a shepherd who will never leave us nor forsake us. My object in writing this is to communicate to you the following growl which has been heard in this part of the wilderness, viz:—"There are some who put off the claims of repentance with the hollow and heartless plea, that they must 'wait God's time.'" This sounds so bold that I cannot think but that the wolves in this region are growing so thirsty for blood that they will soon make an attack on the sheep fold itself, since they have been unable to draw out any of the lambs of the flock by all their treachery and cunning. Heretofore they have not been in a habit of reviling the very language of inspiration, though their hatred to God and holiness is as old as their family; as was said to them by our Lord in old time, "Ye are of your father, the devil, and the lusts of your father ye will do." It is true there have been some few instances recorded of their impatience, as that of the messenger sent by the king to take away the head of Elisha. See 2 Kings xi. 33. Those who put off the claims of repentance must be such as true repentance never had any claims upon, for the Lord says, of his chosen, "I will be to them a God, and they shall be to me a people." All the haste of these wolves is in vain, for the Lord will favor Zion in his own set time, and when he is done trying his people with the wolves which are scattered through this dreary land the word shall proceed out of his mouth consigning them to the chains and darkness prepared for their father and themselves. Until that time shall arrive the evil one and all his train of opposers to God must continue in sin and transgression; for it is as impossible for the natural man to live an instant without sin as it is for a regenerated soul, to whom the Lord imputeth not iniquity, to bring himself under condemnation by transgression of the law of sin and death, from which the chosen of God are released through the blood of Christ which cleanses from all sin.

Is it according to the creed of these prowling wolves, that God must accommodate himself to the time of the sinner? Certainly it must be; for they represent that God is wooing and beseeching every body to believe and follow him. Now, is this the God of the prophets and apostle? Does he humble himself before his creatures and entreat them to comply with his will? No; the scrip-

INQUIRER.

tures of truth speaks of no such god. The God they acknowledge is infinite in holiness and power. He says to his Son, "Thy people shall be willing in the day of thy power;" Ps. xc. 3; and is not the heart of every child of grace subdued and made willing by the sovereign power of God's Holy Spirit in regeneration? Let every person professing christianity ask himself this question, and if his heart returns a true answer according to his own exercises it will furnish a sure criterion to divide between the children of God and the unregenerate world of professing hypocrites; for, while the child of God invariably finds every arminian scheme a failure, and is brought to see himself dependent entirely on the mercy of God on whom he has no claims for lenity, the hypocrite has only to do something—pray, or go up to the anxious bench, or have recourse to his idol, whatever he may call it, and *he saves himself*; then according to their creed they must seal their work with a lie by saying that the Lord has done it.

Now, brethren, since there is so much difference between the sheep of God and the wolves prowling through this wilderness, may the good Shepherd preserve his sheep from straying off from the flock among the wolves; and if there are any among them who are longing to hear the joyful sound, may he open the eyes of their understanding that they may see the green pastures where he causes his flock to rest at noon.

A WANDERER.

CIRCULAR LETTERS.

The Yellow River Baptist Association, to the churches of which she is composed, sendeth Christian Salutation.

BELoved BRETHREN:—In selecting a subject for our annual Circular, we call your attention to some of the last words of the Psalmist David, recorded in 2d Samuel, 23d chapter, and part of the 5th verse—"Yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire." We are aware, brethren, that the doctrine of the covenant is unpopular, and even offensive to many, who call themselves orthodox. But as we consider it an important article in the faith of God's elect, and the very foundation of the hope and confidence of His children in all ages, we think it may be profitable to examine and enquire how the ancient saints and primitive christians understood this doctrine, and see whether their faith and ours correspond on this interesting subject. Here, then, we find David, a man after God's own heart, one who spake from the spirit of the Lord, gives us a solemn confession of his faith, and we may regard it as his dying testimony, showing that he believed in the covenant, and setting forth the nature of that covenant. First, that it is an everlasting covenant—Secondly, a sure covenant—and thirdly, a saving covenant. Now we know that in order to make a covenant or contract, there must be contracting parties; to make a sure covenant, binding and permanent, requires responsible and faithful parties, willing and able to perform their engagements, and fulfil their promises. But to make an everlasting covenant, securing everlasting salvation, there must be everlasting parties. We contend then that the covenant, of which the Psalmist here speaks, can be none other than the covenant of

grace, entered into between God and Christ, the Father and the Son, before the world began, and is the same that he speaks of in the 89th Psalm, where he says; "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people; I have found David my servant, with my holy oil have I anointed him." "I will make him my first born higher than the Kings of the earth. My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Now it is evident that the name of David is here used figuratively to represent Christ, as it is in other places of the scripture. For although David had a personal interest in this covenant, the same may be said of all the Old Testament saints; and yet none of them claimed the honor of being an original party in this covenant; and would have had but little confidence or consolation either in such a covenant. But we find all the Prophets understand this covenant as David did, and speak of it in similar language, with a little variation in the figures they use.

Solomon in the Proverbs, personating Christ under the name of Wisdom, says—"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." "Then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men"—Prov. 8th chapter. Isaiah also says—"I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah, 42d chapter. Again he says—"I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isaiah, 46th chapter. Zechariah, gives substantially the same testimony: he says—"As for thee also by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Zechariah, 9th chap., 11th verse.—And Malachi, the last of the Prophets, just before the advent of Christ into the world, says—"The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the covenant whom ye delight in: behold he shall come saith the Lord of hosts."—Malachi, 3rd chap., and 1st verse.

Now brethren, we cannot see how Christ could have been promised, believed on, or trusted in, before his incarnation, upon any other principle, but that of the covenant. There could have been no certainty of that, or any other future event, unless it had been previously arranged in the deliberate counsel and fore-knowledge of God. Nor can we conceive how he could have made atonement for sin; for there is no law to punish the innocent for the guilty. It would be greater injustice than to let the guilty go unpunished altogether; and God has declared that he will do neither the one nor the other. Christ could not then have suffered, the just for the unjust, only as a substitute, or surety. And not even upon that principle, unless he had undertaken and bound himself as such, before the transgression was committed, or the law violated, so as to be legally identified as surety in the original transgression. Had he even voluntarily laid down his life for his people, it would have availed them nothing, either for their pardon, or

justification, as there could have been no possible way by which the benefits of his death, and the merits of his righteous obedience could have been applied to them. And this is not all: there could have been no assurance that he would ever rise from the dead: for the resurrection is not a law requisition—he might have remained under the power and dominion of death, had it not been for the covenant, in which it was expressly stipulated, not only that he should suffer and die; but that he should rise again the third day according to the Scriptures. As David said, "Thou wilt not suffer thine holy one to see corruption."

We see then, brethren, the necessity and the importance of the covenant; that there is no life, nor salvation without it; and if we believe in a covenant at all, we must believe in such a covenant as David describes: one ordered in all things and sure.—For we would as soon believe in a covenant without parties, as a covenant without terms and stipulations. Something must have been covenanted for, something promised, something agreed upon; and this could not have been done upon any other principle, but that of predestination and election. And as it is a covenant of grace and mercy, of life and salvation, it must have been determined, not only what blessings were treasured up in that covenant, but for whom they were provided.

And here, brethren, is the great secret, why so many are opposed to the covenant: it saps the foundation of their favorite system of general atonement and possible salvation.

We find under the ceremonial dispensation, which was typical, that the mercy seat, which covered the ark of the testimony, was made precisely of the same length and breadth of the ark; and so is the atonement of the same size and dimensions of the covenant. Again we find that when the high priest went into the holy place to offer sacrifice, he put on a golden breast plate, upon which the names of the twelve tribes of Israel were engraved. Even so brethren, Christ our great high priest offered himself a sacrifice to God, for his elect. And by this one offering hath perfected forever them that are sanctified. And we are told, not only that their names are written in Heaven in the Lamb's book of life; but engraven upon the palms of his hands. Isaiah, 49th chap., 16th verse.

Brethren, we could say many things on this delightful subject; but our limits forbid. However, we would inquire, brethren, what think you of the covenant? Do you believe in it? How do you believe? Is it a mere speculative faith? Do you regard it only as an abstract truth, good enough to be incorporated into your written creed? or to be discussed occasionally in your private circles, but not of sufficient importance to be preached to profit? Or does it enter into the feelings, and enlist the affections of your hearts? And do you sometimes inquire in the hope of a personal interest in it? Do you delight in the covenant, as predicated upon the everlasting, electing love of God; and adore the Lamb of God, who left the bosom of the Father, to redeem his church, his bride from all iniquity: and purify unto himself a peculiar people? Do you admire the covenant for its stability and its immutability? and are you willing to venture your all in the ark of the everlasting covenant? And could you, if so required, cheerfully resign your immortal spirit into his hands, and commit your dying bodies to his care, with the comfortable hope, and blessed assurance that he will raise them up again at the last day? In a word, brethren, can you say in the language of David, "This is all my salvation, and all my desire?" If so, then brethren, we hail you as highly favored of the Lord. Happy

art thou, O! Israel. Who is like thee, O people saved of the Lord!

Finally brethren, may grace, mercy and peace, from God the Father and from our Lord Jesus Christ, be with you. Amen.

JOEL COLLEY, *Moderator.*

KINCHIN RAMBO, *Clerk.*

The Maine Predestinarian Baptist Association, to the churches whose messengers we are, express christian love and fellowship.

BELOVED BRETHREN:—We invite your attention to the apostolic exhortation *that ye should contend earnestly for the faith once delivered to the saints.* As you have been called out of darkness into his marvellous and astonishing light, and are united by living, spiritual ties to God the Father and his Son Jesus Christ; that faith which works by love and purifies the heart and overcomes the world, and is the operation of the Spirit of God, the opposite of unbelief, and embraces the electing love and predestinating purpose of the only wise God our Savior; and true faith in God and in Christ as revealed through the Spirit unto you in being delivered from sin and death, and raised up as kings and priests with the Lord Jehovah, is in strict accordance with the plan of salvation as delivered to the holy prophets and apostles, and experimentally taught to every child of grace, and plainly declared in the scriptures of eternal truth.

We asseverate the importance of contending earnestly for the faith of the gospel in view of the complicated trials and opposition which the people of God are called to experience, for there are dangers on every side; without fightings, within fears, and we wrestle not against flesh and blood, but against principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places. Hence the necessity of having on the whole armor of God, so as to endure hardness as good soldiers of Jesus Christ—to fight the good fight of faith, and ascribing our conquest to the Lamb, our victory to his death, as says the inspired apostle, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Dear brethren, watch and pray lest ye enter into temptation; and avoid vain disputings about words to no profit, and contend for the truth with the spirit of true humility. Use no harsh and improper language among yourselves and toward others, and let your moderation be known unto all men, and do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. And let brotherly love continue; and be at peace among yourselves; and suffer no hardness, ill will, or prejudice to exist among you as the saints of the most high God; and bear in mind the importance of contending earnestly for the faith once delivered to the saints, knowing that the weapons of our warfare are not carnal but mighty through God to the pulling down of the strong holds of sin and Satan.

Now may the God of all grace who hath called us unto His eternal glory by Jesus Christ, continue to bless us with all spiritual blessings and preserve us unto His heavenly kingdom, to whom be honor, glory, and dominion forever Amen.

JOSEPH L. PURINGTON, *Mod.*

REUBEN TOWNSEND, *Clerk.*

CORRESPONDING LETTERS.

BROTHER BEEBE:—The Maine Old School Conference held its annual session with the church in North Berwick, on Friday, Saturday and Sunday, Sept. 24, 25 & 26. Brother Hartwell was

appointed Moderator, L. Cox Jr. Secretary. Communications were received from the following associations.

Maine Old School association, Minutes, and messengers, Hartwell, Badger and Brown.

Warwick association, Minutes, messenger Eld. P. Hartwell.

Baltimore " " " "

Delaware " " " "

Delaware River " " " "

Brethren Hartwell and Cox were appointed messengers to the above associations.

Voted, that Brother Beebe be requested to publish the above, together with the Corresponding Letter in the Signs.

The Maine Old School Baptist Conference, convened with the Old School Baptist church, North Berwick, York County, Maine, to all Old School Associations, churches, and brethren, with whom we correspond, sendeth love in the Lord.

BELOVED BRETHREN:—God who is rich in mercy, hath permitted us once more to assemble ourselves together in our annual conference, for which we desire to render to him unfeigned thanksgiving and praise. We are constrained to say, God is good, and his mercy endureth forever, therefore we are not consumed, and we feel inclined to adopt the language of the Psalmist, Ps. cxxiv. "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Such has been the kindness of our God, that, in spite of all the predictions of those who desire our down-fall, we still live under his gracious smiles, and are permitted to rejoice in hope of the glory of God. It is true our trials have been great, but God has been our strength, and we have been upheld by his righteous omnipotent hand; and we can say, God is our Refuge, a very present help in time of trouble. When the enemy came in like a flood, the Spirit lifted up a standard against him. At times we feel to say to those who are watching for our halting, Rejoice not against us, O ye, our enemies; when we fall, we shall arise; when we sit in darkness the Lord shall be a light unto us.

We rejoice to know that the Lord hath reserved to himself a remnant according to the election of grace, even in this day of general apostacy, who have not polluted their garments with the idolatrous practices of the times on which we have fallen. The flood of error that has been sweeping over our land for the last half century, has carried away many churches and associations, which once appeared to stand fast in the faith. The Baptists, as a denomination, profess to be builded on the foundation of the apostles and prophets, Jesus Christ, being the chief corner stone. How is it then, that some have turned away from the truth? Is it not because they have lost sight of the chart of the building, and have been induced to believe that some part of it rests on men, that the doctrines and commandments of men were to be intermingled with, or to supersede Christ's and his apostles' doctrine, and the order established by them? When we have a feeling sense of our own weakness, we are ready to inquire, Why are we not carried away with the errors of the wicked? Is it because we are better by nature than they? Surely this cannot be; for we have the same natural inclination to be popular that they have. Were it not for the distinguishing grace of God, which we trust has been bestowed on us, we

should have run to the same excess in those things; we should love the praises of men more than the praises of God. Let us then, dear brethren, remember who it is that maketh us to differ from them, and may our humble gratitude arise to God, for his abounding goodness towards us in establishing us in the truth, so that we can say, Lord, "To whom shall we go? thou hast the words of eternal life; and, like Moses, we choose, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Willing to be accounted *anti-mission, anti-effort, antinomian, Old School &c.*, rather than to be called *pious, liberal, benevolent &c.*, by the world and anti-christ.

We rejoice to learn, by your minutes and messengers, that you still stand fast in the liberty wherewith Christ has made you free, and are not again entangled with the galling arminian yokes of bondage, under which the enemy desires that all the children of the free woman should grind. May you be ever kept from the many snares that are laid for your feet, and be enabled to run with patience the race that is set before you, looking unto Jesus, the Author and Finisher of our faith. May you continue to endure hardness as good soldiers, and proclaim faithfully the truth as it is in Jesus.

In conclusion, dear brethren we have to say, we are a poor and an afflicted people, & we often feel that we are outcast and unworthy of a name or place among them that are sanctified? yet we endeavor to contend earnestly for the faith of God's elect, but in a feeble manner. We feel in union with you, in the doctrine set forth in your circular and corresponding Letters and with the doctrine of Christ as held by Old School Baptists generally, and we bid you, most heartily, God's speed.

Our next annual conference will be held, if the Lord will, with the Old School Baptist church, at North Berwick, York county, Maine, commencing on Friday after the third Monday in September, 1848, at 10 o'clock A. M., at which time and place we greatly desire to meet your messengers, and receive your epistles of love and christian correspondence.

P. HARTWELL, *Moderator.*

LEONARD COX JR. *Clerk.*

The Maine Predestinarian Baptist Association to all Old School Baptists with whom we correspond sendeth christian salutation.

BELOVED BRETHEN:—God has chosen His people in the furnace of affliction, and they are to pass thro' much tribulation, surrounded by mocking Ishmaelites, encompassed also with their own infirmities; (and as we hope we are of that people) we cannot too highly esteem christian intercourse and fellowship, for the spiritual exercises of God's children do agree; therefore the present time requires that such as fear the Lord should speak often one to another, for as iron sharpeneth iron, so doth a man the countenance of his friend. May we rejoice therefore that we are counted worthy to suffer for Christ's sake and count it all joy when we fall into divers temptations for our Redeemer has overcome the world, and the wrath of man shall praise God, and the remainder He will restrain; and it will be for His own glory, and the salvation of His people; for God's counsel shall stand, and He will do all His pleasure; and all things work together for good to them that love God, who are the called according to His purpose which God that cannot lie promised before the world began. We also inform you that our meeting has been harmonious, the preaching has been salvation alone by grace; and we were refreshed by your messengers, and still wish for your correspondence. Our next meeting will be held, if God

permit, with the church at Jay on Friday and Saturday next after the second Monday in September 1848.

JOSEPH L. PURINGTON, *Mod.*
REUBEN TOWNSEND, *Clerk.*

EDITORIAL.

NEW VERNON, N. Y., NOVEMBER 15, 1847.

PREDESTINATION.

"The Lord reigneth, let the earth rejoice."—DAVID.

There is much dissension, in what is called the religious world, about the amount of government held in the hands of God over the beings and events of this world; and if these contentions were confined to the children of Ashdod and Moab, we would have cause neither for astonishment nor regret; but it is sorrowful indeed to know that many who on other points seem to be sound and experimental, deny the universality of God's providential government.

War has been waged in a multitude of forms against the absolute predestination of all things. Some have virtually denied the government of God altogether in reference to the conduct and destiny of mankind, by asserting what they call the *free agency* of men. If men as agents are truly free to act as they please, they cannot be accountable for their actions. Accountability is restriction; and if either men or devils are free, they are subject to no restriction; and if restricted in their course, they are not free agents; but they are bound by the laws and penalties, and by the direct providence of God. God has said that they are restricted: The wrath of man shall praise him and the remainder of wrath he will restrain. Do the advocates of free agency believe what God has said upon this subject? Or do they only mean that in the committing of sin, they act voluntarily? If this be their meaning we will not dispute the point; for experience demonstrates the position; but this does not constitute man a free agent; it only makes him, in acting out the deep corruption of his depraved nature a voluntary actor, so far as he goes in sin; but if unrestrained by the overruling government and providence of God, they would go much farther in crime and wickedness than they do; for they are frequently prevented from acting out their abominable designs by manifest interposition of the government of God; as when the patriarchs would have murdered Joseph, when Saul would have slain David, or when the High Priests would have prevented the resurrection of Christ from the dead. If Jezebel had been a free agent Elijah would not have been translated to heaven in a fiery chariot; and indeed no man's life would be one moment secure from the murderous hand of his fellow man.

A mere superficial view of the subject brings convincing evidence that God restrains the wicked actions of men, and that men are not therefore free agents or actors.

But we have another view to present; we allude to what God has said on this subject. When the Son of God stood before the bar of Pilate, he

was interrogated thus by the conceited Judge, "Knowest thou not that I have power to crucify thee, and power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above." John xix. 10 & 11. Who is prepared to dispute this decision, as to the amount of Pilate's free agency in this matter? Like the claims of all other pretending free willers and free agents, he could have no power at all in the matter, of which he claimed to have all power, except it had been given him, and that too, from above. Neither Herod, Pilate, the men of Israel, nor the gentiles, could do more or less in the case, than what God's hand and counsel had before determined should be done. Will any man dare to dispute this position? If so, let him tell what more, or what less they had power to do. And here let it not be overlooked or forgotten that he was by the foreknowledge & determinate counsel of God, delivered him up to be crucified and slain by wicked hands. The death and sufferings of the blessed Savior were not accidental; Thus it behooved him to suffer and to rise again on the third day.

Another class of disputers of the divine government, as though quite willing to compromise the crown and sceptre of Jehovah's power with the arminians, admit that all these things were foreknown of God; but they would make his foreknowledge depend on something short of his own determinate counsel. Of such we demand, What could be foreknown, that was not determined? If God foreknew that Christ should suffer and die in the manner, at the time, and by the hands, that he suffered, was it, at the same time that God foreknew it, undetermined whether it should or should not be? If it was determined, and the certain knowledge of God was based on that settled determination, by whom was it determined? If by any other than God himself, then his independence is impaired, and he is dependent on another for his prescience, or foreknowledge. Before God created the heavens and the earth, he either did certainly know, or he did not certainly know all the events of time, all the actions of wicked men and devils. If he did not certainly know all this, then he was deficient in knowledge. If he did know all beforehand, he either knew it independently, or was dependent on another for his knowledge. To foreknow that which was undetermined and consequently unsettled, is absurd and ridiculous; and to know from information or from the determination of another is no less wild and absurd, and a denial of his determinate counsel, or absolute decision, or predestination, is equivalent to a denial of his government; for the government of God is not embraced in his foreknowing simply, but in his determining whether things shall or shall not be. We, as creatures foreknow that we must die; but in this matter we have no government: our mortality rests not on our, but on the decision of him who said, "Dust thou art, and unto dust shalt thou return."

The objections commonly urged against the predestinating government of God over all beings,

all worlds, and all events, are seldom attempted to be drawn from the scriptures; there is nothing in the testimony of the bible to limit the power, sovereignty, or government of God; but every thing to sustain it. The opposers of the doctrine are compelled to look elsewhere for argument. It is fatalism, says one. It makes God the author of sin, says another. It conflicts with the volition and free agency of man says a third. While by far the greater portion put the matter to rest by saying, I don't believe the doctrine. To meet all these objections and make the doctrine clear and plain, & palatable, & pleasant, to the natural sense and feelings of men, is not by any means our province; but to believe it, confide in it, and rejoice in it with joy unspeakable and full of glory, we trust God has graciously made our privilege.

The frightful images drawn by arch opposers of the truth, have beyond all doubt alarmed many of the timid saints of God, and the apprehension that the doctrine reflects on the character or perfections of God, very naturally leads them to fear to investigate it; but they do not perceive that on the other hand those who deny it, assail the independence, and limit (if not deny) the government of God.

With us it is no very easy matter to comprehend what they mean by "*author of sin.*" If they mean to charge that the doctrine represents sin as originating in God, and emanating from him to corrupt the human family; or, that the Spirit of God moves men to sin, the charge cannot be sustained in truth. If such an inference could in truth be drawn, from the fact that God has predestinated all things, in general; then the positive declarations of God himself, that he predestinated the sufferings and death, as well as the resurrection and glory of Christ, would involve the same consequence. If God's raising up Pharaoh and hardening his heart, to make his power known, his choosing the delusions of his enemies, sending a lying spirit to persuade Ahab to go and fall at Ramoth Gilead, and creating the *waster* to destroy, makes God the author of sin, then his foreknowledge and determinate counsel, delivering Christ to be crucified by wicked hands, can involve nothing less. If the rule be a true and correct one, it will apply in all cases alike. But we deny the theory, and with our bible in hand, confront the whole arminian world, and boldly assert that God has made all things for himself, even the wicked for the day of evil.

Let cavillers paint all their frightful conceptions of the doctrine that ascribes to God the right of universal rule, that asserts that he works all things after the counsel of his own will, and that he causes all things to work together for good to them that love him and are called according to his purpose; and then let them show the beauties of the doctrine which hinges God's government on contingencies, that makes his foreknowledge, (if indeed they admit that he foreknows all things,) depend on something other than his own determinate counsel; let them feast upon the notion that God did not create the wicked for the day of evil,

that his hand and counsel did not determine beforehand what the wicked Jews and Romans should do in crucifying the Lord of life and glory; that an evil spirit was not sent from him to trouble Saul, nor to be a lying spirit in the mouths of Ahab's prophets, that he does not send strong delusion that they may believe a lie, that they all may be damned who have pleasure in unrighteousness and believe not the truth, and that he has no absolute control over the events of this world; but be it ours to rejoice that the Lord reigns, and that

"Death and hell can do no more,
Than what our Father please."

CHURCH CONSTITUTED, AND PASTOR ORDAINED.

On Friday, November 5th, 1847, the following brethren, viz. Eld. James C. Goble, Dea. John Gilmore, John Axford and Wm. H. Johnson, from Mt. Zion church, of the city of New York, Elder P. C. Broome, of Wallkill church, N. Y., Elder Gilbert Beebe, of New Vernon church, and William Springsteen of Ramapo church, N. Y., by special invitation, convened with a number of brethren and sisters, at their place of public worship, Connecticut Farms, Essex Co., N. J., to behold their order, and recognize them as a church of Christ, also, to assist them in setting apart, by solemn ordination, to the work of the ministry Brother Tibbals.

The meeting was organized by appointing Eld. James C. Goble Moderator, and Brother John Axford Clerk.

The brethren and sisters wishing to be organized and recognized as a church, of the Old School Baptist order, (being about fourteen in number) presented and read a summary of their faith, as previously prepared and cordially agreed in by them, which summary was found to be substantially the same as held by all Regular Old School Baptists; and having given to the visiting brethren a very interesting and perfectly satisfactory account of the dealings of the Lord with them, of their unexceptionable standing, and of the circumstances which had led them to desire to be constituted, a regular gospel church, by unanimous decision of the visiting brethren, the right hand of fellowship was given by the moderator, to each constituent member, and in behalf of the whole, recognizing them as a church of our faith and order, to be known as the First Regular Old School Baptist church, of Connecticut Farms, N. J.

The church being organized, proceeded to the choice of a pastor, and unanimously elected brother Tibbals, whom they desired the Elders and brethren, setting with them to set apart, by ordination.

Brother Tibbals related to the brethren his christian experience, call to the ministry, and views of the doctrine and order of the gospel, in every particular of which, to the entire satisfaction of all the brethren present.

Whereupon it was unanimously agreed, to proceed, in obedience to the church, to his ordination; which after a short recess, was conducted in following order viz. Brother Beebe preached, from

Isaiah lii. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Ordaining prayer with imposition of hands by brother Broome.

A solemn and impressive charge, by brother Goble.

Right hand of fellowship by brother Beebe.

Singing and benediction by the candidate.

The season was peculiarly refreshing, and the presence of the Lord made the place of his feet glorious.

MISCELLANEOUS EXTRACTS.

From the Gospel Standard.

I AM THE LORD THY GOD, WHICH TEACHETH THEE TO PROFIT.

MY DEAR FRIEND:—Grace, mercy, and peace be multiplied unto you from the Lord, who comforteth my heart amid all my troubles and miseries, and who comforts your soul also; that we may rejoice together with gladness of heart and mind.

Often since I received your last kind letter, has my weeping spirit longed for an opportunity to write to you, and to feel a little at liberty; but hitherto Satan hath hindered me. At length, however, the increasing weight on my spirit constrains me to attempt it in the face of every opposition; and, should my burdened, dejected soul drop any word which God the Spirit shall be pleased to own and bless, though but a little, to the relief and cure of your sorrowful mind, I entreat you not to thank me for it, but to give all the glory to my Lord and to your Lord, to my God and your God. There is nothing in this world delights my soul so much as to be humbled, broken, crumbled, and dissolved before him into nothing, thro' love and blood; to lie at my dear Redeemer's sacred feet, and crown him Lord of all.

You are young in the way of peace, my sister, my friend; but the far greater part of my race is run; therefore, do not measure your experience by mine. I once was young, and am not unacquainted with your feelings, your doubts, fears, changes, temptations, trials, miseries and woes. I know something of your groanings, your mournings, your cravings, your desires, and your wants. I feel the same still within my own troubled breast. But here is the difference: you, as I was once, are mourning, and cannot be comforted, because you feel your spirit lusting to envy and sin, in every shape and form, keeps living, springing up, struggling, and reigning within you. You think in your mind, and often say, "If it is so—if I really am born again, why am I thus?" Nor can you believe, or at times even hope that you are a christian, when your comfortable feelings are gone.—You feel so hard at times that you cannot pray; and you are unable to breathe a desire or give utterance to a groan.

This, I will allow, is a wretched state to be in; but I have been here frequently, and the Lord has as often delivered me therefrom. He has brought me again to rejoice in pardoning mercy, and has preserved me to the present moment; so that however painful this divine process may be to my friend I feel satisfied that all will end well with her at last, and so her soul shall sing in hope when the Lord has sufficiently tried her and turned her captivity, and brought her forth to the glory of his dear holy name.

My soul cannot be comforted, any more than my friend's can, beneath the hidings of God my Savior's countenance, and when sin, guilt, and distress abound within, until Christ is again revealed in my heart, my only hope of glory, and my guilt, sin, and distress are drowned in atoning blood, applied, made known, and felt with power within. Nevertheless, I cannot now believe that I know nothing of the secret that is with them that fear God, nor that I shall be a castaway at last. For the Lord has restored my wandering feet, healed my backslidings and my wounded conscience with Jesus' blood, melted my hard, rocky heart into tears of love, praise, and thanksgiving, and thus turned my captivity, and pardoned all my sins. He has tuned my soul, also, with the glorious theme of heaven so many times, and has made me prove so much of his long forbearance, faithfulness, covenant love, and mercy, that I cannot but hope against hope, and strive unto blood to believe, rather than give up all for lost, and thus dishonor his dear name. Blessed be his precious, lovely self, I have not yet hoped nor trusted in him in vain, and I believe I never shall.

"Light is sown for the righteous, and gladness for the upright in heart." So I have proved it to be, and so I trust my friend will also prove it in the Lord's own time. The light of life is sown in the soul at regeneration, and will shine on the path all through the wilderness, till it breaks out into the full blaze of ineffable glory above. The seeds of gladness are also sown, and are felt and made manifest at the foot of the cross. Chilling winds and cutting frosts may nip the bud, but cannot kill the root. Christ revealed beneath the dew drops of heaven, makes the tender plant still to live, and grow, and be fruitful, too. In tribulation and death, also, it is known to survive. To taste its fruits by a living faith in Jesus, is glory begun below. It banishes the fear of death, proves the soul's adoption into the family of God, and endears a precious Christ to their hearts. And when death has dissolved this trembling house of clay, it will be at its full growth; where gladness, joys, and pleasures immortal and divine, unmingled with sin, sorrow, or sighing, will fill every redeemed soul to all eternity, and Christ and his blood will be the theme of their song for evermore.

My soul leaps within me at the thought. My eyes and my heart melt into tears of joy, in hope. O! how can I doubt his love to me? His name is above every name to my soul. Had I power sufficient, I would sound his name and fame through heaven and earth, and tell what great things the Lord hath done for me. He plucked me, a burning brand, from the jaws of hell. He has sealed a feeling assurance of his pardoning love and blood upon my heart. In my very soul I feel it. He has set my feet on the Rock of Ages. I have no fear of death. The funeral knell often thrills through all my veins with joy untold. My dear children and partner are dearer to me than my life. The thought of leaving them cuts my flesh very keenly. My soul has often yearned over my dear offspring with sorrow and hopeful joy. But the love of Christ sometimes bears me above all things besides.

O my dear friend, you know not, as yet, what these feelings are; but perhaps you may know, if you live. Take my advice, and God Almighty write it on your heart—*only in the Lord*; and may he satisfy you with favor, and bless you with grace to love, serve, and glorify him below, as the Christ of God. May he be your joy and comfort through life and in death, and your portion for ever.

This is all worth living for here. It is worth dying for. Temporal things, how empty and vain do they now appear to me! Christ has won

my affections—my best esteem. I do not say so merely to be noticed. The Lord knows my heart. It is he that judgeth me; therefore, man's judgment, or his good opinion or bad opinion, has but small weight with me.

My soul followeth hard after Christ, in the footsteps of his flock, through evil report and though good report, through tribulation's depths, and by the pool of ordinances, in the solemn assembly, in his holy word, at a throne of grace, at home and abroad, amid the silent shades of night, and thro' the business of the day, with great searchings of heart, and strong cries, and inward sighings after him. Thus is my life fast wearing away, nor do I wish it to be otherwise.

Under the Spirit's teaching I desire to live and die; and the more desirous I feel, the greater sinner and fool I find myself to be. The Lord is witness to my groanings for life and light, unction, power, and liberty, to the extent of my soul's desire. Still, the more I groan, the more he seems to thrust me back into darkness and the gloomy prison-house, and to bind my hands and feet in chains. O this is trying indeed! Often my heart is ready to break. Still I am constrained to press my suit. I try not to think nor to meditate, but to pray as the Spirit shall help my infirmities and give me utterance. But the dear Lord leaves me to hobble on as well as I can. Thus I creep away, and fret, and groan, and murmur, and repine, and hide my blushing face, because, as I think, I have been the cause of God's dear children, as well as myself, not profiting and enjoying the blessings that they probably might have done if I had been away. This I know is from Satan. Yet my soul delights to meet with the Lord's family, and join them in his house. Nor can Satan, with all his fiery darts, suggestions, and suspicions, so quiet my troubled heart as to keep me away, once to refuse them.

The Spirit helping me, and bedewing my soul with a little of his life-giving and soul-comforting unction, breathes through my trembling lips the sorrows, and woes, and miseries, and burdens, and wants of my heart, and most sweetly comforts and cheers my soul, both in public and in private, but the most in private, with joys that a mortal tongue or pen can never utter or express.

Still I am not quite satisfied; for with my sweetest enjoyments I feel sin, in some shape or form, is intermixed. This causes pain of heart to be mingled therewith.

I read that he divideth severally to his saints—his chosen, his redeemed, his called, his beloved ones—as he will; and my soul, in tears of hope, asketh a child's portion—a gracious, blessed part. But still he reserves these gifts to teach me his will more perfectly. Yet I feel a craving necessity which will not let me give it up. The more I am denied, the more importunate I feel.

I am sick of sin, yet feel a cleaving to it; and it cleaves to me, nor can I shake it off.

I am sick of self, yet feel it mixing up its hated influence in all I say or do. I see self uppermost, too, in all classes—in everything in the world around.

I am sick of the world, yet often feel earthly things engrossing my affections, and drawing my soul from the Object of my warmest love and chief delight, to the wounding and piercing of my heart through and through with many sorrows.

I am sick of my prayers when I am left to pray alone, or when not divinely assisted. Still there is such a necessity laid upon me, that I can live only as I feel my heart's desires and groanings going up unto the God of my life, and mingling my confessions, supplications, and praises, with those of his family.

I am sick of my own legal righteousness, yet

feel a cleaving to it still, when fits of unbelief come upon me. Thus I sin against light, knowledge, and conviction, for Jesus' blood and righteousness have become my darling theme, till faith again brings Christ and his atonement home. Then, once more feelingly justified in the court of conscience, I feel and have peace with God, and know that I am righteous in Christ's righteousness. In his righteousness I shall stand before him with joy at the last great judgment day. Inspired by so sweet and blessed a hope, my soul sings now in tears of holy triumph,

"Midst flaming worlds in this arrayed,
With joy shall I lift up my head;
And find in Christ the Judge, and Friend
Whose love towards me will never end."

Excuse me from saying more now, for my heart is too full to proceed. The God of Israel, who, I trust, has begun the good work in your soul, be pleased to carry it on with power, and complete it to your endless joy and his own glory. May he uphold, direct, strengthen, comfort, and settle you, by faith in Christ, and make you a nursing mother in Israel when your well-wishing friend and brother in Christ is crumbled into dust; and may he bless you in your basket and in your store, with sanctifying grace therewith, and crown that grace with glory too, when time and sin are known no more.

Let us hear from you again as soon as convenient. Do pray for us.

Yours affectionately in the Lord,
Bedworth, May 14, 1846. G. T. C.

AM I HIS, OR AM I NOT?

DEAR SIR:—The following extract is from the diary of one who trusts the Lord has bestowed on her a little faith, and a little knowledge of the way in which he receives sinners; but, at times, this faith is so weak, that she feels doubtful if she has any at all; and by sending this, is seeking to know if those who love the Lord indeed can see any principle of divine life in what she relates.

"I had very uneasy thoughts, and was quite unable to realize any promise. The Lord seemed to have quite hidden his face from me. Had many evil forebodings respecting temporal matters, and could not believe the Lord intended to appear for me. My uneasiness increased during the morning service, as I could not get at anything the minister said; and, coming out, I heard persons speaking of the precious things they had heard, which increased my trouble; and 'the rich are sent empty away, seemed alone applicable to me.

"But yet, throughout the day, there was an earnest looking to the Lord, though almost unable to utter a word; and as the day wore away, my trouble seemed to increase. I thought I could bear any temporal privation, but could not live without the light of the Lord's countenance.

"In the evening sermon, the minister said the faith of God's elect might be known in that its recipients could not exercise it when they liked. And I am sure my utter helplessness appeared more forcibly to me this day than ever it did before. But, though I could fully subscribe to what was said, in no measure did I realize the Lord's presence, but left the chapel gloomy, dark, and miserable.

"But I had not gone far, and was not thinking of comfort, when these words came to me with such sweetness, that I felt sure the Lord alone had whispered them to me: 'Why are ye so fearful, O ye of little faith?' And then came that promise with such power, that my troubles began to vanish: 'He will with the temptation make a way to escape;' and then followed another: 'When the poor and the needy seek water, and there is none, I will even make pools in the desert.' And

the Lord applied them again and again, with such sweetness as I cannot describe. But my whole soul went out in joyful thankfulness, and I was enabled to cast all my weight of cares upon him, and to exclaim, 'As long as I live, I will sing praises to his dear name!'" E. E.

Our salvation is a finished work. It neither needs, nor will admit of supplement. And here let us remember, that when we talk of a finished salvation, we mean that complete and infallibly effectual redemption accomplished by the propitiatory merit of Christ's own personal obedience and of Christ's own personal sufferings; both one and the other of which have that infinite perfection of atoning and of justifying efficacy, that it is utterly out of our power to add anything to the merit or validity of either.

Every individual of mankind for whom Christ obeyed, and for whom he bled, shall most certainly be saved by his righteousness and death, not one of the redeemed number excepted; seeing Christ has paid, completely paid, the debt of perfect obedience and of penal suffering; so that divine justice must become unjust, ere it be possible for a single soul to perish for all or any of those debts which Christ took upon himself to discharge, and which he has absolutely discharged accordingly.

Arminianism cannot digest this grand Bible truth. Hence that poor, dull, blind creature, Bishop Taylor, tells us somewhere, that "We are to atone for our great sins by weeping, and for our little sins by sighing." If our sins have no other atonement than this, we shall go on weeping, and wailing, and gnashing our teeth, to all eternity.

But, thanks to divine grace, the work of atonement is not now to do. Christ has already put away our sins by the sacrifice of himself. We are acquitted from guilt and reconciled to God, not by our own tears, but by the precious blood of Jesus Christ, as of a lamb without spot or blemish; not by our own sighs, and tears, and sorrows, but the humiliation, the agony, the bloody sweat, and the bitter death, of Him who knew no sin, of Him who was found in fashion as a man, and became obedient unto death, even the death of the cross. These, and these alone, are the propitiation for our sins.

And as surely as Christ obeyed, as surely as Christ expired, as surely as he rose again, as surely as he intercedes for all the people of his love, so certainly will they all, first and last, be enabled to sing of his faithfulness to all generations, and of that mercy which shall be built up for ever in their full, free, and final glorification.

This is farther confirmed by those words of the psalmist, "Thy faithfulness shalt thou establish in the very heavens." As much as assembled round thy throne, then thou wilt, in the very heavens, give an everlasting proof of thy everlasting faithfulness."

So far will God be from leaving his people to perish in their passage through the wilderness of life, or through the river of death, that he will present them all faultless before the presence of his glory with exceeding joy.

God loves his jewels too well, and Christ bought them at too dear a rate, and the Holy Spirit polishes them with too much attention, either to throw them away or lose them at last. No; they shall be made up. Their number shall be accomplished, and in their glorification will God be glorified.

"Christ, for the sins of all the elect,
Hath a complete atonement made,
And Justice never can expect
That the same debt should twice be paid."

TOPLADY.

POETRY.

For the Signs of the Times.

THE LOVE OF MONEY, THE ROOT OF ALL EVIL.

The evil seed has long been sown,
Immensely high the plant has grown;
The wide spread branches, who can tell?
Has taken root, as deep as hell.
It's long been growing under ground
On which the love of Mammon's found;
We saw the poison in the fruit
Before we found the 'cursed root.

Rebellion cries, from man below,
The gifts of God cause sin and woe;
And, though defiled in guilt and shame,
His Maker he would dare to blame.

Before Messiah comes to reign,
"I'll spill my brother's blood," said Cain.
"I hate his offerings" made to God,
And earth shall drink his righteous blood.

See Jacob's sons, with jealous rage,
Against God's wise decree engage;
"Here comes the dreamer," to they cry,
And heaven's favorite now shall die.

The lovely youth the forest roam'd
To seek his brethren, far from home;
And with provision in his hand,
To feed this cruel murderous bond.

Now see—his raiment from him torn,
Witness his tears, and hear him mourn,
Methinks I see him, hear him cry
"Why, O my brethren must I die!"

Can flesh and blood be in a frame,
To quench in them the love of gain?
Their ruling passions now arise,
"Why should we make this sacrifice?"

They drew him from his dismal plight
And sold him to the Ishmaelite,
His garments then they dip'd in blood
A shadow this, of Christ, our Lord.

The prophet Balaam, we behold,
His burning thirst for Balak's gold;
His altars rear, in many a place,
Intent to curse God's chosen race.

But, like the beast on which he rode,
Was made to speak the words of God,
And by the power sent from on high,
Utter a glorious prophecy.

When Judas sold the Holy One,
The hellish monster then had done
All that he could, and then he said
"I have the innocent betrayed?"

Come, money lovers, here and see
The end of lust and treachery;
See where the 'luring silver lies,
And mark the death the traitor dies.

Amazing grace! the Savior dies,
That his dear church to heaven may rise!
Henceforth I'll nothing know beside
Jesus my Savior, crucified, E. P.****

Near The Plains, Va., Nov. 4, 1847.

ENDURANCE.

BY ROBERT JOSELYN.

'Tis bitter to endure the wrong
Which evil hands and tongues commit,
The bold encroachments of the strong,
The shafts of calumny and wit;
The scornful bearing of the proud,
The sneers and laughter of the crowd.
And harder still it is to bear
The censure of the good and wise,
Who ignorant of what you are,
Or blinded by the slanderer's lies,
Look coldly on, or pass you by,
In silence, with averted eye.

But when the friends in whom your trust,
Was steadfast as the mountain rock,
Fly, and are scattered like the dust,
Before misfortune's whirlwind shock;
Nor love remains to cheer your fall,
This is more terrible than all.

But even this and these—ay, more,
Can be endured, and hope survive;
The noble spirit still may soar,
Although the body fails to thrive;
Disease and want may wear the frame,
Thank God! the soul is still the same.

Hold up your head, then, man of grief,
Nor longer to the tempest bend;
For soon or late must come relief:
The coldest darkest night will end;
Hope in the true heart never dies
Trust on—thy day star yet shall rise.
Conscious of purity and worth,
You may with calm assurance wait
The tardy recompense of earth;
And even should it come too late
To soothe the spirit's homeward flight,
Still heaven at last the wrong shall right.

RESIGNATION.

How gentle, O, how kind,
Is every stroke He gives!
To heaven faith bears my mind,
And God's report believes;
Why should I murmur? 'tis his hand,
There in my lot I soon shall stand.

The glories of that place,
Will make amends for all;
The pains, the sore distress,
I've felt while on this ball.
Christ here enjoyed, 'tis heaven below,
What must the bliss be there to know?

Light are my pains compared
With what Christ bore for me;
Why then shrink back, my Lord,
In suffering here for thee?
Thou know'st my flesh is weak, forgive,
And let me in thy presence live.

Thy will I would endure,
Lord, give me needed grace;
Prove thou thy promise sure,
Hold me in thine embrace.
Here should'st thou spare me still, my Lord,
Be it thy praise to spread abroad.

Bedworth.

G. T. C.

OBITUARY.

DIED, in Chicopee Falls, Ms., 11th inst., at 3, A. M. Mrs. LUCY ANN, wife of Mr. W. F. Worcester, aged 24. The deceased, during her short residence at C. F., had attached many to her, by her mild and amiable traits of character, who now mourn her early removal from their society. To her absent friends it will be interesting to learn, that in her last moments she expressed confidence of an interest in the atoning blood of the Lord Jesus Christ. Although she was deemed dangerously ill for but a short time previous to her decease, yet it appeared, from a post mortem examination, that she had been suffering for some time from the disease of the heart, to which her death was immediately attributed.

The following hymn, composed for the occasion, by a friend, was sung at the grave, by the choir of which she was a member:—

Like a summer-day departed,
Here, dear friend, has been thy stay;
While we mourn thee, broken-hearted,
Thou hast calmly passed away.
Though each tie of earth is riven,
That has bound thy friends to thee,
May we meet, ere long, in heaven,
There to spend an endless day.
We no more on earth shall listen
To thy song, so soft and sweet,—
Thou hast joined, we trust, with rapture,
Angels' songs, at Jesus' feet.
Earth! receive this precious treasure;
In thy bosom let it rest,
Till renewed to join the spirit,
In the mansions of the blest.

RECEIPTS.

New York.—Lawrence Van Wart, \$3; G. Carlough, 1; John Brook, 1; Mrs. Nichols, 1; Dea. Loton Horton, 1.
James M. Redmond Esq. N. C., 5; Israel Hill, Ia., 1; A. Slaughter, Pa., 1; George Slack, N. J., 5; Rowland Wilkinson, Mi. 5; Eld. Eli Ashbrook, O., 1; Osmond Woodward, S. C., 1; S. S. P. Thompson Esq. Va., 4.

Total.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. S. Stanton, and Wm. N. Beebe.

DEL.—Eld's P. Meredith, L. A. Hall, J. Smart, W. Hitch.
DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spittler, H. D. Banta, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs.

ILLINOIS.—Elders Thomas H. Owen, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford, Dr. Ambrose.

IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

KENTUCKY.—Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, P. S. Nance, A. Van Meter, J. Gontermon, H. C. Catlett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams, J. M. Kennon, Joshua Rouse, Eld. James W. Dudley, E. & Matthias Gossett, Eld. J. Theobald.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterberry, John Wilbanks, Esq.

MISSOURI.—Elders H. Louthan, Wm. Davis, F. Redding, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmermann.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mead, A. J. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

N. CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Green.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, Gideon Lobdell, Charles Woodward, Cornelius Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbets, John Grout, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Peter Hoyt, Col. Wm. Patterson, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hersberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran, Eld. O. Mott.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGrow.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Parker, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.
VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Furr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackleford, J. Hersberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturff, G. O'Dear, G. W. Crow, T. Lavendor Sr. Eld. Thomas Walters.

WIS. TERRITORY.—Eld. J. D. Wilcox, Eld. T. Bishop.
In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

23 00

\$30 00

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., DECEMBER 1, 1847.

NO. 23.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause* is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Mill Port, Ala., Nov. 4, 1847.

BROTHER BEEBE:—You have read and published communications from many, but it is doubtful if you have read a communication from the vilest until you shall have read this, for surely none can be so vile as I am. The earth which is cursed bringeth forth briars and thorns, and even so our nature is well adapted to the production of the poison plants of sin; and when the Lord sets out the plants of grace, from a foreign clime, in this earthly tenement they are often crowded by the thorns and briars which grow in the soil of our nature. But God, who has said that he will put all enemies under the feet of our Redeemer, by trials and afflictions eradicates the earth born and earth grown plants, and pours the gentle showers of his grace into our hearts, which keeps the little foreign plants of grace alive, and makes them grow. But, although he so frequently cuts down the weeds by affliction, how soon do they begin again to vegetate! And so will continue to spring forth its native plants as long as our corrupt nature remains: but when the soil of nature is worn out, then the soul shall be released from the nursery and taken home to bloom in heaven, to that house which is not made with hands, eternal in the heavens. Then the precious plants of *faith*, *hope* and *charity* will be no longer obscured and opposed by the plants of nature. I have thought, my brother, that my nature was the richest soil for the production of sin, of any of the sons of Adam; for when by affliction the Lord humbles my proud heart, how soon do the sprouts of sin put themselves forth. And when he deigns to smile upon me, I am led to believe that I am reconciled to him; but soon, alas, do I begin again to doubt; and when he gives me liberty in preaching and an unction from above, frequently before I leave the meeting house, my mind is beclouded and I am made to doubt whether God has ever called me by his grace to preach among

the gentiles the unsearchable riches of Christ. Thus fruitful is my nature; but not fruitful in the production of roses and lilies of a rich savor, but in producing briars and thorns, which cause me much pain, grief and sorrow.

A sense of the sinfulness of my own nature, leads me to wonder how any can think of salvation upon any other principle than by grace.

The sailing of a vessel from one port to another, is a beautiful figure of a christian's travels into glory. The vessel launching forth from port into the trackless ocean, has many difficulties to encounter. Sometimes she meets with opposing storms and winds which seem to drive her back from her place of destination. Sometimes she appears to be standing still, and sometimes going forward; sometimes she meets with pirates who attempt to capture her, and she has hard fighting to keep them off. But if she is properly *cleared*, and in good order for sea, she has an anchor to hold her safely in time of a storm, sails to speed her when the prosperous gales fill her expanding canvass, weapons for defence when assaulted by pirates, and a wise, experienced and dauntless captain to command her. In this manner are we travelling, from the first manifestation of grace in our hearts, until we shall enter the port of glory. We have left, as I trust, our native port, and are on our way to the port of eternal glory; but you being many leagues ahead of me, I send you this letter that you may know that I am coming, or trying to come on after you.

I could tell you of many difficulties I have encountered since I launched forth. The morning was fine and the sky was clear when I left port; the sun shone with splendor in the heavens and the winds were favorable; I apprehended no danger, I thought of no difficulties in the way; the coast was clear, and the birds sang sweetly; but before I had got out of sight of land, I discovered a portentous cloud arising, and soon it thickened and became dark and stormy. The golden beams of the glorious sun were hidden from my sight, and I had so little sense as to think he had ceased to shine, because I could not see or feel his cheering rays. At this time the winds began to blow, and shortly I encountered a horrible storm; I was driven back, far back from my anticipated port. Being very young, I forgot my anchor, and indeed I was so much frightened that I hardly remembered what an anchor was. The winds increased in violence until my little tempest-tossed vessel lodged on a sand bar. Here I seemed to rest, or become insensible to the dangers of the storm, and

here I remained for some time; and when I essayed again to proceed on my voyage, I was fast on the sand bar, where neither anchor, sails nor winds could do me any service. I began to try and pull, to get her off the bar, for I found it better to stand the dangers of the storm, with the hope of some propitious gales, than to be confined on a bar, where I could not stir. After all my arminian efforts had failed, the tide began to rise and at length floated my vessel clear, so I soon got under way again; but just as I left the sand bar, a strong gale began to blow from the direction of *nature*, and it carried me beyond travelling speed, so that I was in danger of suffering shipwreck, from my over heated zeal, which was not exactly according to knowledge; but, remembering my anchor, I was saved from sustaining much loss, only as I had sailed so fast, I found that I had got somewhat to the left of my course, and came near to a dangerous gulf, (the modern system of convert making) is the name of the gulf. Here I parlied a great while looking at the mighty waves, and listening to the great noise occasioned by the tides, (works and grace.) Once in a while I felt some smart puffs of wind, blowing me towards the gulf. About this time the sun shone out from behind the black and angry cloud, and all was reduced to silence "and there was a great calm;" and this was such a calm as I am not able to describe. During this calm I employed myself in repairing my rigging, sails, &c. As I found myself led in a way I had not known, I might have use for my weapons of defence. While thus engaged, and while meditating on my escape from the sand bar, and of my being blown off my course; I concluded, that now my course was a going to be smooth and prosperous; now, thought I, the sun will shine all the time, and now I have no more dangers to encounter. But before I was aware, I saw a *craft* floating towards me, holding out the flag of peace and brotherly love; she came gently and cautiously toward me, and proposed for us to go together, and she would lead. I had heard about pirates; and the thought occurred, she may be a pirate, come to spy out our liberties; but, surely, thought I, she would not be so courteous and brotherly, if she designed to do us harm. I inquired whence they came, and whither they were bound? They professed to be from the same port that I had left, and said they were bound to the port of glory. So I asked them of the dangers and difficulties of the way; but they assured me they had met with no difficulty or danger on their way. I tried to call to their re-

collection several of the stormy days that I had witnessed, but they had no knowledge of any of them. Indeed they assured me that they were not troubled like other men, that they had found out a way to avoid all difficulties, and if I would go with them they would lead me in a much better way than that in which I had been sailing, they would lead me around all these trials and conflicts, so that I should have sunshine, and favorable winds all the way, and no storms at all. They said they always had prosperous winds, and knew nothing of the adverse storms and tempests of which I had spoken. As their gallant ship was rigged very finely, I asked them who had equipped them in such grand style? They told me that the king of glory had assisted them to do it; but the greater part they had managed to do themselves. I reminded them of the example of humility the king had set when on the earth, and of what he had said of the tribulations through which his followers should enter the kingdom. Ah, said they, he may have said what you say, but he has no objection to our equipping ourselves in a grand and stately manner, if we choose to do it at our own expence.

Now when they found that I would not be persuaded to leave the course marked out for me by the king of glory, they became exasperated, and made an attack on me, and come very nigh capturing me, to all appearance; but feeling my weakness I was constrained to cry out in the hottest of the battle, "Lord save, I perish!" "Mine enemies are too strong for me." And the Lord appeared for my deliverance; and some of my adversaries he destroyed; but some are still firing their cannon and small guns at me. But none of these things move me, for my captain assures me that there shall not one hair of my head perish; therefore I still have hope that I shall be brought through the war, and come off more than a conqueror, through him that hath loved me.

So, my brother, you see I am a long distance behind you, on the foaming waves of persecution and tribulation; but if Christ is my captain, he will so guide, protect, and uphold me, that I shall finally reach my destined haven of eternal rest.

My dear brother, when I look around and see the idolitrous religion of the world, and read that wicked men and seducers shall wax worse and worse, deceiving and being deceived; and at the same time realize the vileness of this body of sin and death, I am constrained to say, in the language of one of old, "I would not live always," I feel that I am in a foreign land, encompassed about with those who are enemies to me and to my God. We see how they treated our Lord when he was here in the flesh, they spit on him, and mocked, stoned, and finally crucified him. They cried, Away with him, crucify him, and let his blood be upon us and upon our children. As they hated him they will also hate his children; but it is enough that the servant be as his lord: if they have called the master of the house Beelzebub, how much more will they call them of his household,

Dear brother, I often think of you when I read your editorials. It does my soul good to know that God has some Elijahs, Davids, and Gideons, who will bow the knee to none but the living God. O, how it cheers my soul, while I witness the delusion that sweeps through our land like a mighty tornado, to believe there are some who will go to the stake for the sake of Jesus, rather than deny him, or depart from the truth. I am certain that when all the men made sects shall unite, which I think will be at no very distant day, all, who like yourself and many others, contend faithfully for the truth shall feel the lash of persecution for Jesus sake, at their hands. But what of that; if, when our earthly sun shall set, it leaves our sinful bodies in the curling flames, our eternal sun shall shine with radiant splendor and reveal to us all the glory of the world above. Shall we not then shout *victory!* through him who has conquered death, hell, and the grave, for us. Dear brother, I desire to act some part in my Master's Vineyard and as I have to remit my mite for the current year, I was induced to write the above; hoping that it may contribute to the comfort of the brethren and sisters who are scattered all over the United States. I did not intend to write so much, and what I have written is not as well written as I could wish.

Yours in christian love,

A. J. COLEMAN.

For the Signs of the Times.

Centreville, Va., Nov. 17, 1847.

BROTHER BEEBE:—An astemed sister has, by letter, requested me in behalf of a third person, to give my views through the Signs on two or three different subjects. This I propose to do with God's permission and your consent. I shall write and send on the communications as I have opportunity to be at home, and to attend to them. If in connexion with the communications recently sent on, you should judge I am crowding too fast upon the columns of the Signs, considering the feelings of brethren averse to my occupying them with my opinions, you must let them lay over as prudence may direct. I feel an unpleasantness in burdening the Signs with my views, contrary to the wishes of so many of the brethren, (and if I write, I must write my own views,) but on the other hand when brethren request my views, I think it a duty to comply. I will however try on the subject now before me, on which I shall probably differ from some, not to present my views in a controversial shape.

The first subject proposed is, *What is the difference between the Spirit of God, and the grace of God?*—Our first enquiry will be, What are we to understand by the Spirit of God? The term Spirit of God is used, I think generally, if not in every instance, to denote the essential Holy Ghost. It is evidently so used, Gen. i. 2; Job xxxiii. 4; Mat. iii. 16; 1 Cor. iii. 16 compared with vi. 19 and other places. Understanding therefore the Spirit of God to be the same with the essential Holy Ghost, I view him as no other than

God, the one God. Permit me to assign some reasons for so viewing him. My first reason is, he is so mentioned in the scriptures in connexion with the Father and the Word or Son, as to present the three to view as *one*, and therefore *equal*. Thus in 1 John v. 7; "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one," the three being one must be equal. None will I presume deny that the Father as such is God: and O. S. Baptists will allow, however scripturally or unscripturally they may arrive at the conclusion that, the Word is God; how then can they satisfy themselves that the Holy Ghost is not God? So Mat. xxviii. 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here it is not in the *names*, but in the *name*, showing a oneness as their name is *one*.

My second reason for believing that the Spirit of God, being the same with the Holy Ghost, is God, is, that the term God is repeatedly used as a synonym or in the place of these terms. Thus in Acts v; lying unto the Holy Ghost, verse 3 is said to be lying unto God verse 4; and that in the most positive terms. "Thou hast not lied unto men but unto God." So in 1 Cor. iii. 16 and 17, the *Spirit of God dwelleth* in the saints, constitutes them the *temple of God*. So also 1 Cor. vi. 19, the *body* of the Corinthian brethren, is called the *temple of the Holy Ghost*, and in 2 Cor. vi. 16, they are said to be the *temple of the living God*.

My third reason is that those things which are ascribed in the Scriptures, to the Spirit or Holy Ghost, can only be attributed to God. As for instance omnipresence is ascribed to him, in the promise that he shall abide forever with the saints, and of course in all places where they may be; John xiv. 16, so also in Psal. cxxxix. 7. Second, *His searching all things, yea, the deep things of God*, shows that he is no less than God. Third, Divine sovereignty and personality is distinctly ascribed to the Spirit, 1 Cor. xii. 11; "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Owing to my views in reference to personality, having been so unwarrantably represented in certain Circulars &c., it seems important that I should here explain myself a little. I have opposed and still oppose the idea of three distinct persons in the Godhead as involving the idea of three Gods. I presume he advocates of that system will not contend that their three persons, are human or angelic persons, they must therefore consider them as divine persons. Three human persons can be nothing less than three human individuals, men or women, how then can three divine persons be any less than three divine individuals, or Gods? God is evidently a divine person because he is an individual distinct in existence from all other beings, and the term person is used in Heb. i. 3; in reference to God. As I understand the revelation which God has made of himself, he has revealed himself as existing as three, and yet as being one, one God; thus the Father

as such, is distinct from the Word and Holy Ghost as such, yet he is God, the one God in all his fullness, and therefore as God is a divine person. So the Word and Holy Ghost each as such is distinct from the Father, and from each other, and yet each is God, and therefore as God is a divine person. Hence each is a divine person as he is God, and therefore there can no more be three persons in the Godhead, than there are three God's. Hence in the text above quoted, as the Spirit is evidently spoken of as a person, dispensing gifts according to *his own will*, he cannot be a mere emanation from God, or an attribute of God, but must be God. Thus I understand the Apostle as directly asserting in verses 4, 5 and 6 of context, he says; Now there are diversities of gifts, but the same Spirit, And there are differences of administrations, but the same Lord. And there are diversities of operations,—not in distinction from the gifts and administrations, but in reference to them, “but the same God which worketh all in all.” Thus showing that the Spirit and the Lord are each the same God. In addition to all this, when I consider that the Spirit united with the Lord God in sending the Lord, the Redeemer, (Isa. xlviii. 16 and 17,) and that the Spirit prepared a body for him and quickened him when put to death, (See Mat. i. 20 compared with Heb. ix. 14 and x. 5 also 1 Pet. iii. 18,) I cannot conceive that we are to understand from the revelation made of him, that he is any other than God. Indeed I cannot apprehend that any advantage can be gained even to those who would explain away the mystery of God's existence, by viewing the Holy Ghost as a mere power or emanation from God. I certainly should be sorry for myself to have to believe that he on whom we must depend as a Comforter and guide, a helper of our infirmities, the inditer of our prayers, and of the Scriptures, is any less than God. See John xiv. 16; xvi. 13; Rom. viii. 26 and 27 and 2 Pet. i. 21. But the terms, Spirit, Spirit of Christ, Spirit of life &c., are frequently used in the Scriptures to denote that spiritual life which is imparted to the elect in regeneration, and is so to be understood even when printed with a capital S. We find these terms so used, Rom. viii. 2, 9 and 10 as well as in other places. It is very common among men to denominate this spiritual life, *grace*; but I know of no text of Scripture in which the term *grace* is definitely so used. It is used to denote the sovereign love and favor of God as reigning in and throughout the everlasting covenant and gospel dispensation as distinguished from the conditions and wrath of the law. Hence not only is salvation in the whole, ascribed to grace as flowing from God's love to the objects of it in Christ Jesus, independent of all works done by them as children of Adam, but the different branches also and parts of it, are thus ascribed to grace, as being of God's appointment in love, and not of the creatures procuring, and that, even down to the privilege granted to Paul to preach among the Gentiles the unsearchable riches of Christ, and to suffer the persecutions and trials incident thereto. See Eph. iii. 8 and Phil.

i. 7. As therefore all and every part is of grace, the term *grace* is frequently used in the Scriptures to denote particular privileges or blessings bestowed as in Phil. i. 7 just referred to, in which the Phil. brethren are represented by Paul to be partakers of his grace, in being partakers of his bonds or similar persecutions, and of laboring for the defence of the gospel. In this view of the use of the term *grace*, we see there is a propriety in denominating the spiritual life of the believer, *grace*, though, as before remarked we do not find it so called in the Scriptures. It is certainly of the sovereign favor of God that it is imparted to any of us. Thus we see that the difference between the Spirit of God and the grace of God is this; that the grace of God is the sovereign acting out of his love, toward the objects of his favor; and that the Spirit of God, is God himself in his distinct relation and manifestation as Holy Ghost. I have aimed to confine myself in this communication, with one exception to the immediate subject of the enquiry, otherwise I might have extended the remarks on personality to a notice of the distinct relation, of Christ Jesus as the one Mediator, as being evidently a personal relation, as also on the use of the term Holy Ghost, in some instances to denote an emanation from the Holy Ghost, as in Acts ii. 2 and 3 compared with verse 16 and 17. But this is sufficiently extended, and if I have succeeded in illustrating the subject correctly, may the Lord be thanked.

Your's affectionately, S. TROTT.

For the Signs of the Times.

Roxbury, N. Y., Nov. 17, 1847.

BROTHER BEEBE:—I perceive, by your paper which we commenced taking about eight months ago, that many have written you from various places, relating the dealings of God with them; but perhaps none of them so unworthy as myself. If however you will bear with my weakness, I will try to give you a short statement of what I think the Lord has done for me in days that are past. In the year 1828. It pleased the Lord to show me my lost and sinful state and condition, I was made to see that I was a sinner against God, but how to escape I knew not. I tried to pray the Lord to have mercy on me, but the more I prayed the worse I grew. I had sinned against a holy and righteous God, and I could see no way possible that the justice of God could be maintained if he should justify such a wretch as I felt myself to be. My former pleasures were at an end; for I could find no satisfaction in the company and in the things which I once enjoyed. These words of the poet sounded in my ears,

“Throned on a cloud, our God shall come,
Bright flames prepare his way;
Thunder and darkness, fire and storm,
Lead on the dreadful day.”

I labored hard to conceal, as much as possible, my feelings, and I felt the best when alone, I desired mercy, but it appeared right and just that God should send me to hell, for I deserved nothing less; but I could not bear the thought of leaving the world in such an awful condition. It grieved me at

heart that I had sinned against so good a being, who only has power to save me; for I am persuaded that nothing but the blood of Christ can cleanse so vile a wretch. I was willing to be deprived of every earthly enjoyment if my life might be spared. At one time when I was alone, my family being absent, and I never expected to see them again, for it seemed to me that I could live no longer, in anguish of soul, I began to wring my hands and cry to the Lord to spare my life, when these words came into my mind. “Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.” I then felt willing that the will of the Lord should be done. I exclaimed,

“Here Lord I give myself away!
’Tis all that I can do.”

My burden of guilt left me, and truly I can say my joy was unspeakably great, and full of glory. The Lord appeared to me to be the chiefest among ten thousand and the altogether lovely one. Old things were done away, and behold all things had become new. A few weeks after this I related my mind to the 2d Roxbury church and was received, and on the day following was baptized. This was a joyful day to me, I could say, with the poet,

“Not a wave of trouble rolled,
Across my peaceful breast.”

Soon after this, I became much alarmed respecting my exercise of mind; I feared exceedingly that I had been deceived, and that I had deceived others: for all seemed to be but vain imagination. Since that time I have passed through various scenes. Sometimes I feel to rejoice in the goodness of God, and at other times I feel to mourn over my unworthiness. Indeed I never see a moment that I feel worthy to have a name or a place among the children of God. They look to me like the excellent ones of the earth, and I believe they are safe; for the Lord has said, “My counsel shall stand, and I will do all my pleasure.” Therefore I am confident that the redeemed of the Lord, shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain joy and gladness, and sorrow and mourning shall flee away. “Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” No; for in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. I have omitted many things that I would like to notice, but fearing that I may be too lengthy I will close.

Yours truly, MARY POWER.

For the Signs of the Times.

CONTROVERSY.

The common acceptation of this word is, *disputation*, but it is used to express that idea in different forms; one form is that of angry disputation,

prompted by either personal resentment or love of popularity, in which the controvertist aims at victory and stops at no artifice to prostrate his antagonist. In this sense the term is offensive to the humble and honest hearted advocate of gospel truth whose aim is neither that of personal resentment nor mere victory over his opponent, but whose motive is the honor of God and defence of truth; and who aims, so far as relates to personal feelings, to the benefit of his opponents; but not for the sordid gratification of a mean victory in which his opponent is mortified and not benefitted.

Another form is that of an earnest defence of certain principles, from an honest conviction of their truth, and a consciousness of obligation to sustain them when they are called in question. Now it is utterly impossible for a servant of Christ to discharge his duty and avoid controversy, in the latter acceptation of the word. The gospel, in the general acceptation of the term, embraces certain fixed principles, principles which have ever been unpopular in the world; and consequently have met with opposition an opposition which has enlisted the wealth, power, learning, and popular applause of the world. This being the case, how is it possible to maintain the truth without controversy? The fact is, controversy cannot cease until truth ceases to have an advocate on earth, or opposition to truth ceases; but so long as Christ has a servant on earth truth will have an advocate, and error an opponent. Christ was himself a controversialist, in the sense we are now viewing the term, and so were his apostles, and all subsequent ministers of the gospel; if any are disposed to question this, we will refer them to the history of the church from its organization to the present time. The servants of Christ have had to be controversialists, in spite of themselves, their timid brethren, and an opposing world. But, it may be said, so far as it relates to open enemies, the position is correct, but it should be excluded from among ourselves, because it tends to excite unpleasant feelings, and to give occasion to our enemies to exult; but to avoid this, it is necessary that all error should be entirely excluded from the church, which is not yet the case; for altho' the real church of Christ, by which I mean the redeemed family, is absolutely protected from fatal error, yet the visible church is not thus protected from the inlet to error, which, if carried out, will lead to the most pernicious results. To sustain this conclusion, we need only refer to the church of Galatia. We readily admit that we should view the two in very different lights; a brother should be viewed very differently from an open enemy. The former claims our brotherly sympathy, and should be treated as a brother; but the latter is viewed as an avowed enemy from whom we expect no quarters, and to whom we can give none. In our contest with the one, we hope for an honorable peace on gospel grounds, but with the other, the war is interminable.

But, as the controversy in view is a contest between truth and error, it makes no difference where error exists, truth will detect and expose it; for

error in a brother is as obnoxious to truth as if found in an open enemy. Indeed an error in the church is more to be dreaded than out of it, and for this reason, an error in the church or in a brother should claim our earliest attention; especially when it is likely to break out and cause confusion among us, and of the two evils, it is better to have a little trouble, in a timely detection of error, than to realize its ultimate results, in severing the body; for truth and error cannot long occupy the same house. There is one thing however to be regretted, that is, that brethren who are honestly in pursuit of truth, when called to take different views on some points, are apt to manifest a little too much of the *old man*; we should keep in view one thing, that is, that the best of men are but men at best, and that the brightest saint on earth, when he goes to heaven, will have to leave a great deal behind him. Indeed we find in our brethren all those constitutional peculiarities which are common to poor fallen man. In one we find a peculiar timidity and aversion to every thing that looks like contention. Now this, however amiable it may appear, may, and indeed, often does, lead to a dishonorable surrender of truth, or if not a surrender of it, a criminal neglect to defend it when fairly called to do so. In another we find a controversial spirit; always ready for conflict. Now, however valuable this may be to the heavenly warrior, it may involve its possessor in unnecessary conflicts. In another we see that self importance which cannot brook the least opposition. Now we see that all these and many others exist in God's children, and while it becomes us to watch ourselves, and to guard against these things; after all we must take poor human nature as we find it, not as we would have it to be.

But the existence of defects in us, and the liability to find them mingling in every thing we do, is no reason why we should, to avoid them, cease to contend earnestly for the faith once delivered to the saints; that will not do; for if we should act on that principle, we would become *do-nothings*, in the most literal sense of the term. What is there in all our doings that is entirely free from impurity? The writer of this, has often tried to ascertain whether he ever performed an act in his whole life that was entirely free from selfishness, and has always failed. True, he does not set himself up as a standard; but he does hope there are many of his brethren in advance of him in this, as in many other particulars. It must be admitted that the leading motive of every true servant of God is the honor of God, and in this he partakes of the spirit of Christ; for if we be without his spirit, we are none of his, and it is evident that the honor of his Father was a leading motive in all he did. But although this is the case, it is a hard matter for us, while in this imperfect state, to rise entirely above self in anything we may engage in. This being the case should tend to humble us, and to prepare us to bear with each other's infirmities, as well as to put the best construction on the acts of others. This I have found to be of advantage to me. I have tried to make

it a standing rule with myself, to put the best, and not the worst, construction I possibly can on the acts and words of my poor erring fellow beings, and particularly of my brethren; and to this I have been led by a sense of my own imperfections. In contemplating my own, and the imperfections of others, I am led to attempt a comparison between the present and future condition of the children of grace. Now we have to mourn over them in ourselves while we grieve to see them in others, but then we shall neither see nor feel them. Here brethren sometimes, by an unguarded word or act, grieve each other, but there, such words or acts will never occur. Here self will mingle more or less with all we do; but there, Jesus will be "all, and in all," in the full sense of the word.—But I must conclude by subscribing myself your old correspondent,

OBSCURATUS.

For the Signs of the Times.

Canton, Mich., Nov. 13, 1847.

BROTHER BEEBE:—I herewith transmit the proceedings of the Old School annual Meeting held with the church of Canton, on the 25, 26, & 27th days of June, 1847. I acknowledge that an apology is due from me to the brethren of that meeting for not having forwarded them at an earlier day. The main reason for the delay was, I could not recollect the texts which were preached from by some two or three of the brethren. I thought I could either recollect or learn from others what they were, but up to this time I have not been able to. This may appear a little strange; but it is not more strange than true. The cause of this, (undoubtedly in my mind,) was that a scandalous report against one of our brethren was whispered into the ears of a brother of another church, and he, feeling confident that the report was true, whispered it to the brethren from the other churches generally, and finally this brother and some two or three others concluded to inquire of some two or three of us, whether the report was true or false, but none of us had any knowledge of the matter. The report alleged was that a certain colored man, within call of us, had been an eye witness of the matter embraced in the report; and that the offence had been committed in presence of the said colored man no longer ago than the preceding week. Forthwith on hearing this, I went with another brother and inquired of the colored man, whether he had seen, or had stated what was reported, and he, very frankly and apparently very honestly said that he had neither seen nor reported any thing of the kind. And after a very thorough inquiry of the matter, not only of the family of the brother, in whose presence it was said to have transpired, but from others who were said to have been present at other times when the same offence was said to have been committed, I have not been able to obtain one item of proof that the report had any foundation in truth. I believe that the report was designedly fabricated for the purpose of lowering us, if possible, in the estimation of our brethren in other churches.

I have studiously avoided giving names of persons implicated, or the title of the offence charged, as I do not wish to censure any of the brethren, as designing to injure our feelings; but I hope it will serve as a lesson to us all to beware how we take up and circulate reports prejudicial to the feelings or reputation of our fellow creatures, especially of our brethren. This may account for our failure to recollect some of the texts, and consequently for the delay to forward our proceedings for publication. In all other respects our meeting was harmonious, and the exhortations and admonitions were of the bible stamp.

Proceedings of the Annual Meeting of the Old School Baptists of the state of Michigan; held with the Canton church, Wayne county, June 25, 26 & 27, 1847.

June 25; Meeting was opened, at half past 10 o'clock A. M., with prayer by Eld. J. P. Howell, and preaching by Eld. N. D. Rector of New York state, from Mat. v. 20. "For I say unto you, except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." In the afternoon preaching by Eld. James P. Howell, (text not remembered.) After singing and prayer, the meeting was organized, by appointment of Elder Benedict Moderator, & A. Y. Murray Clerk.

Letters and credentials from the churches were called for and read.

Received messengers from

AVON AND OAKLAND CHURCH, Elders Benedict and Leet, and brethren Brown and Hammond.

FAIRFIELD CHURCH, Elder J. Carpenter, and brethren John and Wm. L. Carpenter, Briggs, Livesay, A. Holmes, and Bragg.

HILSDALE CHURCH, Eld. J. P. Howell.

LEONIDAS CHURCH, no letter or messengers.

Eld. N. D. Rector, as a visiting brother, was invited to a seat with us, and to take part in the business of the meeting.

Resolved, That our next Annual Meeting be held with the church of Fairfield, Lenawee Co., Mich., on Friday before the fourth Sunday in June, 1848, and the two following days.

Resolved, That the proceedings of this meeting be signed by the Moderator and Clerk, and published in the Signs of the Times and Monitor.

Adjourned until to-morrow morning, 10 o'clock.

Saturday, June 26, 10 o'clock, A. M. Worship and preaching by Eld. Leet, from Heb. x. 14. "For by one offering, he hath perfected forever them that are sanctified." After the usual intermission, Eld. N. D. Rector preached from 1 Tim. iv. 10. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men."

Adjourned until 9 o'clock, to-morrow morning.

SUNDAY, JUNE 27.

Preaching by Eld. Benedict, (text not remembered.) In the afternoon, preaching by Elder J. Carpenter from John v. 39. "Search the scriptures," &c., after which Elder Rector preached, (text not remembered.) After prayer by Eld. Howell, the meeting was adjourned.

A. Y. MURRAY, Clerk.

EDITORIAL.

NEW VERNON, N. Y., DECEMBER 1, 1847.

"QUESTIONS FOR YOU."

In our paper for August 15, we copied from the "Western Christian Journal," of Columbus, O., (a new school Baptist periodical,) thirteen questions under the caption which we have placed at the head of this article. In stating his questions, it will be recollected, the writer of them stated that there were 600,000,000 of heathen perishing in ignorance of the gospel, that they were "dependent on us, who have it, for a supply, that the Lord Jesus Christ has told us to supply them with it, that we ought to be as willing to devote our lives to carrying or sending it to them, as Christ was to devote his life to providing it, that we ought to retrench our expenditures, which fashion demands, to enable us to do more to save them, that if we withhold from them such savings &c., they, for our neglect, will have their part in the lake that burneth with fire and brimstone. The questions involved substantially what we have represented above; but by referring to the 16th number of the current volume, the reader will find the questions copied verbatim.

In return we stated a number of questions for the consideration of the writer, and for the editor of the aforesaid Journal, demanding of them, whether Christ was not himself that Bread of Life, which they would have us send to the heathen; whether they considered him an article of merchandise, that can be estimated in dollars and cents, if Christ, the Bread of Life, can be bought with the money which we might save by retrenchment, &c., whether it be less wicked now to believe that Christ, the Bread of Life, or the gifts of the Holy Ghost, can be bought with money, than it was when Simon Magus offered to procure them with the same kind of filthy lucre; and finally, we inquired whether they believe that God has made the salvation or damnation of one portion of the present inhabitants of the world to depend upon the will, or works, or money, of another portion of them. And in some concluding remarks, we labored to show them, that they were representing the blood of Christ to be of less virtue and efficiency in the salvation of sinners than money.

If it be true that 600,000,000 of the heathen are now being consigned to the lake that burneth with fire and brimstone, for the want of money which we could supply by some self denial, retrenchment, &c., then it cannot be less true that money can save them; for, if money cannot save them, then they are not now going to hell for the want of it. And if money can save them if contributed and applied, as they represent; and the blood of Christ which they represent to have been shed for them, has not prevented their being now perishing and going down to the fiery lake, for want of money, then it must follow that the blood of Christ is less efficient and virtuous than money, if applied, would be. We labored, earnestly and honestly to show that the sentiments inculcated in the article, were heretical; and sub-

versive of the doctrine of Christ our Lord, as taught in the scriptures, and in former times held by all sound and intelligent Baptists.

We did not expect a candid answer to our appeal, from the editor of the Journal, nor from the writer of the questions; but that our readers may be enabled to judge of the courtesy, candor, temperance and christian humility, we here copy the reply of the Journal.

'QUESTIONS FOR YOU.'

The above is the caption of a series of *very solemn* interrogations in regard to our duties and responsibilities to the heathen, which appeared in our paper some time since as a selection, but which we did not have the honor of waiting.

An editor of a paper, however, called the "Signs of the Times," published in New Vernon, N. Y., has belched upon us instead of the author, sulphurous flames and smoke, for endorsing them. A more strange medley of blasphemy, fanaticism, ignorance, and unintelligible nonsense could scarcely be jammed together.

Our attention would never have been called to it, if a transient visitor had not accidentally taken up the paper from a mass of others, noticed the article, and passed it to us.

The paper is received at this office as an exchange paper, but is never read, at least by the writer of these lines. A glance at the name when taken from the office, is sufficient to have it consigned to the mass of rubbish which accumulates in an Editor's office. The very sight of it is repulsive, knowing the ignorance and fanaticism which it contains.—This may seem harsh and disrespectful, but a paper in this enlightened age, which advocates *such doctrines in such a manner*, can be deserving of no better treatment.

As to 'answering' that editor's interrogatories, as requested, it would be acting contrary to the admonition of the wise man in Proverbs xxvi. 4. But we must urge him affectionately to examine his own heart, & the foundation of his own hopes, to see whether he has builded on the "Rock of Ages," as he discovers so many evidences of an unregenerate spirit, lest he be deceived and be found to have deceived others in the great day of account! "Many shall say in that day, Lord, Lord," &c., but to whom the Savior shall say "Depart into everlasting fire prepared for the devil and his angels!"

Conscious as we are that what we may say, must fail to produce reformation until the Lord shall open the eyes of the misguided revilers of truth, we feel disposed to offer a few remarks upon the article copied above. We have no disposition to resent, or even complain of being called *ignorant*, or *a fool* that should not be answered, because of our determination to know nothing in religious matters, save Jesus Christ & him crucified; for we are willing to become—what? *a fool*, for Christ's sake, and rejoice in that gospel which is to the *wise and prudent*, a system of foolishness, to the Jews a stumbling block, and to the Greeks foolishness, being fully persuaded that the same gospel is unto all them that are called, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. And we see our calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath

chosen the foolish things of the world to confound the things which are mighty. •

It is gratifying to know that the charges of *blasphemy, fanaticism, ignorance and unintelligible nonsense*, are substantially the same which were heaped, by the wise and prudent of the first century, upon our Blessed Lord and his apostles, and that the advocates of truth and opposers of heresy have been subjected to the same charges in every subsequent age; and we desire not to be thrown out of so good company, by any new set of opprobrious epithets coined expressly for our designation. Welcome therefore, thrice welcome, Mr. Journal, to lavish them on us. But if the editor of the Journal or any other person will show that blasphemy or fanaticism are involved in our doctrine, or in our manner of defending it, we will, so far as in us lies confess our fault, and abandon what ever may be proved to be contrary to the word and spirit of the truth as it is in Jesus.

The editor of the Journal says, we have *belched on him, instead of the author, sulphureous flames and smoke*. We presume he does not mean that we have literally thus belched on him; nor can we perceive how his language can apply figuratively unless he means, to apply the figure as it is used, Isa. xxx. 33; compared with Ps. xcvi. 3; and 2 Thess. ii. 8. The breath of the Lord with which he will finally consume his adversaries, is compared to a stream of brimstone in its effects on them, and the spirit of his mouth with which antichrist shall be destroyed, is understood to mean the word that comes from the mouth of God; if the editor alluded to these figures as used in the scriptures, we are only charged in this particular, with belching out on him the words which God has spoken. If what we have quoted from the scriptures have scorched and offended him; if they are now to him as sulphureous flames and smoke, what must he realize when from the mouth of God the same words shall issue forth in fiery streams, for the destruction of all his enemies? We have virtually said to him, "The Lord rebuke thee," by quoting to him what God has said, and it is to him as the suffocating smoke of burning brimstone; but when that rebuke shall be applied by him, at whose voice the earth and heavens flee away, what refuge shall then hide him from the wrath that shall come down on the opposers of truth and righteousness?

We would regard his admonition to us, to search our own heart &c., as friendly and kind, if it were not for the very evident hypocrisy in which it is uttered. After calling us a fool, a blasphemer, a fanatic &c., to pretend to admonish us *affectionately*, is too great an outrage on common sense to deceive even the simple. Nevertheless, we desire to profit by the admonition, and truly to search our heart, and we pray the Searcher of hearts and tryer of the reigns of the sons of men, that he may search us thoroughly and purge us from all guile.

We were not a little surprised that the editor of the Journal, should apply to the *anti-effort, do-nothing* Baptists, as they call us, the passage, with which he has closed his extraordinary article. As

though the Old School Baptists, and the New Order, were to change places, "in that day," and the Old Do-Nothings, begin to say Lord we have preached in thy name, we have done many mighty things, such as sending the bread of life to the heathen, evangelizing them, and converting the world. We have got up and sustained many mighty national religious institutions which have done immense good; as witness our Mission Societies, our Tract and Bible Societies our education and Theological establishments, our anxious benches and all our machinery with which we have done so many wonderful things. Is it not strange that the New School should indulge a suspicion that we were to take the words out of their mouths at that time. But, we have probably said enough on this subject. We leave the editor, his writer, and all who love darkness more than light, in the hands and under the management of Him whose voice once shook the earth. And if it be in harmony with the counsel of God, may he save them from their delusion, for his name's sake.

WHAT PENNIES CAN DO!

GREAT ENTERPRISE:—THE WESTERN STATES TO BE PURGED OF ALL POPERY AND FALSE RELIGION, AND MADE AN UPRIGHT AND CHRISTIAN PEOPLE!!—*Not by blood, nor by grace; but by my Pennies, saith the Brooklyn Sunday School Missionary Society!!!*—The following extract from the Annual Report of the Secretary of the 1st Baptist Sunday School Missionary Society of Brooklyn, N. Y., is copied from the New York Recorder of the 17th ult.

"We are once more permitted by a kind and indulgent Providence, who rules over the destinies of all mankind, to assemble together to celebrate the birth-day of a society which, under present auspices, bids fair to become a part of the great system of means by which christian principles will be diffused throughout this far extended country.

We can by energy, exertion, and perseverance, accomplish much more than may at first sight seem possible. If any of us should, ten years hence, traverse through the western country, and hear the history of many of the churches there, we would find that many of them would trace their origin back to the receiving of a ten dollar library for a Sabbath School from the 1st Baptist Sunday School Missionary Society, of Brooklyn.

The contributing of a single penny, however small it may appear at first sight, will, when placed with others, accumulate a flood that will cleanse the West, and wash all Popery and false religion from among them, and make them an upright and christian people, and an example that the Pope and priest-ridden churches would do well to follow.

We must exert all our energies to establish Sunday Schools among them, and have them supplied with teachers that are every way calculated to inculcate in the youthful minds of their pupils the fundamental principles of morality and virtue; so that when their fathers have passed away from the arena of public life, they can fill their places with credit to themselves and with honor to the interests of their country and their religion. When they come to assume this weighty responsibility, our prayers are, that the good principles contained in those volumes that we have been the humble instruments of sending them, may prove a talisman to guide and control them in the adminis-

tration of the benign principles of civil and religious liberty.

It will be seen from the Treasurer's report, that we have collected \$111 75, but \$13 86 more than last year, while the expenditures exceed the previous year \$95. At our last anniversary there was a balance in the treasury of \$85 85, while now we have but \$25 56; showing clearly that our means will be wholly inadequate to meet these increasing demands, unless our contributions materially exceed those of the past year. Consequently you will perceive that renewed perseverance and energy is called for on our part, to supply these urgent demands, and contribute freely and unreservedly to the accomplishment of such an important and benevolent object.

We have supplied them the last year with 30 libraries, comprising 3,000 volumes, or about 375,000 pages of useful and instructive matter. Thus is the good cause progressing, which in all human probability is doing its destined work in the enlightenment and civilization of the thousands of destitute children who inhabit the great and growing west: and unless we renew our diligence and efforts, we shall fall short of meeting their demands, and our most sanguine and earnest expectations will have failed to be realized."

And this is what the Recorder, registers upon its journal of this nineteenth century, as the "Benevolence of Sunday Schools." From the sound of the trumpet which gives notice of this *alms giving*, we conclude that the pennies which jingle so charmingly in this enterprise, are the proceeds of a system of taxation upon, or voluntary contribution by the children of the Sunday School, who are induced to deny themselves of the luxury of sugar candy, and toys, in order to swell the funds by which they are made to believe that the Great West is to be christianized. This is a sort of double game at Benevolence. The Sunday School Union, is organized, for the benefit of the poor children, as a charitable institution; and the Sunday School Missionary Society, is organized for the purpose of fleecing them of their pennies. The pennies thus adroitly collected from pauper children, are placed, like the jewels which the Israelites borrowed from their Egyptian neighbors, into the hands of some priest who can make of them a calf on which they may be taught to rely for the salvation of the millions who inhabit the West. In the fancy sketch painted by the Secretary, what wonders are ripening for the poor benighted, popish, and unwashed heathen of the West! These consecrated *red cents*, or to be more dignified in our language, this calf is expected in the brief term of ten years to present to the astonished traverser of the West, many churches which shall have arisen from a Ten Dollar Library purchased with the pennies contributed by the members of this same 1st Brooklyn S. S. Missionary Society! Yes, "tracing their origin," not to the election of grace, the provisions of salvation given in Christ Jesus before the world begun, but "to the receiving of a Ten Dollar Library for a Sabbath School, from the 1st Baptist Sunday School Missionary Society of Brooklyn."

What a wonderful age we have fallen upon. Why, if Job and David had lived at this time, and had known the saving and cleansing qualities of pennies, they would not have mentioned *snow wa-*

ter, and nitre and much soap, pshaw! what signifies washing with such inefficient things. Rivers of Oil, and thousands of rams, have failed to produce the great salvation which is confidently talked of, as likely to result from "a single penny." O, thou mighty penny, Noah, David and Job, were not as potent as thou art reputed to be. Had they all stood before the Lord, they could not save either son or daughter; but thou art expected to go forth in all the might of copper currency and outstrip the patron saint of Ireland, and not only exterminate the *toads and snakes*, but with them all the pollutions of heresy, and to make the wild men of the West, "an upright and christian people." How the Pope must tremble, when he hears of the pennies of the Brooklyn Society. Ah! poor fellow, what will he do now? And what lasting obligation will the inhabitants of those States away off in the dark regions of *sun down* be under to the benevolent people of Brooklyn. How vain are all their Colleges, and high schools, their ministry and churches; they are regarded as sitting in shades of sable darkness, delusion, and heresy; but a brighter day is about to dawn on them. \$111. 75, all in shining red pennies, have been raised in Brooklyn, for their especial benefit, and these all, with perhaps a percentage required for incidental expenses, to be laid out for the amelioration of their condition.

From the Gospel Standard.
ELECTION.

"Even so, then, at this present time also, there is a remnant according to the election of grace." (Rom. xi. 5.)

Election of God is a truth so distinctly and positively declared in the Scriptures, that nothing but human ignorance, legal prejudice, pride, self-love, or enmity against God and his revealed will, can dispute or deny it.

The Scriptures clearly reveal the election of God's redeemed church and people: "According as he hath chosen us in him before the foundation of the world, that we would be holy and without blame before him in love." (Eph. i. 4.) "There is a remnant according to the election of grace." (Rom. xi. 5.) "The election hath obtained it, and the rest were blinded." (Rom. xi. 7.) This election of God is an act of distinguishing love and of sovereignty, irrespective of any goodness whatever in the creature. It is eternal, personal, absolute, immutable, unconditional, and in Christ. But the glories of election consist not only in the act of God's free grace and immutable love, but in what it elects unto. It elects unto grace and glory,—all needful grace here, and eternal glory hereafter. All spiritual blessings and eternal life are, therefore, secured to the elect by the act of election. Election not only elects their persons, but elects them unto all grace-blessings in this life, and eternal glory in the life to come. The Lord, therefore, "gives grace and glory," (Ps. lxxxiv. 11.) because he has elected the partakers of them thereto. How impossible, then, for one of the elect to come short of that grace and glory! For we must bear in mind that election is the act, not of man, but of God, who cannot lie, err, nor change. Election once passed must remain immutable.

But let us notice a few things unto which the elect are elected.

1. They are elected unto *divine calling*; "Who hath saved us, and called us with an holy calling,

not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9.) "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. viii. 28.) From this we learn that effectual calling is the fruit of eternal election, and the work of God the Spirit. According to this electing purpose at the set time Saul of Tarsus, on the road to Damascus, is suddenly called to be Paul the Apostle; and the Philippian jailor called to be a saint. And every elect sinner at God's set time is called with a holy calling out of darkness into light, and from the kingdom of Satan to the kingdom of Christ. Some are called sooner, and some later, as John and Jeremiah from the womb, and the thief on the cross an hour before his death; but not one of the elect shall fail in due time to be called, because they are elected thereto.

2. They are elected unto *conforming to the image of Christ*. "He also did predestinate to be conformed to the image of his Son, to suffer with him that they may be glorified with him, for it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. i. 29.) To suffer the persecution of enemies and endure the blows of both real and professed friends; to suffer tribulation of mind; to suffer Satan's temptations and fiery trials of faith; to suffer the motions of sin, and the carnal mind working in the flesh; to suffer soul-burden and divine desertion, coldness, and deadness; to suffer bodily affliction and temporal adversity. To suffer all these in a variety of ways and in different degrees, but all sent or permitted in loving kindness and for good, is a paradox which the world can neither understand nor believe, but electing love hath predestinated every vessel of mercy unto these things for their good and God's glory.

They are elected unto an *experimental enjoyment of the blood of Jesus Christ*. "Effect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." (1 Pet. i. 5.) Thus they are elected to experience, by the sanctification of the Spirit, Christ and his atoning blood.

4. They are elected to the *adoption of sons*: "Having predestinated us to the adoption of children by Jesus Christ." (Eph. i. 5.)

5. They are elected unto good works, and to a righteous life and conversation, not as works of merit or of justification, but as fruits of the Spirit, adorning the doctrine of God our Savior: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.) "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John xv. 16.) The saints being elected unto good works, do, notwithstanding all their failings, and the sensible feeling of their utter unworthiness in self, compared with the world lying in wickedness, live a holy and righteous life, and spend the time of their sojourning here in fear. They are, therefore, called the righteous nation which keepeth the truth, and shall enter into glory at last.

6. They are elected into *salvation*: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." (2 Thess. ii. 13.) "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. v. 9.)

7. They are elected to *eternal life*: "As many as were ordained to eternal life believed." (Acts xiii. 48.)

8. Christ elected from among his disciples

twelve apostles, and the evangelists to write his gospel, and all the preachers he sent forth to preach.

Thus we see the gracious act of God's election infallibly secures all grace-blessings in this life, and salvation and eternal life in the life to come. Now, if election had not secured these glorious blessings, they would all have been conditional, and might all have been lost, and the possession of them too. But God's gracious election hath eternally secured all the blessings and the blessed.

Now, God's election is not only believed in by the children of God, but when the Spirit blesses the soul with a little hope of interest in it, and shines upon the doctrine of it with light and unction, it is received into the heart and affections as a precious and solemn truth; and it will humble the heart, and cause praise and thanksgiving to God for revealing his electing love. But Pharisaism, universal charity, and self love, hate it, and Hart gives the reason:

"Why so offensive to their eyes
Doth God's election seem?
Because they think themselves so wise
That they have chosen him.
Election! 'tis a word divine;
For, Lord, I plainly see,
Had not thy choice prevented mine,
I ne'er had chosen thee.
Empty and bare I come to thee
For righteousness divine;
O, may thy matchless merits be,
By imputation, mine."

JABEZ

Preston, March, 1847.

OBITUARY.

Miss BETSEY BIXBY departed this life, Nov. 1, 1847, in the 54th year of her age. Her mind had been steadfastly fixed on Christ, as the Author and Finisher of her faith for a number of years. She suffered much for a few weeks before her death; all of which she was enabled to bear with becoming resignation to the will of God. She was aware of her approaching dissolution, and talked of her departure with sweet composure.

MARTHA TURRELL.

N. B. Miss Bixby died, we presume at her late residence, in Susquehanna County, Pa. [Ed.]

DIED, At Mt. Hope, on Saturday the 20th ult., after a short but severe illness, Miss CYNTHIA, youngest daughter of Mr. Alsop Vail, aged about 22 years.

On the same day, near this place, Mr. CORNELIUS HULSHOPPLE aged about 18 years.

At Otisville, on Sunday morning, the 21st inst., Mrs ABIGAIL, wife of Mr. Thomas R. Palmer, aged 35 years.

Sister Palmer was a beloved member of the New Vernon church, for several years her health has been very imperfect; but she was enabled to bear with christian fortitude and submission to the divine will, her suffering, as also her last illness by which it pleased our Heavenly Father to unfasten the cords of mortality that her ransomed spirit might enjoy uninterrupted rest in glory.

She has left a bereaved husband, and two young children, with an aged mother and large circle of relatives and friends to mourn the loss which they sustain in her early departure. The church also from whose visible number she is removed, feel deeply sensible that the Lord has called home one of our most worthy members.

BROTHER BEEBE:—I send you by request, the following notice of the death of CAPT. HENRY FAIRFAX, and also of Mrs. FAIRFAX. Capt. Fairfax, died at his residence, Freestone point, near Dumfries Va., Oct. 6, 1847, after a sickness of about three weeks, in the 74th year of his age. He was a Baptist, and decidedly an Old School Baptist in sentiment and feeling to the last. He was baptized, I think, about the year 1817, and joined the Baptist church

in Alexandria, but soon removed his membership to the Chappawamsic church of which he continued an active and useful member, and as such much esteemed for a number of years, but for the last few years was in a state of exclusion. He was a man naturally of strong passions and prejudices, and having by his enterprise and energy acquired great wealth, which of course does not tend to make us esteem others better than ourselves, in consequence of a difficulty which arose between him and certain other members, he withdrew from the church, and was consequently excluded. The same causes above alluded to, seemed still to bar his making any attempts to be reinstated; though otherwise he manifested an interest in the cause of truth, as he also resisted the attempts and flatteries used to induce him to connect himself with New Schoolism. I have occasionally called on him within the last three or four years, and have uniformly found his conversation on doctrine and experience to be such, as to impress me with the belief, that he was a subject of grace, and with the hope, that the Lord would again restore him to the church. But as is shown, the Lord did not so design. This is one among many cases which I have noticed, which indicates to me that the Lord is at this time in a special manner, divesting his church, like the reduction of the army of Gideon, of every thing that might induce the idea of worldly influence being enlisted in its support; that when the time comes for it again to arise, it may be manifest that the Lord alone exalts it. I am informed that Capt. Fairfax was very comfortable as to his hope in his last illness, bearing with great patience the severe suffering he endured. He at no time expressed a wish to recover, but repeatedly prayed for more strength and patience to bear his sufferings; and would speak of the greatness, goodness, and unbounded love of the Savior. On one occasion shortly before his death, his daughter asked him if he was happy: he answered, "O yes, yes, the Lord is good, his mercy endureth forever."

Just one month after his decease, Nov. 6, died his bereaved partner, Mrs. FAIRFAX, in the 56th year of her age. She died suddenly; of her disease I am not informed. She was the third wife of Capt. Fairfax, left two children, a son and daughter, both yet unsettled and young, who have thus been called in a short period to be bereaved of both of their affectionate parents, and to witness their pleasant home, being broken up and made desolate. May God be their guide and protector; and may he manifest himself both as their Father, and the Father of the other children and relations of Capt. Fairfax, in bringing them to know and trust in him as revealed in Christ.

Yours in love, S. TROTT.
Centreville, Fairfax Co., Va., Nov. 13, 1847.

MARRIED.

At Warwick, Nov. 4, by Eld. P. Hartwell, Mr. ELIJAH F. HOPE of Lenox, Mass., to Miss EMILY ROE, daughter of Joseph Roe Esq., of Warwick.

On the same day, at Warwick, by the same, Mr. EDWARD T. SEELEY, of Chester, to Miss ARLENA WOODRUFF, of Warwick.

In Mamakating, on Saturday, Nov. 20, by Eld. G. Beebe, Mr. HENRY HARDING, of New Vernon, to Miss CATHERINE PHILLIPS, of the former place.

RECEIPTS.

New York—Lewis Boughten, \$1; Eld. P. Hartwell, for Mrs. A. Siy, 1; N. V. Carpenter, 1; Stephen Decker, 1; R. Drum, 1; John Aldrych, 1; Wm. Cary, 1. \$7 00
Pa.—Barrel Lyman, 1; Joel Turrell, 1; John W. Wells, 1. 3 00

Ohio.—J. Williamson Sen. 1; Eld. S. Williams, 2. 3 00
Benjamin Page, N. C., 1; Richard H. Pense, Mo., 1; Eld. A. J. Coleman, Ala., 1; James Foster, Mich., 1; David T. Foster, Ky., 1; Albert Moore, Ten. 6; 11 00

Total, \$24 00.
Eld. S. Williams, O., (for Mrs. Jewett,) \$1.

POETRY.

For the Signs of the Times. SEASONS OF THE SOUL.

December's dismal days are come
With dark'ning clouds and storms,
Denoting dying nature's doom
In all its varied forms;
As sleep the death of man implies,
Which is but final rest;
And waking morn that ope's our eyes,
The resurrection blest.

The changing seasons of the year—
Of verdure and decay—
Of summer bright and winter drear—
Time's emblem night and day
Will still roll on with rapid flight
To their appointed number;
And then will rise the morning bright
When time in death shall slumber.

Then shall the angel's trumpet sound
In tones that thrill the tomb,
And wake the nations under ground
To rise from earthly loam!
Each sod, each sand and clod of clay
That clothes the throbbing earth
Shall then in living shapes array
In an eternal birth.

Chang'd from corruption's mortal state;
Made perfect by Christ's blood;
Then shall the saints in heaven relate
The cleansing of its flood;
And sing new songs of joy and praise
To God and to the Lamb,
And as their heavenly notes they raise
Will view the great "I AM."

Then, well may we with willing hearts
Endure the storms of life,
If God his sovereign grace imparts
To soothe their angry strife!
For what, though dark'ning clouds conceal
The Sun of Righteousness,
They soon will pass, and quick reveal
The glory of his face.

Though nights of darkness o'er us roll,
And wintry tempests rage,
The changing seasons of the soul
Will sooth the storm assuage;
While rays of living light divine
Will pierce the spirit's night
And on our souls reviving shine
With heavenly glory bright.

G. J. P.

New Vernon, Dec. 1, 1847.

OLD SCHOOL MEETINGS.

Olive, Ulster Co., N. Y., Nov. 21, 1847.

BROTHER BEEBE:—Please publish in the Signs, that an Old School Baptist meeting will be held, if the Lord will, with the church of Christ at Olive, on Wednesday and Thursday, the 22d and 23d days of December next, which will commence on Wednesday at 10 o'clock A. M. We cordially invite all Old School Baptists, both ministers and brethren to meet and worship with us.

JACOB WINCHEL, Jr.

An Old School Baptist Meeting will also, with the Lord's permission, be held with the Thompsonstown Old School Baptist Church, on Wednesday and Thursday the 19th and 20th days of January 1848. Brethren of the Old School Baptist faith and practice, are affectionately invited to attend.

The meeting will probably be held at a School house near Dea. Minor Benedict's, 2 or 3 miles north of Monticello, Sullivan county, N. Y.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell
CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.
DEL.—Eld's P. Meredith, L. A. Hall, J. Smart, W. Hitch.
DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,
GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leever, Eld. Abner Belcher, J. M. Holley, J. Gershara,
INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spittler, H. D. Banta, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs.

ILLINOIS.—Elders Thomas H. Owey, Tho. Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford, Dr. Ambrose,
IOWA.—Eld. J. H. Flint, W. Al. Morrow, A. L. Holgate.

KENTUCKY.—Elders E. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, A. Van Meter, J. Contermon, H. C. Callett, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams, J. M. Keannon, Joshua Rouse, Eld. James W. Dudley, E. d. Matthias Gossett, Eld. J. Theobald.

LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, and deacons Wm. Eustis, and Joseph Perkins, Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.
MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Elliptine, and Jas. Lowndes of Baltimore City.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty, and W. Hill, S. Canterbury, John Wilbanks, Esq.,
MISSOURI.—Elders H. Louthan, Wm. Davis, F. Reading, D. Lenox, T. Boulware; and brethren J. Thorp, Wm. Thorp, S. McGee, G. W. Zimmerman.

MICHIGAN.—Elders J. P. Howell, E. G. Terry, J. Mear, A. Y. Murray, H. Horton, A. Holmes, Esq.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

N. CAROLINA.—L. B. Bennett, J. S. Battle, J. K. Gross.
NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

NEW YORK.—Elders R. Burritt, Tho. Hill, M. Salmon, N. D. Rector, P. Hartwell, Charles Merritt, Wm. Sharp, B. Pitcher; and brethren Wm. B. Slawson, C. Hoga-boom, Gideon Lobdell, Charles Woodward, Cornelius Shons, Jacob Winchel, Jr., A. Brundage, J. Vaughn, L. L. Vail, Tho. Falconer, Henry Tibbetts, John Groat, John W. Livingston.

NEW JERSEY.—Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Hon. Peter Hoyt, Wm. H. Johnson.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, D. Roberson, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Da-bois, I. Sperry, Joseph Taylor, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Silas C. Byran, Eld. O. Mott.

PENNSYLVANIA.—Elders Z. D. Pasco, Eli Gitchell, H. Rowland, A. Bolch, Tho. Barton; brethren W. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, B. Vanhorn, J. Wells, Cortlin Skinner, Wm. H. Crawford, [North 7th street, corner of Willow, Philadelphia.]

SOUTH CAROLINA.—T. Earle, B. Lawrence, A. McGraw.

TENNESSEE.—Elder J. M. Watson, M. D., G. R. Hoge, Peter Culp, Wm. Bratton, Esq., W. Anthony J. L. Pamer, J. Harper, A. Moore, E. Moreland, P. C. Buck.

TEXAS.—May Manning Esq.

VIRGINIA.—Elder S. Trott, J. G. Woodfin, R. C. Leachman, Thomas Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, Wm. W. Covington, John Clark, J. Keller, J. Duval, J. Farr, S. Caldwell; brethren Charles Gullatt, W. Costin, John Martin, A. R. Barbee, M. P. Lee, James B. Shackelford, J. Hershberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McInturf, G. O'Dear, G. W. Crow, T. Lavendor Sr. Eld Thomas Walters.

WIS. TERRITORY.—Eld. J. D. Wileox, Eld. T. Bishop.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XV.

NEW VERNON, ORANGE COUNTY, N. Y., DECEMBER 15, 1847.

NO. 24.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

[Continued from page 131.]

Warwick, November 30, 1847.

DEAR BROTHER BEEBE:—In accordance with a promise made some time since, I resume the relation of those things which I trust the Lord has done for me. When that promise was made, it was my design to continue my narration so that it could be published in consecutive numbers of the "Signs." But a busy season of year, succeeded the date of my first communication, during which, with a body worn with fatigue, and a mind "barren and unfruitful," I felt unable to continue that which I also doubted the propriety of having commenced. For that doubt producing conviction, brought upon me a temptation which is yet hardly overcome. It appeared that after having commenced giving to my brethren a "reason for the hope within me," and affording them an evidence of my adoption in the family of God, that nearly all the evidence of my own relationship to that family, became extinct, and my hope exceedingly small. It appeared then, that one who felt so little that was in accordance with the spirit of Christ;—so little love for His cause, and His people;—was so much conformed to the world, and worldly things; could not be interested in the things of the kingdom of righteousness, and to attempt further evidence that I was, would be sheer hypocrisy. While thus troubled, another difficulty arose, still more formidable. It was as if one had addressed me thus: "Have you seriously considered what you have undertaken? It is true, that for some time you have had, (or fancied you had) a hope that you were a believer in Christ;—and as such have been admitted to the church and to the society of the children of God. But now look around you and see how few agree with you in sentiment, and what multitudes differ from you, and hold your principles as altogether opposed to practical godliness. But still further. How often, when in the company of those whom you call brethren, and when your feelings were

warmed with their relation of what God had done for them; have you found it difficult to relate with any degree of satisfaction, the reason of your hope;—and how frequently have you felt that it required, on their part, the utmost exercise of that "charity which hopeth all things" to enable them to regard you as a brother in Christ. And if you have felt thus under such circumstances, how can you now expect to succeed in what you have undertaken, when you well know how little you find within you, that ought to dwell in the heart of a child of grace?" Thus my brother, have I related briefly an exercise of mind which in many respects was new to me; and such has been its effect, that if I could have recalled what I had already written, I should have troubled you no further. But my mind has been somewhat relieved, when reading of late, the merciful dealings of the Lord with his people; and more particularly, when reflecting upon those words of the Psalmist, where he calls upon all that fear God, to hear the declaration of what He had done for his soul. It appeared to me, that David would not have thus expressed himself, if the relation of the experience of the children of God, was uninteresting, or unprofitable to their brethren. Having thus "obtained help from God," I am induced to proceed in my undertaking, altho' often constrained, when the question arises, "Am I in reality what I profess to be? to say,

"If I am why am I thus?
Why this dull and languid frame?
Hardly sure, can they be worse,
Who have never heard his name."

In my first communication, I gave a relation of my natural view of religion, and of the hopes upon which my trust was placed for justification and salvation; as well as of the tests, to which I thought those hopes had been subjected, and which encouraged me to believe they would be found sufficient for the day of trial. Yet those hopes so bright to me then, I now know, were false and delusive; for I was dead in trespasses and in sins, and ignorant of God's righteousness, and going about to establish my own. It is out of my power to state definitely the time when my true situation, as a rebel against God and a transgressor of his law, was first made apparent to me. But I can state particular times, when the conviction that such was the case, was sensibly impressed upon my mind.

The first time I was made sensible of this was in the month of October 1840, when going to the water in company with my wife, who was then to be baptized. I was walking near the minister who turning towards me, said, "I wish you also

were going to the water for baptism." My instant reply was, I am altogether unfit for such a thing. After returning home, the subject recurred to my mind, and it appeared to me as if in my answer, my own sentence had been pronounced. For if unfit to be a member of the church,—unfit for the society of the people of God on earth, then certainly was I unfit for their society in heaven. This thought troubled me exceedingly. My situation as a sinner, appeared in a light stronger than at any previous time. The character of God as a just and holy being was presented to my view in a manner never before realized; and so sensibly impressed my mind, that during the evening I was made to weep bitterly. These impressions gradually wore away, or became less vivid, and as it was a time of great political excitement, in which I took an active part, the sensations of mind of which I have spoken appeared to vanish away; and were not renewed again until the month of February ensuing. At this time, the death of a friend whom I highly esteemed occurred, and while standing near his lifeless remains, a few minutes after the departure of the spirit which had animated them, this question arose to my mind almost as forcibly as if it had been spoken in an audible voice. "What would be my situation were I now lying, lifeless in his place." The response to the question which was mentally given, was, "Lost, lost forever."

The evening succeeding this, I was again constrained to weep over my apparently lost and undone situation, and altho' it then seemed as if the emotions which affected me, were in some degree the natural result of the scenes which I had witnessed, yet they did not as formerly wear away; but though for a time they might become less distinct, they would soon return again with increased power; and all my efforts to shake off or get rid of them were unavailing. From this time my hopes in the sufficiency of my own righteousness, were daily lessening. But as the sense of my lost condition grew upon me, the necessity of doing something to rescue myself, became more and more apparent. And as in days past, my object had been to make preparations for a contingency which might possibly arise, I now began to work, to avoid a danger which seemed near at hand. But with my efforts came a conviction that it was too late. The law of God seemed to be opened to my mind. Its extent and obligations became in some degree apparent to me. An outward reformation, and the performance of some good works, which had once appeared to be all that was necessary, now became to my view altogether insufficient.

A depraved nature began to be open to my astonished vision. Formerly *to be good, and to do good*, appeared practicable and easy. Now I became conscious of an inability to be good or to perform that which was right, and that evil was present with me, and also a disposition to perform the evil, which was not only new, but very alarming. My heart which once appeared so good that I thought it entitled me to the name of a "good hearted person," began to exhibit its corruptions, and altho' for a time I entertained hopes that the evil propensities, which now troubled and alarmed me, would soon be overcome, yet to my utter astonishment, I found them increasing in number and power; while, alas! my strength of purpose and powers of resistance were daily diminishing; and to add to the difficulties of my situation, the law of God which once appeared easy and practicable, I now found to be exceedingly broad, reaching even to the intents and purposes of the heart.

I have already stated that from my childhood I had been a regular attendant at meeting, and it had ever seemed to me that it was a very easy thing to be a christian and to perform the duties of one. These consisted according to the preaching which I heard, in contributing to the support of the minister, in being kind and beneficent, in aiding the dissemination of religious information, attending meeting, &c., &c., and I heard almost every Sunday from the pulpit, that exactly in accordance to the faithfulness with which we performed our duties, would be the degree of peace, and spiritual enjoyment which we would possess. I say *we*, thus including myself, for there was no line of distinction drawn between the *precious* and the *vile*, and I could see no reason why, if I did those things which it was said constituted a christian, that I should not enjoy the things which were said to be the consequence of a faithful discharge of christian duty. But all this time, the distress of mind which I have partially related increased, and a settled gloom and despondency rested upon me to such a degree that my friends began to observe it, and enquiries were made respecting its cause. But not knowing what answer to give, and believing that no one had ever been in such a state of mind. I endeavored to assume a cheerfulness at such times in order to prevent notice being taken of me; but my efforts were all in vain, the gloom increased, until it seemed to give a sombre hue to all around me. About this time I was led to reflect much upon the existence and attributes of the Almighty, and a sense of his omniscience, and omnipresence, rested upon me at times with such force that often when laboring in the field I have suddenly and unconsciously looked around, almost expecting to behold the glory of his presence. Then the question would arise, "Can it be possible that this great and holy Being has observed all my conduct from my infancy to the present moment? that every act of my life has been scanned by His all-seeing eye? that even the thoughts of my heart, have all been known to Him? and, if so, what a wretch I must appear in His sight, and should He now banish me forever from His presence I must pronounce the sentence just!" These exercises

of mind continued until the character of God was presented to my view so inexpressibly grand and sublime, that I shrunk from its contemplation, and my guilt in sinning against so great and holy a Being, appeared of so aggravated a nature, that I was ready to wish that no such Being existed, and that the principles of infidelity were true. Nay, could I have been assured that the famous decree, of the rulers of France, during the reign of terror that "There is no God and death is an eternal sleep," was true, it would have been a positive relief to my mind. But it needed no argument to convince me of the existence of a God. His presence was felt; His terrors surrounded me; His holy and righteous law so justly condemned me, that I even envied the beasts that perish, and would, had it been possible, have exchanged conditions with the most loathsome reptile, in order to escape the measure of wrath which I now felt justly awaited me.

Many months passed by during the time these convictions were working in my mind, and every effort of my nature was brought in requisition to shake them off, but all in vain. Being surrounded with all that was considered necessary to promote my happiness, I felt that it was exceedingly hard, while in the very morning of life to be made thus miserable. My soul revolted at the idea of passing my life thus; and nature would plead my right to the enjoyments and pleasures which seemed to belong to man. At such times "*free will*" would assert her right to be heard and also to act. "*I will get rid of the gloom that oppresses me. I will have my share of the pleasures of life; and if my portion in another world must be among the eternally miserable so much the greater reason I have to make myself happy in this.*" Acting upon these promptings of my nature, I would again set to work, determined to enjoy life, altho' an Almighty Power should decree otherwise. The first thing to accomplish, was to overcome those gloomy sensations of mind, which prevented me from enjoying the society of my fellow men, or the common blessings of life, which had been bestowed upon me.

To effect this, it appeared necessary to bring my mind to the contemplation of other subjects, and having been fond of reading from my very childhood, I procured from a circulating library such books, as had formerly afforded me great delight, and for a time I entertained some hope that my efforts were to be crowned with success, and began again to look forward with the anticipation that a happy life was yet before me.

But I must close this by subscribing myself your friend and brother. WM. L. BENEDICT.

[To be continued.]

For the Signs of the Times.

Kingwood, Nov. 25, 1847.

BR. BEEBE:—The last two or three numbers of the Signs have been received and read with rather an unusual interest, and with some peculiar sensations, a mixture of joy and sorrow, a mournful pleasure. The number for October 1, brought us the tidings of your safe arrival home from the

West, concerning which we had much anxiety.—The description of your journey we read with great pleasure. The various meetings you attended, the many brethren you met and associated with, ministers and others, confirmed us in the belief that the Lord has reserved to himself seven thousand who have not bowed the knee to the image of Baal, his remnant according to the election of grace, who have not received the mark of the Beast or his Image in their right hand or forehead.

The circumstance of the amicable adjustment of the misunderstanding between the Licking and Warwick associations, as stated by you, was matter of joy to me. The extraordinary pains taken by Br. Dudley and others to meet and convey you on, was brotherly and kind and evinced a right feeling.

The same paper brought us the mournful tidings of the death of brother Martin Salmon, for whom, since his first and second coming among us in 1834 & 5, I have had a great regard; I mourn for him therefore as for a brother dead.

The melancholy intelligence of the death of Eld. Trott's son, in Mexico, was received at the same time. On reading the very feeling and friendly letter of Br. Trott's friend in camp Buena Vista, to him on that subject, I could not refrain from dropping a tear. I thought of brother John Hammond, whose son died in camp just after passing through the battle of Cerro Gordo unhurt. These are sore afflictions, and *many are the afflictions of the righteous, but the Lord delivereth him out of them all.*

Then again, the communications of not only ministers but other brethren and sisters too, have come richly laden with gospel doctrine, christian experience, &c. Heavenly truths these—God-glorifying—soul-cheering. Will not brethren and sisters more generally communicate in this way every now and then through the Signs? It is, and will be beneficial, strengthening and encouraging. True, some complain of ignorance, not much learning, &c., as for instance, Sister Mary Carey; But Sister Carey's language is quite intelligible to all, especially to those taught of the Lord. In fact, we judge it to be a pure language, substantially. It is hoped that many, very many brethren and sisters who have refrained from writing because they are not grammarians exactly, will give a sample of their learning in relating their experience through the Signs. I have kept in mind the beginning, and have been anxiously looking for a continuation of Br. Wm. L. Benedict's.

Yours, &c.,

GABRIEL CONKLIN.

For the Signs of the Times.

Milford Mills, Nov 25, 1847.

DEAR BR. BEEBE:—On Sunday, Nov 21, Br. P. A. Klipstine, M. D., was set apart to the work of the ministry by the imposition of hands, Elds. Trott and Leachman officiating. Elder Trott preached on the occasion with his accustomed ability from 1 John iv. 5 & 6, "They are of the world, therefore speak they of the world, and the

world heareth them; we are of God, he that knoweth God heareth us," &c. He was followed by Eld. Leachman, from Matt. xxviii. 10, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

There were a number of brethren present from sister churches, who united with us in partaking of the Lord's supper, and our meeting was very interesting.

Thus, you see that the Upper Broad Run ch'h, which has not been constituted more than 10 or 12 years, has sent out two ministers. There is no danger but the Lord will take care of his own harvest, and without the aid of colleges always keep up a supply of laborers. * * *

For the Signs of the Times.

Sing Sing, Nov. 30, 1847.

BROTHER BEEBE:—It has been my lot thus far in my pilgrimage to live in places and be placed in circumstances where I have been unable to enjoy much intercourse with the children of God. To one in these circumstances I regard it as a privilege to hold communication with those brethren and sisters of the household of faith whom we have no opportunity of seeing face to face. We thus become acquainted with each other's experience, trials, difficulties, and sorrows.—By which we are also made partakers of one another's joys and consolations. This is one of the many blessings which we derive from the word of God. We read and hear of God's wonderful and gracious dealings with his people in all ages of the world; and we are led to see in the experience and trials of the church of God our own feelings and experience portrayed, and we are sometimes enabled to hope that we are following in the footsteps of those who by faith and patience inherit the promises.

I commenced this sheet with the intention of making a few remarks on Ps. lv. 6—"And I said, O, that I had wings like a dove! for then would I flee away and be at rest."—There are many times in the experience of the children of God when the desire expressed by the Psalmist seems to be the very language of their hearts.—Sometimes when the Lord commences a work of grace in the hearts of his children, and shows them their lost and ruined condition it is long before they can realize an interest in the precious blood of Jesus Christ. They feel themselves to be vile and polluted and altogether unworthy of the least of God's mercies toward them. They are weary and heavy laden with a load of sin and guilt, and they long to hear the Savior's voice calling them to rest in his finished salvation.—Now their feelings are described in the language of the poet,

"Marks of grace I cannot show,
All polluted in my breast;
Yet I weary am, I know,
And the weary long for rest."

Well, the Lord who is rich in mercy, does not leave the poor soul forever in distress; he graciously appears for his relief, and turns his mourning into joy, and satisfies him with the rich provis-

ions of his mercy. Now he thinks he would gladly leave this world and its cares and perplexities, allurements and vain delights, to go and dwell with that blessed Savior who has so graciously appeared for his deliverance; and the language of his heart is, "Oh that I had wings like a dove, for then would I flee away and be at rest." But the desire expressed by David at this time seems to arise from a different cause from this. He cries unto God to hear him because of the voice of the enemy, and because of the oppression of the wicked. He says, My heart is sore pained within me and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me; and in this state of deep distress it is no wonder that he should desire to flee away and be at rest. The soul trouble under which David groaned when he penned this Psalm, seems to have arisen from a pretended friend, or in other words, a hypocrite; and it seemed to go to the very heart of David; he says, "For it was not an enemy that reproached me; then could I have borne it; neither was it he that hated me (apparently) that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together; and walked unto the house of God in company. Here we see how closely the hypocrite can sometimes resemble the children of God in their outward deportment, so that none but God who looketh at the heart can distinguish the difference; and such was the confidence reposed in Ahithophel by David (to whom he no doubt refers in this Psalm) that it is said the counsel of Ahithophel which he counselled in those days, was as if a man had enquired at the oracle of God, 2 Samuel xvi. 23. That after God had defeated the counsel of Ahithophel and shown to David his true character, then he could see that though the words of his mouth were smoother than butter, that war was in his heart; and though his words were softer than oil, yet were they drawn swords. These things were very trying to David; and hence he cries out in the anguish of his soul, "Oh that I had wings like a dove for then would I flee away, and be at rest." And now brethren, have not many of you been called to bear the same trials that David endured? How many have there been who have crept into the church of God, making great professions of fellowship with, and love for the doctrine and practice of the saints, and pretending great zeal for the cause of God: and their garb has sometimes been so well assumed, and their true character so well concealed that they have been made your counsellors, your guides, your companions, and familiar friends; and so they have remained until God has stripped them of their painted masks, and revealed the hidden hypocrisy of their hearts; and they have become openly (notwithstanding all their professions of love to the truth) what they have ever been in heart, the enemies of the cross of Christ.

This sometimes causes great searchings of heart among the children of God, and they some-

times get almost weary of the conflict, and like Israel of old they are ready to murmur because of the difficulty of the way. Trials and afflictions, discouragements and sorrow of heart seem ready to overwhelm them in distress, and they cry like the Psalmist, "Oh that I had wings like a dove for then would I flee away and be at rest." And thus, sometimes from a weary heart, and at other times from a desire to be at home and dwell in the light of our heavenly Father's countenance, we long and pray for rest and the heavenly enjoyment and blessedness we have in view in that better country where the wicked cease from troubling and the weary are at rest.

Brethren, the time is short! still press forward forgetting the things which are behind; false brethren may wound our peace, hypocrites may still act deceitfully, the enemies of the cross of Christ may still vainly hope to triumph. Many may still mount the scorner's chair and utter great swelling words against the church of the living God; may behave themselves proudly, and many, of whom we had hoped and expected better things, may turn from the truth and be turned unto fables. Yet the word of our God abideth forever, and to him that overcometh, saith Christ, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. iii. 21.

"The moon and stars shall lose their light,
The sun shall sink in endless night;
His word shall stand, his truth prevail,
And not one jot or tittle fail."

JAMES MANSEY, JR.

For the Signs of the Times.

Fredericksburg, Va., Dec. 7, 1847.

DEAR BROTHER:—I have but a moment to say to all interested in my whereabouts, &c., that I removed from Fredericksburg about two weeks since to a place near Chappawamsic meeting house, Stafford county, & that, until farther advised, my post-office address will be Dumfries, Prince William county, Virginia; where you will please send the Signs, and where I shall be pleased to receive epistles from my correspondents as usual. I came to Fredericksburg this evening upon business, and it is now near 12 o'clock at night, and as I have been busily engaged since 3 o'clock this morning, I of course feel in need of a portion of "nature's noble restorative."

In the no. of the Signs which I took from the office here this evening, I find a request from an "Inquirer," for my views upon a passage of scripture.

I can only say to Inquirer now that his request shall be filed for consideration, and future reference, as the editors sometimes say; and I may tell him what I understand of the scripture cited, at some future day, but promise nothing.

I also will say here that I intended to have sent on a communication upon my trip to your place, &c., but have been let hitherto. And also upon other subjects I have somewhat to say, but alas! I have been so constantly on the stretch, so much pressed with a multiplicity of cares since my re-

turn home that I have scarcely found time to do what I have done.

My love in Christ to the brethren.

Yours as ever, JOHN CLARK.

For the Signs of the Times.

Lebanon, Warren Co., O., Nov. 22, 1847.

BROTHER BEEBE:—The old fashioned Baptists in these regions, are moving on in about the same order they were when you was here in their midst. I have had the pleasure of baptizing three of the "Dry Baptists," since I saw you. One of them was baptized at Nettle Creek, and the other two at this place. I trust that the Lord is moving up on the face of the waters in the bounds of Nettle Creek, Tapscott, and Lebanon Churches. Our congregations at all of these churches are large, solemn and attentive; and frequently, the briny tears are seen rolling down the cheeks of numbers of those who are not members of the visible church. But, however pleasing and encouraging it may be to the saints of the Lord, to see the ransomed of the Lord returning and coming to Zion, we wish none to join us but those who cannot stay away: and, if there are any now among us who would prefer living elsewhere, if we knew where and who they were, we would pray to the Lord to help them to their desired home; or at least, to enable them to get out from among us. Zion's children have no real company but with the Lord, and His people. One thing they do desire, and that they are earnestly seeking after, that they may dwell in the house of the Lord all the days of their lives, to behold the beauty of the Lord, and to enquire in his temple.

"Might I enjoy the meanest place,
Within thy house, O, God of grace:
Not tents of ease nor thrones of power,
Should tempt my feet to leave thy door."

I remain your brother in the bond of truth,
SAMUEL WILLIAMS.

For the Signs of the Times.

Richmond, Me., Nov. 21, 1847.

BROTHER BEEBE:—I take my pen to inform the brethren, through the "Signs of the Times," that I am still on the land of the living, and thro' the kind hand of God, restored to health, after having suffered a long and severe illness. It is not my object to represent to the brethren that I consider my case peculiar, or uncommon; but I wish to inform brethren Hartwell, of New York; Gay, of Connecticut; Hart, of Massachusetts, and others, who were witnesses of my sufferings, when they were here attending the meeting of our Association, in this place, and who knew how I was disappointed in not being able to attend any of the meetings. I shall not soon forget their kind sympathies, which they manifested when at my house. I reflect with pleasure on the satisfaction I enjoyed in seeing their faces, and hearing their conversation. I had strongly anticipated the privilege of hearing the gospel preached at the meeting of the Association, as I have not heard it since last May; but I was disappointed. I understand the meeting was harmonious, and the

brethren were refreshed, and when the meeting closed the brethren separated in love and fellowship. Since that time there has nothing special taken place among us. The pen of slander has been used, as has appeared through one of the religious newspapers of the day; but that was no more than might have been expected at this time of darkness. But the effort was worthy of no further notice than to pity the blindness of the author of it. The true church of God has been the subject of slander and persecution in all ages of the world; and how can we expect it to be otherwise, considering her peculiar character, as redeemed from among fallen men? "Ye are not your own; for ye are bought with a price," even with the precious blood of Christ.

If I could write any thing that would be of use to the brethren I should be glad to do so: to attempt to describe the travail of my mind for six months past, would seem, at the first view, to be useless; but recollecting how much interest I have taken, in reading such relations from others, I will attempt a few words. My lonely and confined situation may be imagined, from the circumstances related above, that I have not, for that length of time heard the gospel preached; but a general evenness of mind has attended me through all my temporal afflictions. In addition to my own bodily afflictions, I have sustained the loss of a darling child; yet no travail of mind on the scriptures as formerly. Barren, as to a sense of spiritual things, bowed down to the earth, and to the vanities thereof; all of which leads to a reflection against God, both in the dispensation of his providence and his grace, which is about the final *wind up* of all the evil imaginations of depraved human nature. When I look around and behold the movements of men, and observe with what eagerness and activity they pursue the things of the world, and then, on Sundays, how they will ring their bells, and make a show of worship which answers them for a week, I am led to exclaim, "Surely they have no bands in their death," and here am I among them, doing as they do, except the Sunday movements, which would be death to me. Amidst this deadness and coldness of affection, the inquiry arises: why am I so different from all around me? The answer is, I have seen an end of all perfection here below, and that salvation is by grace alone, or there is no salvation. What astonishes me most of all is, that in the midst of all this coldness and deadness, I should remain established, and settled in the doctrine that salvation is altogether by grace; and that I should be altogether unmoved by all the *lo heres* and *lo theres*. I have no hope in any thing short of the arrival of the *set time to favor Zion*.

I will come to a close, by subscribing myself a poor helpless worm, saved by grace.

HEZEKIAH PURINGTON.

For the Signs of the Times.

Milton, Morris Co., N. J.

BROTHER BEEBE:—In the last Signs you pub-

lished a set of queries from me, in which I refer to Zech. fourteenth chapter, you say tenth. I refer to the whole chapter, you to the fourth verse. It seems to be a difficult thing for you to get this right. Some months ago you had the same trouble—Again you try to embellish one of my expressions—I say, "*every bell and every pot will be holiness to the Lord*." You make me say, every bell and every pot *will be inscribed* holiness to the Lord. I quote the language of the prophet precisely—I feel mortified because your readers will think that I have attempted to rebuke and correct the prophet. The difference between you and the prophet is very great; because holiness is now inscribed on every hypocrite; but the prophet talks of a day in which there will be no hypocrites in the church. You may *inscribe* holiness on the Signs, and yet the book will not be holiness. Now, take my advice—Never again attempt to alter, amend, embellish or improve the language of a correspondent. Let the responsibility rest on the writer, there is another way to compass this end—You have your paper before you; make notes, commentaries and criticisms till you are tired. Let the writer appear in his own dress, not in the cast off dress of the editor. So much about my own business; now about the business of others.— * * *

QUERIST.

EDITORIAL.

NEW VERNON, N. Y., DECEMBER 15, 1847.

END OF VOLUME FIFTEEN.

With this number we close the Fifteenth vol., for 1847, and without recapitulating the various events of the year which is now closing upon us, in which many of our subscribers have gone the way of all the earth, we wish to drop a few words, of a business nature, to our surviving subscribers.

The First number of our Sixteenth volume will be issued at about the first of January. The terms will be as formerly. Many delinquent subscribers, from whom we have not heard for a long time, will be dropped from our list; as we cannot afford to send our paper from year to year, without even the satisfaction of knowing whether those to whom they are addressed are numbered with the living or with the dead. It is confidently believed that many who are greatly in arrears with us, are both able and willing to pay up, but through inadvertency have suffered their indebtedness to accumulate until they have forgotten what is the amount due. Such delinquents we trust will immediately see to the balancing of their accounts.

Some have undoubtedly paid to our agents, or sent to us money which has not as yet been received or put to their credit on our books; should the papers of any such be stopped, they will please give us notice, and all such errors shall be promptly corrected.

We are sorry to be compelled to drop any names from our subscription; but stern necessity demand that we should do so, or hazard the continuance of the publication. All who may be drop-

ped from our list, after receiving this number, will have the remedy in their own hands.

If any have paid who have not been duly credited, they have only to let us know the fact, and all shall be made right. If any have not paid and are able to pay, they will oblige us by forthwith sending on the balance due, and the papers shall be immediately sent on again.

If any are not able to pay, and really desire a continuance of the paper, if they will, advise us of their circumstances, we will, so far as we can afford, supply them gratuitously; this we can do with less sacrifice, when we are not led to expect payment, and then suffer disappointment.

We earnestly desire those who feel an interest in the prosperity of the paper, to exert themselves to increase our circulation by procuring for us a greater number of subscribers; and we pledge ourselves, so far as in us lies, to make the paper useful and interesting to the lovers of truth.

MELCHISEDEC.

Brother Springsteen of the Ramapo, N. Y., church, has desired us to give our views on the person, character &c., of Melchisedec, as stated Heb. vii. 1—3.

Various and conflicting comments have been given by the learned and the wise, on this part of the sacred record, and perhaps, tending rather to darken counsel by uttering words without knowledge, than to edify and instruct the inquiring minds of the children of God. We cannot flatter our brother, that what we have to say on the subject is going to settle the matter, and make the subject clear and plain; for we are as liable to err in our comments as many of our brethren who have taken the subject in hand. Nevertheless such views as we have, shall be freely expressed, and if any brother has a clearer light, let him not put it under a bushel; for truth is sufficiently precious to be worth searching for, as for a hidden treasure.

Some have expressed the opinion that Melchisedec was the Son of God himself personally made manifest to Abraham; and that there never was such a man, literally in the flesh; in support of this opinion, what is said of his being without father or mother &c., has been urged; and it has been thought that what is said of Melchisedec, cannot be applicable to any mere man. But by a careful examination of the subject, it will, as we think, be seen, that what is inapplicable to him as a man, is applicable to him as a priest & king, or rather, of the peculiar ORDER of his priesthood.

That Melchisedec was a man, and as such was born into the world like all of the sons of Adam, and that when he had served his generation, he fell asleep and was gathered to his fathers, we have not the least doubt.

To sustain this position, we find him expressly called a man, and that to, in the same sense that Abraham was called a man, in comparing the one with the other. Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils. The contrast is between Abraham as a patriarch and seminal

head of the Levitical priesthood, (for that entire priesthood was at that time in the loins of Abraham,) and Melchisedec as a priest unto the Most High God, of a royal order; of prior existence. and whose *descent was not counted from them*, (the tribe of Levi.)

Melchisedec as a man, met Abraham, and as a priest of the most high God, blessed him, and received tithes from the Levitical priesthood from the hand of the patriarch of that priesthood, by which was signified his superior greatness. But the superior greatness of Melchisedec, was not only signified by his receiving tithes of Abraham, but also in the following particulars, viz. 1. His priority. He was king of Salem, and priest of the most high God, when Levi was yet in the loins of his father Abraham.

2. His priesthood was not derived from men, as it was not hereditary like that of Aaron and his sons; nor was it, like theirs, transferable, for the Son of God did not receive his priesthood from Melchisedec, nor was it of the order, but after the order of Melchisedec. Melchisedec was the type, and Christ the anti-type. Melchisedec, as priest and king, was without father or mother, as predecessors in the priesthood, and without issue, as successors in the offices which he held, and in these particulars, he was made like the Son of God; for Christ "is made an High Priest forever, after the order of Melchisedec."

3. His priesthood was superior to that of the Levites, because it united with the ephod the crown; and thus prefigured the "Royal Priesthood of our Lord Jesus Christ, of whom Zechariah prophesied, "He shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a PRIEST upon his THRONE; and the counsel of peace shall be between them both." Zech. vi. 13. In this prediction there is a very manifest allusion made to the priesthood of Christ, in building up his spiritual temple, or rearing up his church, as being after the order of Melchisedec: between the two offices, priest and king, the whole counsel of peace, embracing the priestly atonement, and the kingly government, should be conspicuously demonstrated in the man whose name is "The Branch."

4. The order of the blessing of Melchisedec on Abraham, implied the superiority, of the former, as the less do not confer blessings on their superiors, and in this case the apostle says, "Without contradiction, the less is blessed of the better." And Abraham acknowledged the superiority of Melchisedec in giving him the tenth of all his spoils.

The superiority of the priesthood of Melchisedec, over that of Levi is expressive of the superiority of the new covenant over the old: for under the priesthood of the sons of Levi, the Sinai law was given; but under the priesthood of Christ, which is after the order of Melchisedec, the law is changed, "For the priesthood being changed, there is made of necessity a change also of the law." "For there is verily a disannulling of the commandment going before, for the weakness and un-

profitableness thereof. For the law made nothing perfect; but the bringing in of a better hope did, by the which we draw nigh unto God."

We might greatly extend our remarks on this very important and highly interesting subject; and perhaps, at some future day we may resume the subject; but for the present we will conclude with a few additional reasons for believing that Melchisedec was a man, and as a man, a descendent from Adam. We have already noticed that he is expressly called a man; and the sense in which he is spoken of as, without father and without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, &c. If he were himself the identical Son of God, we cannot conceive how he could be made like unto himself; viewing him as the figure of him that was to come, we see a propriety in his being made to resemble the character of whom he was the peculiar type. Without father or mother, preceding him in the offices of priest and king. Without descent, officially, as all the sons of Aaron who were officiated at the altar. Having neither beginning of days, nor end of life, in the scriptural account given of him. All that we have to do with him, as a type, is just so far, (and no farther,) as his history is given in the scriptures, and his person and character, and offices are used in their figurative application to Christ, whose type he was. There is no account of his origin, or death, in the use made of him as a type; but his identity, his offices, his blessings on Abraham, his location and his superior greatness are given in the divine record. In establishing the identity of Melchisedec, in distinction from Christ, it will be seen that the apostle not only speaks of Christ's being made a priest forever after the order of Melchisedec, but he speaks of his rising up after the existence of the Levitical priesthood, which was not commenced when Melchisedec met and blessed Abraham. Hear him in the 11th verse, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need was there that another priest should rise after the order of Melchisedec, & not be called after the order of Aaron?" Allowing that the Melchisedec that met Abraham, was Christ, in the interminable order of his everlasting priesthood, how could it be said that he arose from necessity, subsequently to the event of the people's receiving the law under the Levitical priesthood? And if Christ actually officiated as priest on the earth when Levi was in the loins of Abraham, was there not as imperious a demand for a change of the law connected with his priesthood, in order to establish the priesthood of the Levites, as there was in the abolition of the Levitical priesthood, and re-establishment of the priesthood after the order of Melchisedec? We use the word *re-establishment*; for if Christ did officiate on earth in his priestly office, in that order, and his priesthood was suspended, to give place to the priesthood of the sons of Levi; and the Levitical priesthood was abolished for the purpose of again setting up Christ's, then the abrogation of Judaism and the

old covenant with all the rituals of the Levitical priest-hood, and the bringing in of a better hope, and the setting up of the spiritual government of Christ, was after all, but the re-establishment of that priest-hood, that law, and that order and state of things, which existed and was in full force, before the establishment of the Levitical priesthood and law.

APOLOGY TO QUERIST.

We regret exceedingly that we have inadvertently occasioned so much mortification to our good natured correspondent, Querist; and we beg of our readers not for one moment to indulge the ungenerous thought that he intended to either rebuke or correct the prophet of the Lord. We know not, nor is it of much consequence to us, whether the mistake occurred with the writer of the article or with us in copying, or our compositors in setting up the article: we are willing to be the scape goat, in this case, and bear all the consequences. It was certainly a fault of ours, in reading the proof, to let a wrong quotation escape; in future we will try to be more careful. We should not have attempted a translation of the manuscript of Querist, if our compositors could have deciphered it; the *crow tracks* in which it was originally written were about as *incog.* as the real name of the author; and in our haste, (but not to embellish or improve his communication,) we mistook some of his indescribable hieroglyphics and have thereby most undoubtedly done him great injustice. If however the damage is not irreparable, we will try to make suitable amends.

We appreciate the kindness of Querist, in returning us so much good for evil, as to advise us in regard to the disposition we are to make of the communications of our correspondents, and especially for apprizing us of our privilege of commenting, criticising, making notes, &c. We beg him to receive our grateful acknowledgements until he shall be better paid.

For the want of room we have suppressed by far the greater portion of the letter of Querist, and have only published so much of it as he has marked as relating to his own business; the unpublished portion of it is "about the business of others," as he informs us. With the greatest familiarity and unreservedness he has admonished us of our manifold imperfections as editor of the *Signs*. Our editorials for many months past, he tells us plainly, have been "*hideous!*" Our view on the parable of the pounds, was *awful, absurd, and contradictory*—our "Address to the Dry Baptists," downright arminianism—our remarks in reply to a correspondent in Kentucky, concerning "a *Wrought, and a brought in Righteousness*" are like Paul's writings, hard to be understood; and finally our insisting upon the importance of the doctrine of Eternal Union of the church of God to Christ, is in the language of Ashdod all darkening counsel by words without knowledge.

Such is a specimen of the enumeration of our sins and follies, with which Querist has filled

about two and half pages of closely written foolscap; but our readers will please excuse us for presenting it so sparingly.

Occasionally we receive expressions of hearty approval from our brethren, as in the letter of brother Gabriel Conklin, in this number; but the faithfulness of Querist in this spontaneous outflowing of the milk of kindness will balance all the flattering testimonials of the approbation of our friends which we have published during the last twelve months. Unwilling as we are to differ with so valuable a correspondent, we have hitherto held ourselves responsible for the sentiments contained in articles anonymously signed, and have not been aware that we were transcending our right to make such corrections in them as in our limited judgment, they have required; and some of the communications which have come to us would make a singular appearance, if we should adopt the advice of our friend, and run them in without correction of orthography, punctuation, and arrangement. Such is our incurable waywardness that we dare not promise any very important change in our *modus operandi* in conducting the publication of the *Signs*. We hope our brethren and patrons will bear with our infirmities; and use their undoubted privilege to reprove, admonish, correct, and counsel us whenever they shall see occasion, for better are the reproofs of a friend, than the kisses of an enemy; and we assure our readers that our very best efforts shall be to make our paper useful and interesting to the household of faith.

Some anonymous scribbler in the *Banner and Pioneer*, of Louisville, Ky., has furnished that paper with nearly three columns of matter, purporting to be the substance of a discourse preached by the editor of this paper, at the Licking Association. Although the writer has stated some of our positions correctly, he has diverged so far from the truth in regard to other parts of the discourse as to grossly misrepresent the whole, and Wm. C. Buck, the editor of the *Banner*, has endorsed the slander and falsehood, by asserting that, "*The brother who sent us the article is a discreet and talented minister, and in a private note to us he says, I vouch for the truth of the inclosed document—I heard the thing preached.*"

If Mr. Buck will give us the name of the fabricator, we will prove the lie upon him by hundreds of witnesses; otherwise we hold Mr. Buck himself responsible for the falsehood. Had this slander been started at some place remote from where the sermon is said to have been preached, we might have found it less convenient to write the falsehood on the author. A vast concourse of Baptists, and a large assembly of respectable citizens of Kentucky were present, and will undoubtedly recollect the substance of our discourse. We have only to refer to them to disprove the malicious misrepresentations of the *incog.* calumniator, who has assailed us.

Mr. Buck pretends to be shocked with what he calls our "*blasphemous perversions of the word of God.*" He reminds us of a certain *High priest*, who rent his clothes at a certain time, saying "What further need have we of witnesses? behold now ye have heard his blasphemy." Mat. xxvi. 65,

POETRY.

LIFE'S SUNNY SPOTS.

BY WILLIAM LEGGETT.

Through Life's dark and stormy path,
Its goal the silent tomb,
It yet some spots of sunshine hath,
That smile amid the gloom;
The friend, who weal and woe partakes,
Unchanged whate'er his lot,
Who kindly soothes the heart that aches,
Is sure a sunny spot.
There's yet upon life's weary road
One spot of brighter glow,
Where sorrow half forgets its load,
And tears no longer flow;
Friendship may wither, love decline,
Our child his honor blot;
But still undim'd that spot will shine—
Religion lights that spot.

OBITUARY.

Cambridgeport, Dec. 3, 1847.

DEAR BROTHER BEEBE:—Our beloved father and brother BROWN has gone home. He died on the 26th of Nov., in the blessed hope and triumph of the gospel. For many months his strength has been failing, and he felt admonished that the time of his departure was at hand. His confidence in the gospel was unshaken, and through the loving kindness of his God, he was permitted to enjoy a strong and blissful assurance of interest in the provisions of the everlasting covenant. For the consolation of the chosen people of God, and for the praise of the glory of his grace, I have desired to present through your columns, a brief statement of some of the travel and experience of this departed servant.

In the year 1802 brother Brown united with the second Baptist church in Boston. At that period the doctrine of the gospel was maintained in far greater purity than at this day: although with regard to the atonement, which brother Brown believed to be made exclusively for the church, he differed from many of his brethren. As step by step, the standard of God's truth was deserted, brother Brown became uneasy. He had no sympathy for the erroneous views and practices which were adopted, and after severe struggles, and under a strong sense of duty, he obtained a dismission from the church. At this period, which was in the year 1829, he knew but few of the tried people, who, with him, were ready to stand as witnesses for God. But truth with him was of far greater importance than the companionship or the favor of man. He went out, not knowing whither he went, with a few others, who were also compelled to come out about the same period, and who continued his companions in tribulation to the last. Brother Brown, now endeavored to strive for the faith of the gospel, although denied the stated ministrations of the word. They met together, and finally associated as a church, in Brighton, Mass.; about this time these brethren became acquainted with brother Hartwell, and other brethren at the East, and from time to time were indulged with the privileges of the word. Soon after this little body was dispersed by the death of several or most of its members, brother Brown sought out and became acquainted with the brethren at Woburn, and with them he continued a member until the period of his death.

Brother Brown was remarkable in his attachment to the word of God. It was the man of his counsel, and to it he appealed as the only authority for his faith and practice; any departures from it, whether among his Old School brethren, or others, met with his mild but faithful rebuke. He was favored with large discoveries of truth, and by them his soul was nourished and sustained. He delighted in the faithful preaching of the word, and was strict to examine the same by the scales of the sanctuary. He bore a decided testimony against the unscriptural practices, and the numerous miscalled pious and benevolent enterprises of the modern Baptists; but the order of God's

house he loved, and endeavored to contend for. The doctrine of salvation by grace was his constant theme; the righteousness of Jesus his only dependence. He had necessarily much opposition to encounter, but he was enabled to endure hardship as a good soldier; and he being dead yet speaketh.

Brother Brown was a tried christian. He was often in the furnace; and many were his seasons of darkness and severe heart-trials. He lived in the hill country; seldom on the mount—often in the valley; now doubting his evidences—now rejoicing in hope. He was not satisfied with a mere intellectual faith. He longed for an acquaintance with Jesus, and the power of his resurrection, and the fellowship of his sufferings. That acquaintance it was his to enjoy; and to him it was given, on the behalf of Christ, not only to believe on his name but also to suffer for his sake. He loved the experience of the children of God, and upon this theme he delighted to converse. He travelled considerable that he might enjoy their society, and many who read this notice will call to mind many pleasant seasons of converse with him. But he has passed before us to the general assembly and church of the first born in heaven.

As he felt his strength wasting, he expressed some anxiety lest his evidences should fail him; but his confidence in truth was unshaken. He would often exclaim, "may I never be left to make mention of any righteousness of my own; I am but a poor sinner, saved by grace." Toward the last, there was given him the strongest assurance, "I know," he exclaimed, "that my Redeemer liveth." Though unable to converse much, by reason of weakness of body, there were times when he gave utterance to such expressions of hope, and discoveries of truth, as indicated the especial presence and sustaining power of his living Head. His fears were removed; death had lost its sting; and he desired to be absent from the body, that he might be present with the Lord. His strength gradually failed him, and he gently fell asleep.

Thus are the faithful servants, one by one, called home; and while we mourn the loss of their presence and the counsels, we are still enabled to rejoice that the foundation standeth sure. This tabernacle may be dissolved; yet the church remains the same, the glory of divine truth the same. Under this afflictive dispensation, I think I have been made to know something of the feelings of Elijah when he cried, "My father, my father! the chariots of Israel, and the horsemen thereof." May we be led to closer adherence to the word of God, and a patient endurance as seeing him who is invisible. May the Lord grant to his chosen people, under this, as well as all dispensations of his hand, to be consoled by the consolation of the everlasting gospel. Sister Brown desires to be remembered by you, and all that love our Lord Jesus Christ in sincerity. Brethren, pray for us,

LEONARD COX, Jr.

OLD SCHOOL MEETINGS.

Ramapo, Rockland Co., N. Y.,
Dec. 13, 1847.

BROTHER BEEBE:—Please publish through the "Signs of the Times," that an Old School Baptist meeting will be held, if the Lord will, with the Old School Baptist church of Ramapo on the first Thursday and Friday of January, 1848, to commence on Thursday at 10 o'clock, A. M.

We cordially invite all Old School Baptists, both ministers and other brethren, to attend and worship with us.

Done by order, and in behalf of the church.

WM. SPRINGSTEEN.

Westmoreland, Oneida Co., N. Y.,
Dec. 19, 1847.

BROTHER BEEBE:—The Old School Baptist church of Westmoreland will hold a meeting, with divine permission, to commence on Friday, the 14th day of January, 1848, and continue the two succeeding days.

We cordially invite all who are in fellowship with us, and especially our Ministering brethren, to attend with us.

Done by order, and in behalf of the church.

JAMES BICKNELL, Pastor.

Olive, Ulster Co., N. Y., Nov. 21, 1847.

BROTHER BEEBE:—Please publish in the Signs, that an Old School Baptist meeting will be held, if the Lord will, with the church of Christ at Olive, on Wednesday and Thursday, the 22d and 23d days of December next, which will commence on Wednesday at 10 o'clock, A. M. We cordially invite all Old School Baptists, both ministers and brethren to meet and worship with us.

JACOB WINCHEL, Jr.

An Old School Baptist Meeting will also, with the Lord's permission, be held with the Thompsonstown Old School Baptist Church, on Wednesday and Thursday, the 19th and 20th days of January, 1848. Brethren of the Old School Baptist faith and practice, are affectionately invited to attend.

The meeting will probably be held at a School house near Dea. Minor Benedict's, 2 or 3 miles north of Monticello, Sullivan county, N. Y.

RECEIPTS.

H. Horton,	N. Y.,	\$ 1 00
P. Travis, for Mrs. Mary Northrip,	"	1 00
Mrs. Angeline Moury,	"	1 00
Mrs. Anna Shaddock,	"	1 00
Jas. Manser, Jr.,	"	1 00
Eld. Henry Rowland,	Pa.	10 00
Eld. Leonard Cox, Jr.,	Mass.	1 00
David K. Kelley	Il.	1 00
Eld. Peter Culp	Ten.	1 00
Jas. Vancott	Pa.	1 00
Gabriel Everett	Pa.	1 00
Eld. Wm. W. Covington	Va.	5 00
Total		\$25 00

INDEX TO VOLUME FIFTEEN.

PART I.

Correspondents' Names, alphabetically arranged, and reference to the pages on which their several communications are commenced.

Alling, Elder Harvey,	5
Ambrose, Elder Geo.	20, 43
Ashbrook, Eld. Eli	34, 92
An Observer of the Times,	37
Ashburn, D. A. C.	115
A Wanderer,	170
Buck, Peter C.	3
Bartley, Eld. J. B.	4, 44
Bailey, J. W.	10
Bostwick, Tabitha B.	11
Beebe, W. L.	17, 84, 105
Buck, Eld. Tho.	26
Barton, Eld. Tho.	27, 73, 85
Bicknell, Eld. Jas.	44
Brown, Edward,	45
Breyton, Nath.	46
Boulware, Eld. T.	50, 123, 165
Bowen, Eld. Jas. B.	100, 124
Barnes, D. W.	101
Benedict, Wm. L.	105, 107, 130, 185
Brown, E. M.	139
Belcher, A.	139
Bark, Eld. John,	2, 187
Bomstock, Watts	28
Bolly, Eld. Joel,	28
Bulp, Eld. Peter,	29
Buliver, Samuel,	99
Bux, Eld. Leonard,	49, 113
Buklin, Eld. Gabriel,	53, 68, 75, 108, 137, 186
Carey, Mary,	161
Coleman, A. J.	177
Dowdell, S. G.	46
Duval, Eld. Jas.	50
Drury, Abigail K.	59, 81
Debell, John,	122
Darden, Elisha,	123
Foster, Jas.	10
Flagg, Henry,	25
Foster, D. T.,	65
Grout, John,	26
Gay, Dr. J. R.	18
Gonterman, John,	28
Goble, Eld. Jas. C.	51, 82
Gossett, Eld. M.	154
Hammond, George,	12
Hudnut, John A.	19
Hood, Eld. Aaron,	25
Hait, Eld. Henry,	26
Headington, Moses,	42
Hill, Eld. Tho.	50
Hughes, Joseph,	75, 140
Horton, Dea. S. D.	99
Hall, Eld. L. A.	105
Howell, Eld. Jas. P.	121
Hartwell, Eld. P.	131, 161
Horton, H.	140
Johnson, Eld. J. F.	57
Jewett, Maria M.	60, 132
Janeway, Eld. Jas.	67, 170
Kaufman, M.	107
Kilpatrick, Thirza	121
Leachman, Eld. R. C.	4, 9, 76, 114
Lindsley, S. C.	12
Lloyd, Eld. B.	91
Little Big Sinner,	93
Mitchell, Wm. M.	5, 13, 100
Moore, Eld. Albert	11
Manser, Jas. Jr.	41, 187
Morrow, Eld. Wm. M.	43
Miller, John R.	62
Morley, Eld. Luke	69
Merrell, Olive	156
Murray, A. Y.	180
Nyhsaicoacll,	74
Obscuratus,	179
Purington, Dea. Hez.	17, 115, 188
Purington, Eld. J. L.	18, 28, 67, 113
Parker, R. T.	45
Patrick, John	62
Patman, D. W.	66
P. A. B.	138
Plain Talker,	145
Power, Mary	179
Querist,	53, 139, 164, 188
Rhodes, N. P.	18
Rowland, Eld. Henry,	29
Richardson, Tho.	99
Roberts, Mrs. E. C.	110
Randolph, Sarah C.	132
Robinson, Martin,	147
Rittenhouse, E.	147, 162
Southard, Eld. Lot,	13, 108
Saltzman, Ann L.	20
Smith, Calvin,	29
Stip, John,	37

Smith, Almira,	101	"He shall not be gathered,"	141	Cynthia Vail,	188
S. B.	114	Introduction to Volume xv.	6	Cornelius Hulshopp,	183
Skinner, Eld. C.	117	"I am the Lord," &c.	174	Abigail Palmer,	183
Sithins, I. C.	138	Joseph, a type of Christ,	14	Capt. Henry Fairfax, and wife,	183
Trott, Eld. Samuel, 1, 25, 129, 146, 153, 178		Joy in Heaven,	21	Prayers of the New School Baptists,	47
Thompson, Eld. Wilson,	33, 92	Lesson Second,	71	Predistination,	173
Teague, Jas. M.	60	Ladies' Fair of the Pic Nic Church,	80	Reflection on the New Year,	7
Thomas, Eld. John W.	89	Licence Question,	94	Reply to brother George Hammond,	23
Thompson, Church,	107	Ministerial Support,	63	Redemption,	29
Vail, Mrs. M. E.	109	Ministerial Qualifications,	70, 76	Reply to brother J. Gonterman,	29
Watters, Eld. Tho.	35	Manifests, of 3d. Sec. Stones River } Association, Ten., }	124	Reply to brother Dowdell,	46
Wood, Eliza,	36	Ordination of Titus Bishop,	111	Religion of the Times,	47
Wade, S.	41	"Leonard Cox, Jr.	160	Reply to J. R. Miller,	62
Williams, Eld. Samuel,	44, 76, 122, 188	"Elisha Tibbals,	174	Remarks on Communications,	73
Welling, Elizabeth,	90	"Philip A. Klipstine M. D.	186	Remarks on Psalms lxxvi. 1 & 2,	95
Westcott, Nath.	137	Our Journey to the West,	150	Remarks on 1 Timothy vi. 19,	102
W. L. B.	164	Obituary of Eliza Roberts,	8	Reply to Sister Smith,	102
Warburton, Eld. John,	169	Deborah Harding,	8	Remarks on Jeremiah xxiii. 33,	110
Zebedee,	189	Elizabeth Horton,	8	Remarks on Hebrews vi. 1—8,	118
		Eld. Francis Baker,	8	Reply to Sister E. C. Roberts,	110
		Eld. Alderman Baker,	16	Reply to Ahira Sanford,	118
		Olive Macumber,	24	Religious Atheism,	133
		Mary Buckles,	24	Remarks on 1 John iii. 10,	142
		Mary Murray,	31	Righteousness Wrought out, and } [brought in &c. }	166
		Mrs. Jacob S. Sellers,	32	Remarks on Eld. Boulware's Letter,	167
		Ruth Bundy,	40	Specimens of New School doctrine,	21
		Robert Comfort,	40	Sad day vs. Sabbath,	31
		Hannah Crane,	48	Standard Writers,	47
		Eliza E. Watwood,	64	Sp that Rogue!	47
		Simeon P. Garrett,	72	The Talents,	46
		Hannah S. Vanderburg,	39	The Temple of God,	54
		Benjamin M. Ustick,	79	The Jews, figurative of the church,	62
		Hannah Abbot,	79	What Pennies can do!	182
		Peter Stroud,	79	Ye can discern the face of the sky," &c.	103
		Sally Boardman,	79	Questions for You."	125, 121
		Eliza Beers,	76		
		Abel Sevil,	78		
		Dea. Henry Glaspie,	96		
		Elizabeth Harding,	93, 103		
		Mrs. James B. Bowen,	104		
		Dea. Benjamin Pridmore,	104		
		Jesse C. Choate,	104		
		Tabatha Boynton,	104		
		Zaven K. Harding,	104		
		Elizabeth Smith,	112		
		Charles Bicknell,	112		
		Cecil Cole,	120		
		Wm. Bean,	120		
		Henry McInturff,	126		
		Catharine Ann Burritt,	136		
		Cassandra Isabella Beebe,	143		
		Armilla Terry,	143		
		Mary Toleson,	144		
		Cassandra Woolfood,	144		
		Edward Burt,	144		
		Samuel Trott Jr.	144		
		Eld. Martin Salmon,	15		
		Dea. Wm. Eustis,	15		
		Sophia Whitney,	16		
		Dea. Peter Hansbrough,	16		
		William P. Harding,	17		
		Maria Everett,	17		
		Lucy Ann Worcester,	17		
		Betsey Bixby,	17		

PART II.

Editorial articles, Remarks, Extracts, Circular and Corresponding Letters, Obituaries, Ordinations &c., alphabetically arranged, and reference to pages where they may be found.

A. word to Dry Baptists,	158
"Am I his, or am I not?"	175
Bishop of Salisbury's Riddle,	76
Baltimore and Delaware Associations,	102
Baptism of Henry Clay,	126
Bells,	141
Chaplaincy,	139
Comparison of Roman Catholics' and } [Benevolent Societies, }	124
Church Constituted; and Pastor ordained,	174
Circular of Baltimore Association, Md.,	97
"Delaware, Del.,	98
"Warwick, N. Y.,	105
"Delaware River, N. J.,	106
Rejected circular on the "Two Seeds,"	148
Lexington N. Y. Association,	149
Salem, Ky.,	157
Salem, Mo.,	195
Yellow River, Mi.,	171
Maine Pred. O. S.	172
Maine O. S. Conference,	172
Michigan O. S. Meeting,	180
Corresponding Letter of Baltimore, Md.,	98
"Delaware, Del.,	99
"Warwick, N. Y.,	106
"Delaware River, N. J.,	107
"Licking, Ky.,	158
"Lexington, N. Y.,	158
Duty of the church,	23
Excitement at Columbian College,	31
Extract from New Jersey Herald,	127
Extract from Gospel Standard,	127
"Election,"	183
"Follow me."	85
Fellowship,	134
"Finished Salvation,"	175
Gleanings from popular Religionists &c.	71
Gambling Religious Fairs,	79
"Great Iron Wheel,"	140
Girdle,	159

PART III.

Poetry.

First Lines, with reference &c.

Heron came down from his home in the sky,	143
December's dismal days are come,	184
From Gilcad's mountains once a prophet came,	9
Happy the saints who see,	56
A humble believer in Jesus' religion,	96
How precious and how sweet, &c.,	128
How meanly dwells the immortal mind,	143
How hath he loved us? Ask the Star,	143
How broad, and how smooth and enchanting the path,	160
How gentle, O, how kind!	176
How 'tis a time of deep distress,	56
Like a summer day departed,	176
My soul rejoice and sing,	40
My muse is up and I must yield,	124
My soul, come meditate the theme	124
So silent as dews that gently fall,	24
Sweet Hope, bright charmer of the skies,	64
This seventh day of October,	3
The Gospel's the law of the Lamb,	32
Twixt Jesus and his chosen race,	64
They have gathered for gain in the house of prayer,	80
Too little faith, oft in the valley of fear,	88
The life I'd live would be of faith,	88
The death I'd die would be to die,	88
The storm was loud before the blast,	120
The conflict is over, the struggle is past,	143
There is a heaven above the skies,	163
The evil seed has long been sown,	176
'Tis bitter, to endure the wrong,	167
Through Life's dark and stormy path,	191